Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ*;" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

ANTICHRIST.

BY MARK E. GREEN.

Is the Man of sin the Antichrist of which John in his epistles makes mention? How shall we decide? Shall we appeal to Webster, or to John? Webster defines anti, "*Against, opposite, contrary,* or in *place of.*" If we are to take Webster as our guide, we can find antichrist anywhere, where Christ is opposed, in the Catholic, Protestant, or Jewish church; but if we follow John we are definitely informed who antichrist is. Says John, "Many deceivers are entered into the world who confess *not* that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."—2 John 7. This definition should be our guide, if we want to arrive at the truth, and not to apply the word *anti* in a general sense.

Again: John says, "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists, whereby we know it is the last time." Again: "Every spirit which confesseth not that Jesus the Messiah hath come in the flesh is not of God; but he is the false Messiah of whom ye have heard that he cometh, and now is *he* already in the world."—(Syriac).

We might as well doubt the truth of all John has written as to doubt his testimony on this point. Then to apply "the antichrist" to any other character than is here defined is not warranted by Scripture; and if we depart from this, it leads to confusion and vain speculation. The definition given by John of antichrist cannot be made to fit the Pope, the great *opposer* of Christ and his church; for he confesses that Christ has come in the flesh, and it is one of the prominent doctrines of the Catholic church.

Again: John says, He, the antichrist, is already in the world; which proves, conclusively, that the antichrist is not the Man of sin, spoken of by Paul, as that Man of sin was not yet developed. That he refers to antichrist when he says, "The mystery of iniquity doth already work; only he who letteth, or hindreth, will let, or hinder, until he be taken out of the way, and *then* shall that wicked be revealed," etc.

I shall endeavor to show that "the antichrist" has had its day, and that, too, before the Man of sin could have his place in history as a matter of prophecy. I am well aware that to introduce anything so entirely different from those opinions which have been introduced to the church heretofore, will be looked upon by many as the Babylonians looked upon Cyrus when he turned the channel of the Euphrates to get his army into Babylon. My object is not to get into Babylon, but, if possible, to get out of it, where we have been long enough, for there has been nothing but confusion of tongues on this subject.

Taking it for granted that John's definition of antichrist is correct, the next thing to settle is, was he manifested in his day, or did he speak prophetically? Says history, "Many among the Gentile proselytes refused to believe that a celestial spirit, an undivided portion of the first essence had been personally united with a mass of impure and contaminated flesh; and in their zeal for his divinity they piously abjured the humanity of Christ. While his blood was still recent on Mount Calvary, the *Docetes*, a numerous and learned sect of Asiatics, invented the *phantastic* system, which was afterward propogated by Marcionites, the Manichæans, and the various names of the Gnostic heresy. They denied the truth and authenticity of the gospels as far as they related to the conception of Mary, the birth of Christ, and the thirty years that preceded his ministry. He first appeared on the banks of the Jordan in the form of a perfect manhood; but it was a form only, and not a substance, a human figure, created by the hand of Omnipotence, to imitate the faculties and actions of a man, and to impose a perpetual illusion on the senses of his friends and enemies. Articulate sounds vibrated on the ears of his disciples; but the image that was impressed upon their optic nerve, eluded the more stubborn evidence of the touch, and they enjoyed the spiritual, not the corpcreal presence of the Son of God. The rage of the Jews was idly wasted against an impassive phantom, and the mystic scenes of the passion and death, the resurrection and ascension of Christ were represented on the theatre of Jerusalem, for the benefit of mankind."—Gibbons, chap. xlvii.

I make this long quotation to show that when John said antichrist was already in the world, he was not speaking prophetically, but of things then being fulfilled before his eyes. Gibbons, in noticing these facts, quotes 1 John to show that this class of teachers were the ones he referred to, and called them antichrist. Mosheim and other historians not only quote John, but refer to Paul, and call them the "mystery of iniquity" that was to work in his (John's) day.

It is evident that John did not intend to teach that antichrist was a person that would arise and claim that he was Christ, as some contend. Neither does he give us the least hint that antichrist should have his beginning in his day, and then in the end of this dispensation make his re-appearance to lead and deceive the whole world, as some believe.

I now purpose to trace the history of antichrist until history records his death blow. These antichrists, serpent-like, crept into the church by their subtlety, and by their learned and sophistic reasoning, "until," says history, "they made the plainest teaching of Christ to be a mystery," that "the church was filled with the *mystery of iniquity.*" Again says history: "These Oriental, or Platonic doctrines became the prominent doctrines of the church, and were the cause of much controversy whether this philosophy was of utility in the Christian church; but the cause of philosophy triumphed. This victory was attributed to Origen, who had been instructed in the Platonic schools. His method of interpreting the Scriptures became universal among Christians. He opened a secure retreat for all sorts of errors, which brought into the church the nobility, bishops and archbishops, until their tyranny became intolerable and overbearing."—Mosheim ivth cent.

If this history does not bring us to the falling away spoken of by Paul, then the church never has fallen. "This victory is attributed to Origen," one of the so-called "fathers," whom Lord King says, "denied the resurrection," and "worshipped demons, and looked upon Christ as a demon of superior order." "About this time," says history, "Arius began to publish his doctrine. He condemned prayers for the dead. His great object was to bring back Christianity to its primitive state."—Mosheim.

We see by these facts that we have come to a point in history where these antichrists are concentrating, and have got the church under their control, and "archbishops" are showing their "tyranny" in an "unbearable" state. We have now come to the time when the strength or authority of these antichrists must be made manifest by the banishment of the Arian heretics, which took place A. D. 390, at a Council called at Milan, when they were banished, and their property confiscated.

This conflict with the Arians, or Trinity controversy, was succeeded by a dispute between Antichrist and the Man of sin. Says history, "I have already observed that the disputes of the TRINITY were succeeded by those of the INCARNATION. Alike scandalous to the church and pernicious to the *State*, still more durable in their effects."—Gibbons. This dispute was about the "Incarnation." Apollinaris, bishop of Laodicea, was chosen as the champion of those holding the antichrist doctrine, who "proclaimed to the world one incarnate nature of Christ, whose body came from heaven, and was incorruptible, and was absorbed into the essence of the Deity." The other party claimed that Christ had "*two natures.*" "That he was born of the Virgin Mary, the Mother of God, according to humanity, one and the same Jesus Christ, the Son of God the Lord, and only begotten in *two natures.*" (The creed of Catholic, established at Chalcedon in 451). Can it be denied for a moment that the mystery of iniquity, that was to work in Paul's day, was the antichrist that denied that Christ had come in the flesh, and that it was the hindering power which had to be removed to give place for the Man of sin, or Daniel's abomination which was to make desolate? Here are two parties arrayed one against the other.

Let us pursue the history a little farther. We are told by historians that these contentions "shook the empire from centre to circumference;" and finally Theodosius, the emperor, called a Council at Ephesus, in 431, to settle these contentions. The Council continued for three months, and the emperor was obliged to send a "*military force*" to prevent the disputants from devouring each other; and finally he was obliged to dissolve the Council in these words, "God is my witness that I am not the author of this confusion. His providence will discern and punish the guilty. Return to your provinces; and may your private virtue repair the mischief and scandal of your meeting." They returned to their provinces, but the contention increased with more violence, and finally another Council was called at Ephesus, in 449, at which the antichrist, or "*one nature,*" prevailed, and they said, "May those who divide Christ be divided with the sword; may they be hewn in pieces; may they be burnt alive, were the charitable wishes of this Christian synod."

Thus we see, as far down the history of the church as 449, that John's antichrist is still combating with the Man of sin. Theodosius, the then reigning emperor, suddenly demised, and was succeeded by Marcian, a rigid Catholic, who was persuaded by Pope Leo to call a Council at Chalcedon, in 451. At this Council 630 bishops assembled, and over 500 of them were Catholics. At this Council the "*one incarnate nature,*" or antichrist, was condemned. Says history, "In the name of the fourth general Council, the Christ in one person, but in *two natures, was first* announced to the Catholic world; an invisible line was drawn between the heresy of Apollinaris and the faith of St. Cyril, and the road to paradise, a bridge as sharp as a razor, was suspended over the abyss by the master hand of the theological artist."

Without entering into details of the doings of this Council, I will give one extract from history to show that antichrist received its mortal wound and expired about 77 years afterwards. "At this Council," says history, "all the heretics were anathematized; *especially those* that affirmed that the body of Christ came from heaven, not having been truly born of the Virgin Mary; and those that denied the humanity of Christ."—Hewet's History of the World.

The Emperor Marcian was the first Catholic emperor who reigned seven years, and was succeeded by Leo the *Great*, who also was of the Catholic faith, who enforced the decree of Chalcedon. Says history, "During the Orthodox reign of Marcian and Leo, those pious emperors enforced with *arms* and edicts the symbol of their faith, and it was declared, by the conscience or honors of five hundred bishops, that the decrees of the Synod of Chalcedon might be lawfully supported with blood."

I cannot but call attention here to what Daniel says: "Arms shall stand on his part, and they shall take away the daily (abomination) and they shall pollute the sanctuary of strength; and they shall place the abomination that maketh desolate." How beautifnlly this fits. That which hindered (the antichrist) was removed, by force of arms, to give place for the "*Man of Sin.*" We shall see this more clearly in what transpired afterwards.

After the death of Leo the Great, Zeno succeeded to the throne, who endeavored to steer between the two parties. Says history, "The disorders of thirty years at length produced the famous *Henaticon* of the empire of Zeno, which was in his reign and in that of Anastasius, signed by all the bishops of the East, under the penalty of degradation and exile if they refused or infringed this salutary and fundamental law." Anastasius was the last emperor that supported the antichrist in their struggle. He was the first emperor that was excommunicated by the Pope, and was finally compelled to indorse the Chalcedonic creed, through the force of arms, in 518. Says history, "Vitalian, who with an army (arms shall stand on his part), of Huns and Bulgarians, for the most part idolators, declared himself the *champion of the Catholic faith.* In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated 65,000 of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the *Pope, and the establishment of the Council of Chalcedon,* an Orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the *first* religious wars which were waged in the name and by the disciples of the God of peace."—Gibbons chap. xlvii.

I have given only a few quotations from history to show that what many are yet looking for has become history years in the past, and likewise to show that the antichrist and the Man of sin are not the same, but deadly opposed to each other, which history fully confirms. If this be the truth on the subject, we have nothing to look for in the future but the destruction of the Man of sin, by the brightness of Christ's coming. I would say, if any one can show that the views here presented are not true, according to John and Paul, let them show it, for it is truth only that can benefit any man, for it is the truth that sanctifieth.

NEW YORK, Dec., 1869.

THE SEED OF ABRAHAM.

BY JOEL A. SIMONDS.

[*Continued.*]

"In thy seed shall all the nations of the earth be blessed."—Gen. xxii. 18.

THE gospel pertains to the kingdom which was prepared when the world was made, and which is now in rebellion. Its *final purpose* is to bless all the nations of the earth, and thus put the kingdom in order. The *means* by which it is to be done are the seed of Abraham. The nations of the earth are composed of *earthy* people. The seed of Abraham, when perfected, will be composed of *heavenly* people, made such by being raised from the dead.

The seed will consist of Christ and those who are Christ's. They will jointly inherit the position, and the work promised to the seed of Abraham. I will now inquire,

1. *What will the Seed do?*—They will occupy a position of power, and reign over all the nations of the earth, and thus bless them.

Gen. xxii. 17, 18, "Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed." In this passage the seed will have power over his enemies to subdue them, and bless all nations.

Psa. ii. 6–12, "My Son (Jesus Christ), shall be king upon my holy hill of Zion, and I will give to him the heathen for his inheritance, and the uttermost parts of the earth for his possession. He shall break them with a rod of iron, and shall dash them in pieces like a potter's vessel. Therefore kiss the Son, lest he be angry, and ye perish." "O ye kings and judges of the earth, be instructed, and serve the Lord with fear, and rejoice with trembling, for blessed are all they that put their trust in him."

The sentiment of this Psalm seems to be this, that the seed will have power over his enemies, who do not become reconciled to him. But the assurance is given that those who *do* become reconciled to him, and who are instructed to serve the Lord, shall not perish, but that all such shall be blessed. The position of the seed is such that he can and will curse those who persist in rebellion, and that he can and will bless those who submit to his reign.

Psa. xxii. 27, 28. In this passage the Lord, the Seed, is governor among the nations. On account of this fact all the ends of the world, and all the kindreds of the nations shall turn and worship before him. In this way the Seed blesses them.

Psa. lxvii., "Thou wilt judge the people righteously, and govern the nations upon earth." This is what the Seed will do; and it is because of this work that all nations will prosper, and all the people will praise him, and all the ends of the earth will fear him.

Psa. lxxii., "He shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the oppressor. He shall have dominion from sea to sea, and from the river to the ends of the earth." Here, again, we have the work of the seed. He will judge the people, and of the people whom he judges, he will break in pieces the oppressors, and save the poor of the people, and the children of the needy." This will bless the nations. "All nations will serve him. His name shall endure forever; his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed, and the whole earth shall be filled with his glory."

Isai. ii. 4, "He shall judge among the nations, and shall rebuke many people." This is what the Seed will do; and what will be the result? "They shall beat their swords into plough-shares, and their spears into pruning-hooks, and they shall learn war no more." And thus they will be blessed.

Isai. ix, 6, 7. "The Seed shall occupy the throne of David, and the government shall be upon his shoulder, and he will establish judgment and justice in the kingdom forever." Here we have the same position, and the same work affirmed of the Seed, with the same results, blessing.

Isai. xi. 1, 9, "With righteousness shall he judge the poor, and reprove with equity, for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Again we have the same position, and the same work for the Seed, and the same results. "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Jer. xxiii. 5, "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." Here we have the same position and work for the Seed; and the same result follows. "In the days of his reign Judah shall be saved, and Israel shall dwell safely." Zech. xiv. 9, "The Lord shall be king over all the earth." This tells us what the Seed will do; He will reign over all the earth. The results of this reign will be, that every one that is left of all the nations which came against Jerusalem, shall go up from year to year to worship the King, the Lord of hosts. Luke i. 33, 72, 73, "He shall reign over the house of Jacob forever; He will perform the mercy promised to our fathers, and remember his holy covenant, the oath which he sware to our father Abraham." This promise and oath tell us what the Seed will do. Rom. xv. 12, He shall be raised up to reign over the Gentiles. He will reign over the house of Jacob; and he will also reign over the Gentiles. Matt. xiii. 41, He will gather out of his kingdom all things that offend and them that do iniquity. This work must be done, in order to bless. 1 Cor. xv. 25, 28, He must reign over his enemias, till they are put under his feet, and until all things shall be subdued unto him. Rev. xv. 4, The king of nations will make manifest his judgments, the result of which will be, that all nations shall come and worship before him.

These testimonies confirm the statement in our text. They also tell us just what the Seed will do to bless the nations, and to fulfil the promise made unto Abraham, and which God confirmed unto him by an oath, saying, In thy Seed shall all the nations of the earth be blessed.

If these testimonies do not tell us what the Seed will do, where shall we go to find an answer to our question? Surely, if these Scriptures do not answer our question, fully and definitely, we shall look in vain for an answer to it in the Bible. What, then, will the Seed do, to bless the nations? He will *reign* over them, and establish judgment and justice in the earth. He will gather out of his kingdom all things that offend and them that do iniquity, and subdue all things unto God; and thus bless all the nations of the earth.

2. *When will the Seed begin to bless the nations?*—Christ, the head of the Seed, was raised from the dead to sit on David's throne. Those that are Christ's are also the seed, the members of his body. They must be raised from the dead as he was, to sit down with him on his throne, that they may have power over the nations. The whole seed must be perfected before this work can begin. Christ has gone into heaven to receive the kingdom and to return. When he returns, having received the kingdom, he will raise from the dead those found worthy of him, and change the righteous living, and give them a position in the kingdom, in which they can bless the nations. *Then* the Seed will *begin* to bless the nations. Isai. xxxv. 4, "Say unto them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you." *Then* the work of blessing will commence.

Isai. xl. 10, "Behold the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him." He will begin to bless the nations at that time.

Isai. lxvi. 15, 23, "For, behold, the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many." As the result of the Lord's pleading with all flesh, "It shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." This work of blessing began when the Lord came to plead with all flesh.

Dan. vii. 14, "And there was given to him," that came with the clouds of heaven, "dominion, glory, and a kingdom, that all people, nations, and languages, might serve him." These people will not serve the Lord until he comes. When the Lord comes, dominion will be given unto him over these people, that they may serve him. The work of blessing will commence at his coming.

Matt. xxv. 31, "When the Son of Man shall come in his glory, then shall he sit upon the throne of his glory." When he comes, he comes to reign; the blessings of his reign begin when he comes.

Acts iii. 19, 21. Christ will remain in heaven until the times of the restitution of all things. When he does come, he will commence the work of the restitution. All the blessings comprehended in this work lie beyond the coming of the Lord.

1 Cor. xv. 22, 28, "As all in Adam die, even so all in Christ shall be made alive; but every man in his own order; Christ the first fruits, afterward they that are Christ's at his coming." At which time Christ will begin to reign over his enemies, and to subdue all things unto God. Those, in this passage, who are Christ's, are also the seed of Abraham, and joint heirs with Christ to the same promise. They will inherit jointly his *position* and his *work*; but they will not be made alive till he comes. Hence the seed of Abraham cannot begin to bless the nations, or inherit jointly the promise, until they are made alive at his coming.

These testimonies are conclusive, as to the time when the seed will *begin* to bless the nations. The seed will begin this work when Christ comes and begins to reign.

3. *How long will the Seed continue to bless the nations?*—Psa. lxxii. 5, 7, 17, "His name shall endure forever; his name shall be continued as long as the sun, and men shall be blessed in him. All nations shall call him blessed. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. They shall fear him as long as the sun and moon endure, throughout all generations."

Psa. lxxxix. 3, 4, 29, 36, 37, "I have made a covenant with my chosen. I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations. His seed will I make to endure forever, and his throne as the days of heaven. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

Isai. ix. 7, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."

Dan. vii. 14, 27, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." It is an everlasting kingdom, and all dominions shall serve and obey him.

Luke i. 33, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be *no end.*"

Rev. xxii. 5. After the new heaven and the new earth appear, and the new Jerusalem is established in the new earth, and the throne of God and the Lamb are in it, and when the nations shall walk in the light of it, and their glory and honor shall be brought into it, and when the river of life shall flow, and the tree of life shall grow upon its banks, and after the nations of the earth shall have been healed by the leaves of the tree of life, so that there shall be no more sorrow, nor crying, neither shall there be any more pain, nor death, nor curse; then, after the former things are passed away, and all things are thus made new, *then*, it is said with great emphasis, that "*they shall reign forever and ever.*"

How long, then, will the seed of Abraham, Christ and those that are Christ's, being made the heavenly by the resurrection from the dead—I say, how long will they bless all the nations of the earth, which are earthy by ruling over them? The answer is, *Through the endless future.*

If the language I have quoted from the Bible, does not sustain the points made in this article, how shall language be framed to do it? If these three propositions are true, then everything that denies their truthfulness is not true. If it is true, that the seed of Abraham, when made the *heavenly*, by being raised from the dead, shall bless all the nations of the earth, which are earthy, by ruling over them; and if it is also true that this reign over them will continue without end, then we have, in the gospel of the kingdom, a complete outline history of the world from its creation through the endless future.

By it, we may understand, definitely, the position, the character, the business, and the present and future condition of its earthy subjects forever. We may also understand with equal definiteness, the present and future position, character, business, and condition of the seed of Abraham, now as heirs, and beyond the resurrection as heavenly rulers in the kingdom forever.

By the gospel of the kingdom, we may also understand and appreciate more fully the immutability of God's arrangements for the kingdom when he made the world, and how undeviatingly the provisions in the gospel are adapted to carry out his original purpose.

GRAND RAPIDS, *Mich.*, Nov., 1869.

C. N. BUZZELL, Spring Creek, Pa., writes: I should feel lost without the HERALD OF LIFE in this evil time when men turn away their ears from the truth and are turned unto fables. O how thankful I am that God, in his mercy, showed me the truth and snatched me from that whirlpool of destruction, spiritualism. I have agreed, by request, to discuss the question, "Do the Scriptures teach the resurrection of the wicked dead?" with a Presbyterian of this place. I hope the brethren and sisters will pray for me, that God will help; for in Him lieth my strength. May God bless you, in your old age, and preserve you blameless unto His kingdom, which I believe to be very near. Yours, in Christ.

CHARLES HOPE, West Berkshire, Vt., writes: I have had a light shock of palsy three weeks back, but, thanks to our good God, I am able to write, and should like to be remembered by the brethren and sisters that I may recover, with our dear brethren Wolcott and Thorne. I hope brother Thorne will be spared for his heart-felt articles in the HERALD OF LIFE. May the coming of our dear LIFE-GIVER and Deliverer soon take place, that we may be delivered from every evil and be brought to praise our God, who is love itself. From your waiting brother.

PROTESTANT HUSBANDS AT A PREMIUM.—Not only Protestant preachers, but even common Protestants, command a high premium in the matrimonial market of Harpoot; so much so, that one of the bitterest enemies of the truth in the city recently had her daughter taught to read, and gave notice that she would give her in marriage to a Protestant; "for," said she, "they treat their wives well."—*Ten Years on the Euphrates.*

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Christian Experience.

BY LOUISA J. BEACH.

What a comforting thought it is, that in all our afflictions our Saviour is afflicted too—in all our sorrows He bears a part. Not merely to know the fact, but to *realize* it fully is blessed.

But does He really take cognizance of our *little* trials, griefs, heart-burdens, cares and temptations? Most assuredly, as well as of our sorer conflicts or heavier afflictions, that crush and weigh down the heart into the very dust. When any member of our body feels only a little twinge of pain, how quick, as the lightning flash, is the knowledge of it conveyed to the brain; so, when the weakest member of Christ's body suffers, He knows it and feels it too. In the words of a favorite writer, "He, the mighty Vine, knows the minutest fibres of sorrow in the branches; when the pruning-knife touches *them* it touches *Him*."

"Touched with a sympathy within,
He knows one feeble frame;
He knows what sore temptations mean,
For he has felt the same.

"He in the days of feeble flesh,
Poured out his cries and tears;
And still, in glory feels afresh,
What every member bears."

Some persons entertain the idea that it is wrong ever to feel annoyed or tried about anything; that it is evidence of an unsubmissive and unchristian spirit, and that to be a perfect Christian, one must virtually be devoid of feeling except it be in one direction. This is an error, and yet is often a source of grief and self-condemnation to many an honest heart. I saw something on this subject in the last number of the "Christian," in an excellent article entitled "Conformity to the Will of God," from the writings of C. Laren. He says, "We often make a joyous and gladsome state of mind the *only evidence* of our acceptance with the Father. This is a very mischievous error. To do this, is to make the faith of our acceptance depend upon our emotions or feelings; whereas the word is the only true basis of faith, on compliance with which all the promises becomes ours. We forget the word which saith, 'if need be ye are in heaviness;' that our Saviour endured this, and yet was just as acceptable to the Father, as when his emotions were the opposite. And now, as we are called 'to endure hardness,' and as it is given us to 'suffer with Christ,' and also to bear some 'afflictions for a moment,' we must certainly not consider any *one state of feeling the only acceptable* one. For if, when 'need be,' we are in heaviness, then heaviness must be *felt*. If to endure hardness, then hardness must be *felt*. And if we are to have afflictions, then we must sometimes *feel* afflicted."

Perhaps we have sometimes wondered *why* our path must be so rough and thorny—and we have had to suffer on until we learned why. Says Evans, "It is upon the smooth ice we slip; the rough path is safest for our feet." Again, the writer first quoted says, "The tearless and undimmed eye is not to be coveted *here; that* is reserved for heaven!—Who can tell what muffled and disguised 'needs be' there may be lurking under these world-tribulations? His true spiritual seeds are often planted deep in the soil; they have to make their way through a load of sorrow before they reach the surface; but their roots are thereby the firmer and deeper struck. Had it not been for these lowly and needed 'depths,' they might have rushed up as feeble saplings, and succumbed to the blast."

I think the Apostle Peter understood this, when, at the close of his first epistle to the church, he says, "But the God of all grace, who called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."

Confined in my sick room, these words of comfort have been brought to my mind, and I have felt thankful that if our minds are so weak that they are not capable of searching out *new* ideas of truth, yet, blessed ones (though they may be old), emanating from the minds of others, may be received and appreciated by us—and better than all this, the Comforter can bring to our remembrance the words of Jesus, the great Teacher, so that we, "rejoicing in hope," "may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

I am aware that many, with their strong intellects, reaching after abstract theories, or seeking, philosophically, to solve difficult problems, may not be interested in these thoughts, in weakness penned, and may cast them aside with only a hasty glance; but to some *little, weary* one, they may be as "a word spoken in season;" and some lone, disheartened pilgrim, reading them, may be cheered, and encouraged to look up and look ahead, to "hold on and hold out" to the end; and thus hoping, enduring, believing, may, through grace, attain unto eternal life.

New Britain, *Conn.*, Dec., 1869.

Regret not the golden age that is behind. There is one in the future, and it beckons you.

APPOINTMENTS.

Providence, R. I., Sunday, Jan. 9.
Lynn, Mass., Tuesday evening, Jan. 11.
East Boston, Wednesday evening, Jan. 12, (where Br. Potter may appoint).
Charlestown, Mass., Thursday evening, Jan. 13, (where Br. Stone shall appoint).
Orrington, Me., Sunday, Jan. 23.
North Hermon, Me., Sunday, Jan. 30.
Holden, at chapel, Feb. 6.

Geo. W. Brown.

THE HERALD OF LIFE.

NEW YORK, JANUARY 5, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

A New Year's Greeting.

BY AMBROSE RONDTHALER.

Here we stand, pilgrims and sojourners on earth, as were all our fathers before us, on the threshold of another year. 1870 has lifted up its cheerful light upon our world—and 1869—where is it? Gone, forever gone! And gone, forever gone, too, its labors and its business, its joys and its pleasures, its sorrows and its griefs. Nothing remains! Nothing? I am wrong. Something remains, much remains, all remains. And what is that? *Life only in Christ!* This blessing, this glorious blessing, time, with all its changes, cannot destroy. This gift, this heavenly gift remains, and will remain along all the windings of our way, amid all the vicissitudes of our mortal life. "Verily, verily, I say unto you, He that believeth on Me hath everlasting life."

Thus saith our Lord, our Saviour, our Life-giver. Yes, Life in Christ remains, and will remain, if we continue humbly and fully to trust in Him, who has said, "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Blessed Saviour!

"Help us to praise Thee for the past,
And trust Thee for the rest."

And while *thus* erecting an Ebenezer unto that God who hath hitherto helped us, and not promising to do anything in our own strength, but simply to trust Him for coming time and for eternity, let us mutually wish each other a Happy New Year. Will you, my dear friends, permit me, your fellow-believer, to cast in my mite of wishes?

Happy New Year to you, little ones of Jesus, to the lambs of Christ's flock! The Friend of little children bless you and do you much good. May you remember your Creator, your Redeemer, your Life-giver in the days of your youth. Your lot is cast in evil times, but glorious times are coming! Amen!

"Kind Shepherd, take each little lamb
Into Thy faithful arms of love:
Cause them to know Thy saving name,
And Thy redeeming love to prove."

Happy New Year to you, maidens and young men! We commend you to "Him that is able to do exceeding abundantly above all that we ask or think."

"Speak to your inmost heart;
The one thing needful be your choice,
Be yours that better part;
Then of your works of faith and love,
Be this memorial writ above,
While others boast their fancied good,
'*She hath done what she could.*'"

Happy New Year to you, brothers and sisters, who are yet bearing the heat and the burden of the day! Your noon-tide is here; but no sooner has the noon-hour come, when the afternoon sets in. You are like the flower in its fullest bloom; but the hour of a flower's fullest bloom, is the hour of the beginning of its withering. Be up and doing. "The night cometh, when no man can work." And while you work, "Cast your burden upon the Lord, and He shall sustain you: He shall never suffer the righteous to be moved."

Happy New Year to you, aged pilgrim! Now that you are old and gray-headed, the Lord will not forsake you. May you remain the object of Christ's love and favor until the end of days!

"Each sweet Ebenezer you have in review
Confirms His good pleasure to help you quite through."

Happy New Year to you, lone widowed friends! Continue, like Anna, "to give thanks unto the Lord, and to speak of Him to all them that look for redemption."—"Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."

Happy New Year to you, orphaned children. Hear what the Lord saith: "As one whom his mother comforteth, so will I comfort you." Walk in union with your God, who is your nearest Friend. Amen!

Happy New Year to you who are persecuted for righteousness' sake. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for Christ's sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."

Happy New Year to you, searchers of the Scriptures! May you live in closest communion with the greatest expounder, even the risen Jesus, who walked with two of them that went that same day to a village called Emmaus. May your heart burn within you, while He talks with you by the way, and while He opens to you the Scriptures." Holy Saviour! "Abide with us: for it is toward evening, and the day is far spent." "Come in, and tarry with us."

But, dear friends, is it toward evening? Then let us pause in the midst of our congratulations. Toward evening! How much, every way, is contained in these two words! Toward evening! How often during this year may it be toward evening for you and for me! Toward evening in many different ways! We know not what 1870 may bring forth. Individual troubles, domestic trials, severe bereavements may be our lot. Ah! could we penetrate into 1870, what sorrowful toward-evening scenes would we perhaps behold! Could we look into the future, we would, perhaps, hear a sister saying, "Call me not Naomi; call me Mara: for the Almighty hath dealt very bitterly with me." Could we look into futurity, we would, perhaps, see a Jacob mourning for his lost son, and hear him saying, "I will go down into the grave unto my son mourning"—a David saying, "I shall go to him, but he shall not return unto me"—an aged Ephraim mourning many days on account of his sons—a Rachel weeping for her children and refusing to be comforted, because they are not. We would, perhaps, see devout men carrying a Stephen to burial, and making great lamentation over him. We would, perhaps, "be brought into an upper chamber, where we would see friends and relatives weeping, and showing the coats and garments which Dorcas made, while she was with them.—Acts ix. 39. And looking into futurity, shall we see a Jonah, and hear him saying, "I do well to be angry even unto death?"

Dear fellow-believers, we hope for better things. Does not the Bible say, "No evil shall happen to the righteous?" Does not Paul say, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose? Does not Jesus say, "As many as I love, I rebuke and chasten: be zealous, therefore, and repent." Oh! my friends, let us not forget our New Year's wish to each other—"*Trust in Him!*" Let toward-evening scenes of sorrow, then, if it is the Lord's will, come; let nights of darkness set in; Jesus "will make crooked things straight, and the rough ways smooth."

Yes, trust in Jesus, our Life-giver, and then we shall hear, if sorrows do come, an Abraham saying, "Shall not the Judge of all the earth do right?" We shall see an Aaron holding his peace—we shall hear an Eli saying, "It is the Lord: let him do what seemeth Him good"—hear a Job saying, "Though He slay me, yet will I put my trust in Him." We shall see a Paul regarding "all earthly afflictions as light and momentary, and working out for him a far more exceeding, even an eternal weight of glory." We shall see Christians looking not to those things which are seen, but to those things which are not seen. We shall see believers in Life only in Christ looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of God." We shall see Christ's followers taking their harps from the willows—and in the midst of peans pour forth notes of praise and singing—

"He that hath helped me hitherto,
Will help me all my journey through,
And give me daily cause to raise
New Ebenezers to His praise."

A few lines more and I have done. Looking into futurity, we might, perhaps, see a grave—and on that grave a tomb-stone—and on that stone—*your name*—what day? what month? and *the year* 1870. What then?

"The grave wherein your Saviour lay,
Will be your resting-place."

Looking into futurity—but no! of that hour and of that day knoweth no man.—However, hallelujah, *this* we know to be *truth*—"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad to rejoice in His salvation."

"Even so, come, Lord Jesus."

"The grace of our Lord Jesus Christ be with you, with us all. Amen."

Bethlehem, *Pa.*, 1870.

Note by the Editor.

Br. Rondthaler has our hearty thanks for furnishing the "New Year's Greeting," the sentiments of which we most heartily indorse. We trust it may be encouraging and comforting to all. Let us enter on this year with one controlling desire, viz., To honor and please God and his Son, our Life-giver and Lord; so shall we be free from anxious thought about ourselves and the future. Attend to our Lord's work, and He will take care of us and ours; so that whether we live and remain unto our Saviour's return from heaven, or fall asleep in Him, all will be well.

Our Native Town.

The Editor of this paper was born in Lebanon, N. H., in 1796, and finally left that place in 1825, and went forth to preach the gospel. He frequently visited the place of his nativity till 1844; after which he did not visit it again till 1861, or for seventeen years; at which time there was a centenary celebration of the first settlement of the town, in which he took some part: he also went to see the family residence of his father, where he was born and reared and lived to near the time he finally left the town. Everything was so changed at the old family mansion and farm, that naught but sadness came over his mind in looking upon it and its surroundings; all was in the hands of strangers. In 1865 he made another flying visit to the town, at which time his only surviving brother was sick, and died a few days after he left.

Since that time we have felt a strong desire that the Life views we hold and promulgate might have a hearing in our native plaee, but our duties as Editor of this paper have prevented our again visiting there.

At the time we left Lebanon (1825) there was no paper published nearer than Concord (50 miles distant); but in 1844 a secular paper was started in the town, now called "Granite State Free Press." We solicited an exchange with that paper because it was published in the place of our nativity. We have felt much interest in it; and from time to time have sent to the Publisher of it, "E. H. Cheney," some of our pamphlets and tracts, which he kindly noticed. We recently sent him Dr. Finley's "Constitution of Man," etc., with some of our own production. These Mr. Cheney has noticed, in his issue of Jan. 1st, as follows:

The "Constitution of Man and His Final Destiny.—By Dr. John K. Finley, author of "Letters to a Clergyman."

"God is Love."—A Sermon by Geo. Storrs, editor of the "Herald of Life."

The Atonement of Jesus Christ; What is It?—By the same.

The Judgment:—Its Judicial and Executive Character. The Time and Manner of It. By the same.

"We have received the above publications from Mr. Storrs, who is a native of this town, and whose peculiar theological views are more or less known to many of our older citizens. The articles which constitute the first named pamphlet first appeared in the Niles (Michigan) Republican, in 1868. They are intended as a reply to an attack by a Presbyterian minister on what are termed by their advocates, "Life Views," meaning the doctrine of no eternal life except through Jesus Christ, of which both Mr. Finley and Mr. Storrs are able advocates. They believe that when wicked men die they perish forever, while the righteous are the only subjects of the resurrection. It is not for us to say whether they establish their belief by competent Scripture evidence, but they certainly argue the point with great zeal and apparent sincerity, in a most excellent spirit, and present many Scripture arguments not to be lightly set aside.

"Mr. Storrs being a native of Lebanon, and his views being peculiar, and perhaps unknown to most of our readers, we present below, a sketch, from his own pen, attached to one of these tracts. Those who wish to know more about his views will find by addressing him that he is not unable to give a reason for the hope that is in him. He has publications to meet every phase of his peculiar doctrines."

Mr. Cheney then inserts the article entire, entitled "Reminescence," found at the close of our tract, "God is Love," filling nearly a column and a half of his paper; for which he has our thanks. If other secular papers, which have solicited ours in exchange, would do us a similar favor, we would feel obliged to them also. From the sectarian papers we look for nothing of the kind. If they will occasionally speak evil of us and our views, we accept that as a favor. But for the most part, they choose that which, for them, is the wiser course, viz., pass us in silence. Yet it is undeniable that the views we promulgate are gradually gaining ground even in their churches; and we are quite willing they should have their own way, assured that God will in due time manifest the truth, that "Life future or eternal is His *gift*," through a resurrection "at the last day," bestowed only on those who comply with His terms, under whatever dispensation men have lived; and that all others eternally sleep the sleep of death, and shall "not awake, saith the King, whose name is the Lord of hosts."—See Jer. li. 39, 57, also John iii. 36, with a multitude of similar passages; to which, also, should be added the general tenor of the Bible.

The Idolatry of Rome.

Among the prayers offered at Rome by the Pope, in the "Ecumenical Council" now in session, are the following expressions:

"Pray for us, Holy, Immaculate Mother of God."

"O God, our refuge and strength, the author of all pious wishes, hear the pious supplications of thy Church, and grant that with the intercession of the blessed and glorious always virgin Mary, the mother of God, with thy blessed Apostles Peter and Paul, and all the saints, we may efficaciously obtain, what we faithfully pray for."

Will Rome tell us which is the greatest, the parent or the offspring? Especially, does not a mother exist before her offspring? And as Mary is the "Mother of God," does it not follow that, but for Mary there would be "No God?" Hence, Mary was before God, or there is "No God." Why should the "Mother of God" be asked to pray to God, seeing the very existence of God depended on her?

Well may Rome be called "Mystery, Babylon the Great, the Mother of Harlots," etc., (Rev. xvii. 5), seeing she worships one who is (in her theology), "the Mother of God;" a worship which might have been "winked at" in the dark ages of "ignorance" and superstition, but for which sin, God now clearly calls upon all to "repent" and turn from it; and if persisted in will draw down the most terrible judgments on the heads of such as continue in the practice. Rome has more to fear from such a practice than from Protestantism and Infidelity combined. God has said, "My glory will I not give to another, neither my praise to graven images."—Isai. xlii. 8. What is this homage offered to Mary better, or, in principle, different from the rankest idolatry? It is giving glory to a creature which, in fact, exalts that creature above God, by making her His mother, or producer. It is difficult to see how this course is different from blasphemously assuming the existence of God depended on Mary.

Will God tolerate such assumptions in this age, when the Bible is, or may be, in every one's hands? It seems impossible that He can or will much longer bear with such idolatry.

Not only does Rome thus practice in regard to Mary, but, as the above extract shows, she exalts the dead Apostles and saints into intercessors; thus, in effect, setting at naught the testimony of Paul, that there is "One God and *one* Mediator between God and men, the Man Christ Jesus."

Now comes the grand inquiry—From whence all this corruption of the word of God, and this idolatry? The answer to us is clear, admitting of no doubts: It was and is the product of the first denial of the truth of God's statement, "Thou shalt surely die;" or, "Dying thou shalt die." The denial of this truth is the basis of the doctrine of "inherent immortality," leading directly to the denial of the fact that death is death, and that "the dead know not anything." Teaching, as it does, that the dead "know more than all the living;" thus exalting the dead into Gods, making one of them "the Mother of God," and the others intercessors in heaven, or devils in some other place. So they "wrap it up," and fancy they are doing "God service" by their corruptions of His word.

How much of all this is done "ignorantly in unbelief," we leave for the Searcher of hearts to determine; for He only knows the hearts of all men. He is the Judge of all, and will in due time vindicate His own word, and teach men that it is not a small sin to preach and teach the traditions of human Councils, Synods, Conferences, etc., while they convert His truth into falsehood to establish their own traditions.

Let us cleave unto the words of God; and let His Word be the man of our counsel, and the light to enlighten our pathway to the life to come; which is only through the "one Mediator;" who is, also, "the resurrection and the life;" so that except we have a divine renewal, by virtue of a union with Him, we "shall not see life," hereafter, "but the wrath of God," which is death, will "*abide*" on us. May God preserve us from idolatry in all its forms.

The Constitution of Man:

BY DR. JOHN K. FINLEY.

This work has had a rapid circulation. The first thousand were all gone two weeks since, and the second thousand has been printed and is going. The price per copy is 10 cents. Ten copies, hereafter, will be sent by mail on the receipt of $1, free of charge for postage. Single copies by mail will be 12 cents including postage, the postage being just the same on one copy as on two; viz., two cents. Let all the friends, who love the Life views, procure and scatter as many of this work as possible, as it is well calculated to convince candid minds of the truth of Life future and eternal only in and through Christ. It embodies in a small compass the main features of the doctrine of man's inherent *mortality* and immortality only as a gift of God in Christ through the resurrection from the dead.

Old-Fashioned Calvinism.

We were much interested in a letter from "Rev. R. W. Dale," England, in the "The Advance" of Dec. 16. The writer, among other things, speaks of A Quiet Revolution in Calvinistic Opinion. He says:

"Among the Evangelical Non-conformists of Englad—especially the Congregationalists—a silent but complete revolution of theological thought has taken place during the present century. Forty years ago, and perhaps still more recently, the characteristic phraseology of Calvinism was to be heard in most of our pulpits; it has now almost disappeared. It is not easy to say why. In Scotland whatever modifications Calvinism has undergone can be accounted for. There was a violent controversy on the doctrine of the atonement. The most distinguished theologians of the various Presbyterian churches were on opposite sides; the question was fairly fought out, for in learning and keenness the champions of the hostile doctrines were very fairly matched. The result was that a very large number of Scottish Presbyterians came to believe that in some sense Christ died for all men—a belief which in the long run is certain to ruin the harmony and strength of systematic Calvinism. But in England we have had no such struggle, at least in the present century. Perhaps the explanation of the change may partly be found in the fact that a theological movement was initiated in England nearly a hundred years ago, by men who did not foresee the ultimate results of their teaching. Andrew Fuller among the Baptists, and Dr, Edward Williams, the author of "Equity and Sovereignty," among the Congregationalists, attempted so to modify the Calvinistic theory as to relieve it of some of its more evidently repulsive elements, and they did not know that the new leaven which they were introducing into the thought of the churches would work silently till the whole mass was transformed.

Another cause is to be found in the great evangelistic zeal which glowed in the heart of the church at the beginning of the present century. I do not mean to say or to imply that no consistent Calvinist ever labors earnestly for the salvation of mankind. That would be a slander. But when preachers are incessently entreating all men to be reconciled to God there is a considerable probablity that they will come to the conclusion that God is at least as anxious for the salvation of all men as they are themselves, and that God's love for the human race must be as large as their own. Through incessantly qouting and preaching upon such passages as, "The Lord hath laid upon Him the iniquities of us all;" "I have no pleasure in the death of the wicked but that the wicked turn from his way and live"—men come to believe that the words mean just what they seem to say. It is true that many of the men who led our churches in every good work fifty or sixty years ago, continued to repeat familiar phrases about the "divine decrees" and the "electing love of God," and they believed that they believed in Calvinism still, but the living element of their creed, that which fired their passions, inspired their eloquence and sustained their work was something very different—and gradually, just as the dead wood silently drops off the tree when the life of spring returns, the dead articles of the creed dropped away, men hardly knew when or how."

Thus Calvinism has quietly lost its hardest features and found it impossible to retain its peculiarities. The main battle, in England, was fought by Toplady, Rowland Hill, and others for it, and Wesley, Fletcher, and others against, in the closing years of the last century, which fact Mr. Dale has overlooked, and hence seems unable to account fully for the "Revolution" that has taken place, in this century in England. We rejoice to know that the seed sown by such men as Fletcher and Wesley, though it may seem to have lain dormant, has produced the fruit of a better view of the government of God than what existed in the palmy days of the "repulsive elements of Calvinism." Like as "dead wood silently drops off the tree when the life of spring returns, the dead articles of the creed dropped away," says Mr. Dale.

But what comes next? The dead and dying limbs of "Inherent Immortality and Eternal Torments" are rapidly dropping off, in England and America, from the Tree of Life, and cannot long survive "the life of spring" that is now returning, and which will sweep away the last vestige of those "repulsive elements" from the Church of God; and men will wonder how Christendom ever accepted any other view of God's administration than that of "Life future and eternal only through Christ, as the gift of God to those who believe." May God hasten the joyful day.

Contentment consisteth not in riches, but in peace of mind.

THE "TOUCHING CASE."

THE case of the young girl we spoke of, in our issue of Dec. 15, has drawn out several hearty responses, which have touched our own heart. In a few days, a brother, whose name we are not permitted to make public, called and left $2 to help in the case. Next came the following note from THOMAS R. CROCKER, of Brooklyn, N. Y. He says:

My feelings were touched by reading an article in the HERALD OF LIFE, of Dec. 15th, headed "A TOUCHING CASE." I never saw that dear girl, but I love her, and I want her to have our dear paper to read, and I wish her to have a Bible, also; and God has placed it in my power to see that she has both.—Please find enclosed $2 for one year's subscription for the HERALD OF LIFE, and $3 for a Bible. Will you see that the dear child gets them? And may God bless it to her eternal salvation; and I trust that in the glorious morning of the resurrection we shall meet her crowned an heir of glory.

Next followed a letter from ABBY A. PERRY, Scotland, Conn., on the same subject. She speaks as follows:

While reading the HERALD of Dec. 15, my heart was touched to think there was one young person, in these last days, who had a desire to read the HERALD OF LIFE, and had not the means to send for it. I am glad some person took interest enough in her case to let it be known, if they were not able to send the money themselves. I wish we might hear of many such hungry ones; hungry for the Bread of Life. We would try to find a way to feed them, even if we made a great sacrifice to do it. I am glad that none are sent empty away by you. May the "Shepherd of Israel" bless you with wisdom to direct under all circumstances, and with means to do good to all the needy, as you have a heart to perform.

Enclosed please find $2 to pay for the dear girl's paper, or to help buy her a good Bible; and may God give her "*understanding*, that she may live."

Next comes a note from "A Friend," Rochester, N. Y., as follows:

The enclosed $2 is to get the little girl mentioned in the HERALD of Dec. 15 a Bible, and to pre-pay postage or express charges. I would like it to be a reference Bible of good type, but plain binding. If any balance remains, please apply it to the tract fund.

In case the little girl is already supplied, please apply the whole to the tract fund, or to any other object, at your own discretion.

And oblige.

We have procured a plain, but substantial and well-bound octavo Bible, with marginal references, published by the "American Bible Society." We have written her name in it, and under hers have written the names and residences of all the donors above-named; and trust "DORA" (so much of her name we give you), has received it ere this for a "Christmas Present," though she lives hundreds of miles away, and we can imagine her joy.

The remainder of the money is credited to the HERALD OF LIFE, for her, and to the "Tract Fund," as desired. May the Lord abundantly bless all concerned in this work of love.

P. S. Since the above was prepared for the paper, another offering came from East Amherst, Mass., from Mrs. S. F. Hulburd and her mother Anna B. Kingbury, with 75 cents each for the Bible. Mrs. Hulburd writes:

I read the article "A Touching Case," in the HERALD of Dec. 15, to my mother (an old lady in her 82d year); it affected her very much. She wanted to do something toward getting that girl a Bible, and I felt the same; so we enclose 75 cents each. May God bless her in reading and understanding the holy Word.

These sympathetic outgushings of Christian hearts are refreshing, and show that genuine cases of necessity soon reach the heart, when known.

P. S. 2d. Still later comes other offerings—one from Mrs. Mary A. Butman, Lynn, Mass., saying:

"A friend and myself send $2 to pay for a Bible for the girl spoken of in the HERALD of Dec. 15. Will you please buy her one, and send her some tracts, if any money is left."

S. A. Kemp, North Adams, Mass., sends $2 for the same object.

AN INQUIRY.

BR. STORRS: Will you give your view of 1 Peter iii. 19? A Methodist preacher, here, quotes it as proof of an intermediate conscious state of the dead.

Truly yours,

T. C. CRAIG.

EASTON, *Kansas*, Dec. 20, 1869.

Response by the Editor.

The text with its connection seems plain. It speaks of Christ's death and resurrection in the previous verse thus: "Being put to death in the flesh, but quickened by the Spirit;" then is added the verse spoken of: "by which also he went and preached unto the spirits in prisons." What spirits, and when? Answer: "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing," etc.

Ques. 1.—What was it that preached?

Ans.—The Spirit of God that quickened Christ from the dead.

Ques. 2.—When did that Spirit preach to the spirits in prison?

Ans.—"In the days of Noah, while the ark was a preparing." "The LORD said, My Spirit shall not always strive with man; yet his days shall be a hundred and twenty years;" *i. e.*, "while the ark was a preparing." During that period, the same Spirit that quickened Christ from the dead, preached to the spirits (the men) who were, in Peter's day, in prison; *i. e.*, as the Syriac reads, "In sepulchro"—the grave. Those *persons*, of the antediluvians, who are now in the grave, remain eternally dead because they quenched the Spirit which preached to them in the days of Noah; and by which alone any man can be raised from the dead: that Spirit quickened Christ, and will quicken all who yield to its preaching or teaching; and the antediluvians perished utterly by not heeding its teachings.

To put the construction on Peter's language that the popular teachers do, makes the Spirit of God to be teaching spirits, or persons, in the theological hell; and will they please tell us the object of such preaching? Do they not see, such preaching implies probation? Do they believe there is mercy in store for the antediluvian sinners? If for them, why not for all others in that place? If Christ went to the theological hell to preach, we have a right to believe it was a message of "good-will," till such time as it is proved to be something else.

We believe we have given above the true interpretation of the text; and that there is not the slightest ground to believe it relates to any preaching to disembodied spirits by a visit of Christ into the theological hell.

"FREE LOVE."

"THE Advance" of Dec. 16 has an editorial on the above subject, which we most heartily approve. It was drawn out by the "lax" views of "The Independent," of this city, on the subject of marriage and divorce. The last-named paper, though professedly "Christian," announced sentiments that are seriously anti-christian on this subject, and tending to make marriage nothing better than a purpose to live together as long as they please, and to separate when they please, or are displeased, and either party chooses to have a separation; a system little differing from prostitution.

The article of "The Advance" opens as follows:

"The family is the foundation of both church and state, and marriage is the basis of the family. To be such a basis, in its relations to property, children, domestic happiness and the purity of public morals, marriage must be rigidly and inexorably held, in law and practice, to be a life union of those who enter into it—a union which only adultery can dissolve in morals and in the courts. Professed reforms and reformers must be judged by this test. Rotten here, they are condemned throughout. Men cannot consent to mince matters on a point so fundamental to society, whoever may suffer. The tendency is strongly developing itself to make war upon marriage as above defined, and to substitute some sentimental theory, specious but corrupt, which shall allow easy divorce. It shows itself in male and female orators and writers; at conventions, in lectures, in books and in newspapers. It is one of the darkest signs of the times, and calls upon all virtuous citizens and friends of morality—to say nothing of the followers of Christ, as such—to put the brand of their disapprobation upon the forehead of whomsoever shall appear as the advocate of lax theories of marriage and divorce. We of course hold, with all Christian people, that society should sometimes step between a suffering or endangered wife and the persistent violence of her drunken husband—protecting her by a legal and temporary separation, not divorce. But this dictate of humanity and Christianity shall not be permitted to justify or excuse the abominable doctrine of free divorce, prompted by the 'inward protest of individual souls,' and followed by fresh alliances."

To these reflections we give our full and unqualified assent, and the remarks following the extract from "The Independent" are to the point in condemnation of the position of that paper. We would gladly give the whole article and the extract from "The Independent" if our space permitted.

We wish to call the attention of "The Advance" to one of its own remarks, in the above extract, viz.: "It is one of the darkest signs of the times," *i. e.*, these efforts of "male and female orators and writers" to weaken the obligations of the marriage relation.

It is indeed one of the darkest signs of the times; but it is one of those signs which Paul enumerates as indicating the end of this age. He says, "Now the Spirit speaketh *expressly*, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of *daimonion*, speaking lies in hypocrisy; having their consciences seared as with a hot iron; *forbidding to marry*," etc.—1 Tim. iv. 1–3.

The notion that men and women may abolish the marriage relation, existing between them, whenever they have wrought themselves up to think "such a union loathsome" to "either of them," is, in fact, to set at naught the ordinance of God, and annul the authority of Jesus Christ. No such person—man or woman—paper or periodical—has any claim to be called "Christian;" the position is essentially *anti*-christian. Let Christian men and women beware of setting at naught the unmistakable testimony of Christ our Lord, who says, with emphasis:

"Whosoever shall put away his wife, excepting it be for fornication, and shall marry another, committeth adultery; and whosoever marrieth her which is put away, doth commit adultery."

These words are not to be trifled with; and he who does attempt to set them aside, does it at the peril of the loss of life eternal, as Christ himself is to judge and fix the destiny of men; and adulterers have no part in the kingdom of God or of Christ.

THE ROYAL MARRIAGE.

MATT. XXII. 1–14.

BY WILLIAM H. SPENCER.

THERE is one very interesting feature of this parable that should command our most thoughtful attention. "A certain king made a marriage for his son." Who is this king? Who shall be so highly honored as to become the bride of the king's *only* son? And when will the royal marriage take place? These are questions that quickly suggest themselves to our mind.

From this parabolic account we may readily comprehend the exalted character of this King. No earthly monarch ever possessed such regal glory, or ever exercised such unlimited power. He is the true sovereign—the King absolutely—the Monarch of the universe. The planets, which bestud the arches of heaven, revolve in sublime harmony to his laws; and the earth speaks to our minds of his unlimited creative power. Its inhabitants are but as grasshoppers before him, and still, under his omnipotent eyes, even the hairs of their heads are numbered. Such a King as this has made, or arranged a wedding for His only begotten Son.

His bride is one that will love Him with the purity and fervency of that divine love which gushes forth from the great fountain head. She does not love him instinctively. She loves Him because He *first* loved her. To show the magnitude of His love He offered up his life to redeem her from the certain and eternal death that would surely overtake her. And now having received from the Father—the great source of life—power to deliver her from the certain wages of her sinful career, animated by the great power of *love*, He is preparing his chosen—his elect—to occupy the closest and holiest of relations, that His bride may forever enjoy his fervent, holy and princely love. To animate His bride to separate herself entirely from the world, and to centre her undivided affections upon the one who has purchased her with his own precious blood, we have been presented with glowing visions of the wedding day, and of the glory and joy which fills the immensity of the future world.

John, as a lonely exile upon the Isle of Patmos, was comforted by the presence of a heavenly messenger, who said to him: "Come hither, I will show thee the bride the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God."—Rev. xxi. 9–11.

The Lamb—the King's Son—is to have a bride; we need hardly inquire who the bride is. The angel affirms that he would show the bride to John—of course, prophetically. He shows John the new, the heavenly Jerusalem. It was a great city of saints, and this vast congregation of the redeemed—the chosen inhabitants of the future world—is called "the Lamb's wife." The bride is therefore the immortal and glorified church.

There are two Jerusalems introduced in the Scriptures. There is also the first Adam and the second Adam; this world and a future world; this mortal life, and the future immortal life. The old Jerusalem was of this world—decaying—and destined to exist but a brief period. In our mind we may properly consider it a symbol of mortal life; it ends in death—"weakness" and "dishonor." The New Jerusalem, also, we may consider a fitting symbol of those who are the Lamb's wife; those who are accounted worthy to obtain that world and the resurrection from the dead; those who partake of the immortal or resurrection life, whom in vision John saw arrayed in all the sublime glory of God, only feebly portrayed by reference to the most precious of the material wealth of this world. Thus, in a most sensible manner we may contrast the future life, derived through Christ, with that perishable blood life which we inherit from Adam. Let us see if Paul does not make a similar contrast. He says: "There is a natural body, and there is a spiritual body." What does he mean by this? Let him explain. "The first man Adam was made a living soul," *i. e.*, simply possessed *mortal* life, and could transmit nothing more to his posterity; but "the last Adam (Christ) was made a quickening (or life-giving) spirit." Hear Paul further: "The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are *they* also that are heavenly. . . . *We* shall not all sleep, but we shall all be changed, . . . and the dead shall be raised incorruptible."

Now we cannot but see that if we obtained nothing but what we got from Adam, Christ's people—"the bride"—would never have got beyond the grave; but the Bridegroom, as a "life-giving spirit," interposes to rescue his bride by introducing a "spiritual" or immortal life; and therefore, when he comes from heaven, his people who are alive shall be changed, and those who are dead "be raised incorruptible." Then comes the marriage celebration.

The great heavenly Bridegroom is now at the right hand of the Father, sending forth his invitation to the whole world. His love embraces all mankind; but they will not all love him in return—they will not now become spiritually connected (betrothed) to him, that when the marriage feast takes place they may be with him—"ever be with the Lord." The marriage is yet to be consummated, which will take place soon; for already the watching virgins have gone forth to meet Him—have trimmed their lamps, and their cry has rung out in earth's dark night, "Behold the Bridegroom cometh." The *glad* event will soon take place. Angels will be the happy spectators; and the celestial company, with joy, will take part in celebrating the holy nuptials, and the Father himself will pronounce as completed all that has been prophesied throughout the ages.

"And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were (says John) the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her it was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints."—Rev. xix. 5–8. This same multitude, here called the Lamb's "wife," we elsewhere learn, "washed their robes and made them *white* in the blood of the Lamb."—Rev. vii. 13, 14. Through his atoning blood they had washed their guilt away, and had been given those pure robes of "righteousness."

We read, "Blessed are they which are called unto the marriage supper of the Lamb."—Rev. xix. 9. Now we must make a distinction between the *call* and the *invitation*. The invitation is through the gospel to the whole world; the call comes only to those who have heeded the invitation and put on the wedding garments. Let us examine these two points briefly.

There is a sad history to contemplate when we consider how this invitation has been received. The Jewish people were first "bidden to the wedding," but "they would not come." They made light of it, and went their ways, one to his farm, another to his merchandize." Do we wonder that the King was "wroth" at their behaviour? They that were bidden proved themselves unworthy by choosing Cæsar and rejecting the heavenly Bridegroom. Then God sent his servants to the Gentiles—into the "highways and hedges." Many were invited but few were chosen. The invitation went forth from Jerusalem into all the world, under the power and direction of the Holy Spirit; and the invitation is still being proclaimed. Now if the *invitation* and the *calling* were the same thing, then those Jews who rejected the invitation, and the vast majority of mankind who have rejected it since, could be called "*blessed;*" for the record says, "*Blessed* are they that are called." We cannot for a moment believe that this is meant. Let us look at it.

The invitation being given to the whole world, those that accept it—wash their robes in the blood of the Lamb—and put on the wedding garments, are placed in the position of virgins to await the Bridegroom's return. He is like a nobleman who has gone into a far country to receive a kingdom and to return. Many of them have fallen asleep; but when he comes they will be *called* from their rest, and together with the living waiting ones, be made to rejoice in an eternal union with him, and share in the glory of the coming kingdom. "Blessed are they that are called."

Did space permit we should be pleased to show from abundant testimony that this *calling* refers particularly to the resurrection of the dead. And we believe the great truth stands forth in the Scriptures, too plainly to be misunderstood, that those who will not accept the gospel invitation will not receive this call from the state of death. How much it becomes all therefore to make their "calling and election sure."

Dear reader, if you have received the sealing power of the holy Spirit into your hearts, then indeed you are one of that honored number who constitute "the bride;" and be assured that the time will soon come when, if you continue faithful, you will receive the call to the marriage supper, when "the Lord himself shall descend from heaven with a *shout*, with the voice of the archangel and the trump of God."—2 Thess. iv. 16, 17.

"I yearn for that morn, when the dead saints shall wear
Their glorified bodies, and long to be there!"

ROCHESTER, N. Y., Dec. 1869.

FROM WM. H. SPENCER.

DEAR BR. STORRS: My heart has been greatly comforted, during the present hours of affliction, by the kind words of sympathy which I have received from the dear pilgrims, and also by the generous interest which they have taken to make my condition comfortable. I cannot express my gratitude to those dear brethren whose kindness has delivered me from want, and enabled me to care for my sick companion properly during the past two weeks of her severe illness. I expected no such acts of kindness, for, in simply trying to do my duty, I felt I merited none. I also feel deeply grateful to my ever hind heavenly Father. In letting my requests be known unto the Lord in the divinely appointed way, (Phil. iv., 6, 7), I have felt that the "peace of God which passeth all understanding" has been my great consolation. Bless his holy name forever.

I regret that at the present time of writing (Dec. 26th) I am not able to report improvement in health. The suffering from my lungs to-day is such that I find it difficult to pen this letter. During the past three days the disease has manifested a much severer form. The discharge from my lungs has been considerable; the soreness in my left lung has spread so as to nearly render my left side helpless, and an irritating cough has set in which greatly adds to my uncomfortableness. This sudden and unexpected change in the condition of my health—which was improving—would quite discourage me were it not for the sweet comfort which I experience in trusting in the Lord. My heart is greatly cheered in contemplating the speedy return of the heavenly Bridegroom. It is a delightful thought to me, dear brother, to feel that I may soon meet you and all the dear pilgrims amid the ravishing glories of Paradise, where we shall meet to part no more; and an eternity of happiness—which shall not be marred by pain or death—will enable us to more fully realize the boundless goodness of our heavenly Father.

Pray for me, and may the Lord sustain and bless you.

ROCHESTER, N. Y., Dec. 26, 1869.

FROM ABBY A. PERRY.

BR. STORRS: I am sorry to hear of the illness of our good Br. Spencer, and hope he will be spared to serve the cause of truth and righteousness these many years yet, if the LIFE-GIVER does not return soon.

We are glad to hear from so many of the dear ones through the HERALD. May the day hasten when we shall see "eye to eye;" and the prophet tells us when that time will be: "When the Lord shall bring again Zion;" "When the Lord shall build up Zion, he shall appear in his glory."—Psa. cii. 16. Till that day comes let us "love one another," and try to enlighten and comfort each other all we can. I hope all will will try to have a tractable spirit, and endeavor to understand all that God has revealed for our instruction in his word.

God will not destroy this earth until all that the prophets have spoken concerning it has had a literal fulfilment; and a good part of the prophecies yet remain to be fulfilled, if I can understand what I read. "Search the Scriptures" like the noble Bereans, to see if these things are so; and may the same Spirit that inspired the prophets to write, inspire us to read and believe, is the prayer of your

Sister, waiting for the LIFE-GIVER, and the kingdom.

SCOTLAND, *Conn.*, Dec., 1869.

ELD. J. LEWIS is spending the winter in Missouri, in or about Martinsburg; says he has received all the tracts we have sent him, and that the battle goes on bravely there, the preachers fighting against our Life views with all their power, and endeavoring to prove all mankind immortal: says, he went to hear one of them preach, and it would take a large space to tell how many times he used the phrases "immortal soul—immortal spirit—never dying spirit—the death that never dies," and the like, and then told the sinner that his miseries in hell would never come to an end. Yet many are searching after truth, thinking we have brought "strange things to their ears:" for we have told them that man is a *mortal* being; and shown from the Bible that the soul dies. Some of the opposers have threatened to mob the old one-armed man and ride him out of the place on a rail with a coat of tar and feathers. One man burned the tract "You are immortal," and said, "Geo. Storrs ought to be hung for publishing such awful wicked trash." This man says he knows he has got an immortal soul. Another man—a member of a church—took the tract "God is love," saying "it will do for shaving paper." The old theological hive seems to show signs of life among the bees, lest some of their honey should be lost. They are trying to pen up the sheep: but they will hardly succed in keeping all from getting into a new pasture, of which they have now got a taste. Eld. Lewis concludes by saying: I am visiting families, distributing tracts from house to house; hopeing to reap a good crop in time of harvest. Pray for me that I faint not. This is a growing place: the different sects are vieing with each other to see who shall be greatest, and had rather see "the old boss devil" (as Br. Green calls him) than to see us here. We are happy to say, we find some good, honest souls, who are open to conviction, and wish to hear and receive the truth. The community seem moved to read their Bibles; for we told them, if they could find the phrases "immortal soul, deathless spirit," and the like, in the Bible, we would we would give them a hundred dollars.

NOTICES.

THE CHRISTIAN UNION for Dec. 25 is received. It is a large quarto of sixteen pages, published weekly in this city, at $2 50 per year. It is professionally

"An Unsectarian, Independent Journal, devoted to Religion, Morals, Reform, Foreign and Domestic News of the Church and the World, Literature, Science, Art, Agriculture, Trade, Finance, etc., etc.

Hereafter, HENRY WARD BEECHER is to be "Editor-in-Chief." We shall be glad to find it maintaining its profession of "an unsectarian" character; but we have some fears in the matter. When the paper first came into existence, under the name of "The CHURCH Union," it solicited an exchange with the HERALD OF LIFE, which we were glad to accept. But it soon left off its visits, and we have not seen it since till now. It now assumes the name of "The *Christian* Union." May it become worthy of its name.

THE SUNDAY MAGAZINE for January is received. As usual, it is filled with interesting matter. We have said before, and now repeat it, we know of no one Monthly as valuable as this. If any of our friends wish such a Magazine, we see not where they can find a more valuable one. While we speak thus, it must not be supposed that we indorse all the sentiments it contains. We are glad to give extracts from it, when our space will allow. Terms, $3 50 per year. Address, Lippencott & Co., 715 & 717 Market street, Philadelphia, Pa.

CONTENTS for this Month.—Episodes in an Obscure Life; King Bramble; Sundays on the Continent; A Royal Family; On the Miracles of our Lord; The Portrait of Charity, as Presented by St. Paul; The Struggle in Ferrara; Light of the World; The Companions of St. Paul; Frederick William Krummacher; Upward Glances; How to Study the Old Testament; Unchangeable.

Also, various Illustrations.

CARTER'S COMBINED WRITING & COPYING INK:

ALSO,

CARTER'S INK PANORAMIC CALENDAR FOR 1870.

J. P. DINSMORE, 36 Dey street, New York, will accept our thanks for his New Year's present, to the HERALD OF LIFE office, of a bottle of the above-named Ink, and one copy of the Calendar; each of which are all but invaluable for the uses intended. We have never seen or used a better ink; it is a pleasure to write with it. As to the Panoramic Calendar, we would not be without one if we could possibly get it. We always keep one standing on our mantle at home, and would feel lost without it.

BUSINESS DEPARTMENT.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Geo. U. Lewis, Daniel Clow, A. M. Benton, "From Caldwell," Wm. Watson, Israel Camp, A. Boynton, E. W. Surdam, Geo. W. Curl, Maria E. Bellmay, Mrs. S. A. Cobun, John Willett.

TWO DOLLARS EACH FROM—Cyrus M. Reynolds, R. Evens, Dr. T. P. Simpson, Mrs. Mary A. Butman, Clarendon Kelly, Harriet Adams, W. T. Littell, John Walton, Jacob Shafer, E. G. Allen, R. F. Sanford, Samuel A. Van Aken, Miss Maggie Squires, John Blanchard, E. W. Proctor, Daniel Putnam, Mrs. D. C. Corwin (for book), Mrs. Henry Winship, T. W. Gray, D. E. Goodenough, Solomon Colton, Paul D. Salter, Jesse H. Mayo, James P. Bray, Jared Byington.

VARIOUS SUMS—Thos. S. Page, $1 25; E. Binns, $5; Mrs. R. W. Pierce, $25 on pledge; Wm. H. Griffeth, 60 cents; Walter Patterson and Geo. Patterson, $4 each; Geo. L. Hart, $3; A. L. Hougton, $4; Wm Roworth, $25 on pledge; Mrs. Eliza S. Westcott, $2 25; Geo. T. Collins, $3; Henry A. Troeger, $5; S. Shurtleff, $2 50; W. S. Olmsted, $25 on pledge; W. H. Barnes, $2 70; Wm. T. Littell, $10 on pledge; Lucretia B. Lamb, $3 25; Thomas Fielden, $15 on pledge; Samuel B. Hill, $4 on pledge.

RECEIPTS TO TRACT FUND.

W. S. Olmsted, Hartford, Conn., $10.

PARCELS SENT SINCE LAST ISSUE.

E. H. Cheney (3 parcels); Wm. Montgomery, Zalmon Grover, Wm. Chapin, and B. S. Mills, each a copy of "Theology of the Bible," by mail; Samuel Mason, A. B. Barnhart (two books and tracts); J. Hamilton, C. W. Lyndall (two parcels); Jas. N. Gladding, W. H. Tice (three parcels); Erastus Clark (book and pamphlets); "DORA," (a Bible by the "American Merchants Union Express Company," the express charge was paid in full, to the delivery); Mrs. D. Bush, Henry Lewis, John Walton, Jacob Shafer, Daniel Hawks (missing papers),; (Missing papers sent W. Meriden, Conn.); Geo. T. Collins (sent papers); A. Boynton, Henry A. Troeger, S. Shurtleff, W. S. Olmsted (by express): Geo. W. Curl, E. W. Surdam, C. W. Lyndall, Geo. W. Allshouse (twenty copies); W. H. Barnes, T. W. Gray (book); D. E. Goodenough, Maria E. Bellmay, W. H. Ford, D. B. Cutter, H. D. Chase, A. C. Jones (Oregon); John Buttolph (books and pamphlets); Frank A. Fielden, Samuel B. Hill.

TO CORRESPONDENTS.

H. J. SMITH, Lapeer, Mich.—Please consider your paper paid for to the close of V. vii.

PHILLIP C. MACOMBER.—The $1 was received.

D. CLOW.—The $1 just received pays to No. 298.

WM. W. DOUGHTY, Dr. John Billings' Post Office address is unknown to us.

CHRIST AND THE LITTLE ONES.

"The Master has come over Jordan,"
Said Hannah, the mother. one day;
"He is healing the people who throng him
With a touch of his finger, they say.

"And now I shall carry the children,
Little Rachel, and Samuel, and John;
I shall carry the baby Esther,
For the Lord to look upon!"

The father looked at her kindly,
But he shook his head and smiled:
"Now who but a doting mother
Would think of a thing so wild?"

"If the children were tortured by demons
Or dying of fever, 'twere well,
Or had they the taint of a leper,
Like many in Israel."

"Nay, do not hinder me, Nathan;
I feel such a burden of care
If I carry it to the Master,
Perhaps I shall leave it there.

"If he lay his hand on the children,
My heart will be lighter I know,
For a blessing forever and ever
Will follow them as they go."

So over the hills of Judah,
Along the vine-rows green,
With Rachel asleep on her bosom,
And Esther her brothers between,

'Mong the people who hung on his teaching,
Or waited his touch and his word,
Through the row of proud Pharisees listening,
She pressed to the feet of her Lord.

"Now why should'st thou hinder the Master?"
Said Peter, "with children like these?
See'st not how from morning till evening
He toucheth and healeth disease?"

Then Christ said, "Forbid not the children;
Permit them to come unto me;"
And he took in his arms little Esther,
And Rachel he set on his knee.

And the heavy heart of the mother
Was lifted all earth-care above,
As he laid his hands on the brothers
And blessed them with tenderest love—

As he said of the babe in his bosom,
"Of such is the kingdom of heaven;"
And strength for all duty and trial
That hour to her spirit was given.

—*Selected.*

THE RESURRECTION.

"A BODILY resurrection holds a position second to none in apostolic teaching. There is not a doctrine more continually or more distinctly enunciated in the Scriptures of the New Testament. The finger of inspiration ever points to the resurrection as the star of hope that shines resplendent in the night of death. All the Christian's aspirations, hopes, and promise-born anticipations respecting the life of glory spring out of it, like the almond buds from Aaron's rod of old. Do we trust in the living God? It is as he 'which raiseth the dead.'—2 Cor. i. 9. Do we look for the Lord Jesus Christ from heaven? It is as that mighty Saviour, 'who shall change the body of our humiliation that it may be conformed unto the body of his glory.'—Phil. iii. 21. Did Paul forget the things which were behind, and stretch forth unto those which were before, ever pressing toward the mark? It was, 'If by any means he might attain unto the resurrection out of the dead.'—Phil. iii. 11. Are there any whom the words of the Holy Spirit have pronounced emphatically 'blessed' as well as 'holy?' It is he that hath part in the 'first resurrection.'—Rev. xx. 6. And if any shall vainly attempt to say that all this refers not to the resurrection of the body, but to some fancied resurrection of the man at death, we close their lips with the words of the great apostle, 'But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.'—1 Cor. xv. 23. 'The Christian doctrine of a future life,' as Mr. Perowne has truly said, regards the whole of man's compound nature. It introduces no dissonance, it does not honor one part of our being to the neglect or degradation of the other. The life of which it speaks is a life of the body as well as of the spirit, a life the form and pledge of which are given in the resurrection of Christ, a life which is actually communicated to us by a true and vital union with him, 'Because I live (yea, and in the manner I live) ye shall live also.'"—*The Rainbow.*

POWER OF A PARTING ADMONITION.

MR. WENDELL PHILLIPS tells the following: "As a mother stood by the garden-gate of a sunny morning she said: 'Edward, they tell me—for I never saw the ocean—that the great temptation of the seaman's life is drink. Promise me, before you quit your mother's house, that you will never drink.' And he said (for he told me the story), 'I gave her the promise, and I went the broad globe over—Calcutta, the Mediterranean, San Francisco, the Cape of Good Hope, the North Pole, and the South—I saw them all in forty years, and I never saw a glass filled with sparkling liquor that my mother's form by the garden-gate on the green hill-side of Vermont did not rise before me; and to-day, at sixty, my lips are innocent of the taste of liquor.' Was not that sweet evidence of the power of a single word? Yet that was not half.

"'For,' said he, 'there came yesterday into my counting-room a man of forty, and asked me: "Do you know me?" "No." "Well," said he, "I was once brought drunk into your presence on shipboard. You were a passenger. The captain kicked me aside, you took me to your berth, and kept me there until I had slept off the intoxication. You then asked me if I had a mother. I said I never knew a word from her lips. You told me of yours at the garden-gate, and to-day I am master of one of the finest packets in New York, and I come to ask you to call and see me."'"

"How far that little candle throws its beams! that mother's words on the green hill-side of Vermont! O God be thanked for the power of a single word!"

RECONCILIATION.

BY CLARENDON KELLY.

"We entreat, on behalf of Christ, be ye reconciled to God."—2 Cor. v. 20.

PAUL says, "For the mind of the (*sarkos*) flesh is death, but the mind of the Spirit is life and peace."—Rom. viii. 6. And the reason why the mind of the flesh is death is given in the next verse, "Because the mind of the flesh is *enmity* to God: for to the law of God it is not subject; nor indeed can it be." To be at enmity with God is to be in death.

But what does Paul mean by "The mind of the flesh?" See v. 9. "But ye are not in the (*sarki*) flesh, but in the Spirit, *if indeed the Spirit of God dwell in you.* Now if any man have not the Spirit of Christ he is not his."—Anderson. Jesus said to Nicodemus, "That which is born of flesh is flesh." Now the Spirit of God is not born of flesh, for Jesus says, "that which is born of Spirit is spirit."—John iii. 6. And Paul says, "Walk in the Spirit and ye shall not fulfil the desires of the flesh. For the desire of the flesh is against the Spirit, and the desire of the Spirit is against the flesh."—Gal. v. 17.—Anderson. Now since that which is born of flesh is flesh, it follows that those who have not been born of the Spirit have only the mind of the flesh, which is enmity to God. For it is evident from the testimony already quoted, that by "mind of the flesh" Paul means the natural, unregenerated state of man. This is the state into which all are born, and this state, being a state of *enmity* to God, which is death, Christ says, "Ye must be born again" before ye can enter the kingdom of God; ye must be born of the Spirit; not bodily, that is, physically, but spiritually and mentally, for that which is born of Spirit *is spirit;* but the body is flesh and will continue to be flesh even in the immortal state, if the first fruits from the dead is to be the sample; hence, being born of the Spirit is not the resurrection of the body or any change *after* the resurrection. It is purely of a *spiritual* nature, *i. e.*, the birth of a *new spirit* within the man, containing a new principle of life which will ultimately (not change the flesh and bone into spirit, but) entirely supercede the *blood* life, changing the present vile body to one like unto the Lord's glorious body. Well, won't that be changing it to spirit? Let us ask Paul. What sayest thou, Paul? "For we are members of his body, of his *flesh* and of his *bones.*"—Eph. v. 30. He was *flesh* and *bones* after he arose from the dead (see Luke xxiv. 39), and Paul, some thirty years after his ascension, speaks of him as still being *flesh* and *bone.* Immortalizing the body, then, is not the spirit birth, but is done to *save* the spirit that has already been born within the man. "That we deliver such an one over to satan, for the destruction of the flesh, *that the spirit may be saved in the day of the Lord Jesus.*"—1 Cor. v. 5. Now when a man has had a new spirit born within him—has become "renewed in the spirit of his mind"—he is then *reconciled* to God; this new spirit being both life and *peace.* He is then a child of God, as the apostle saith, "For as many as are led by the Spirit of God they are the sons of God."—Rom. viii. 14. Consequently there can be no reconciliation to God except by becoming a *new creature* in Christ Jesus, *i. e.*, being born again of the Spirit, by which he becomes a *son* of God and joint heir with Christ. Let us now see if we can determine the *means* by which this change in the spirit of the man's mind is brought about.

In Rom. i. 16, Paul in speaking of the gospel says, "it is the power of God for salvation to every one that believes;" hence the gospel must contain some element sufficiently powerful when believed to destroy the *enmity* to God that exists in the natural mind, else the apostle would not call it *the word of reconciliation*—"And hath committed to us the word of reconciliation."—2 Cor. v. 19.

Thus far the Scriptures are clear and to the point on this subject. Man is by natural generation (born of the flesh) in a state of enmity to God. The natural result of which is, death, *i. e.*, total and eternal extinction of life; and in order to escape this doom he must become *reconciled* to God; he must become a child of God and a partaker of his life by having a new spirit born within him, which spirit is *life* and *peace;* and the gospel being the word of reconciliation is the means, *i. e.*, power used in producing this result.

We now inquire, What is the particular element in the gospel constituting it the power of God? In John xvii. 3, Christ says, "And this is life eternal, to know thee, the only true God and Jesus Christ, whom thou hast sent."—*Anderson.* Therefore, in order to become reconciled to God, a man must *know* him and Jesus Christ; for it is through him we gain the knowledge of God, and the gospel of Christ is the power of God for salvation, because in it is revealed the knowledge of God.

If we turn to 1 John iv. 7, 8, we will find him saying, "And every one that loves has been begotten of God and *knows* God. He who does not love does not know God, for God is love." Here *love* is made the test, to determine whether a man has been begotten of God or not. There were those in the church, even in John's day, that were not children of God (see 1 John ii. 19, and Jude 4 and 16); but *professing* to be Christians amounts to nothing. If they do not *love* they have not been *begotten* of God—they are still in the flesh, and abide in death. Why so? Because "the fruit of the Spirit" (the new spirit born within the man—Christ within the hope of glory) "is *love,*" etc.—Gal. v. 22. And "Though I speak with the tongues of men and angels, but have not *love,* I have become as sounding brass, or a clanging cymbol. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith; so that I could remove mountains, and have not *love,* I am nothing. And though I give all my goods to feed the poor, and though I deliver up my body to be burned, and have not *love* I am profited nothing."—1 Cor. xiii. 1–3. Why? Because if I have not *love* I am not a child of God, not having been begotten of God. Well, how may we know if we have love? "Love suffers long and is kind." Why, that is like God; he is long-suffering to usward, not willing that any should perish. "Love envies not; love *boasts not;* is not *vain;* does nothing unbecoming, seeks not her own, *is not easily provoked,* thinks no evil, rejoices not in iniquity, but rejoices in the truth; bears all things [like as Jesus did], believes all things, hopes all things, and endures all things" [as good soldiers].—Vs. 4–7. Now John says again, "We *love* because he *first loved us.*"—1 John iv. 19. This is the secret of the whole matter. This is what made John and the other disciples in his day love. But all who passed for disciples did not love. The incorruptible seed found no soil within them in which to take root; hence John says, "every one who *loves* has been begotten of God and knows God; he who does not love does not know God, for God is *love.*" But men must first believe that blessed truth, that God first loved them, before it can produce love in their hearts: the seed must be planted in the soil before it will germinate. And how can men believe that God did first love them, without evidence to that effect? They cannot, and God does not require that they should. He has furnished the evidence. He has adapted the gospel to our *natural* state, that it may reach us in our state of *enmity,* and bring to us the *evidence* of his love and *desire* for our salvation; hence, it is *a good message.* Proof—"In this the *love* of God was manifested toward us." In what? "That God sent his only begotten Son into the world that we might live through him."—1 John iv. 9.

"But God makes known his *love* to us in this, that *while we were yet sinners* Christ died for us."—Rom. v. 8.—Anderson.

"For God so *loved* the world, that he gave his only begotten Son, that whoever believes on him should not perish but have eternal life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii. 16, 17. For *God is love:* and *love* could not look upon the helpless victims of sin, destined to eternal death, without being moved with an energy that only infinite love can feel in behalf of their salvation. "He *desires* all men to be saved."—1 Tim. ii. 4. What more, or stronger evidence of the love of God for poor sinful man can be required than is recorded in the above quotations? But is this the gospel that Paul preached as the power of God for salvation? Let him answer: "But I make known to you, brethren, the *gospel* that I preached to you, which also ye received, in which also ye stand, *by which also ye are saved,* if ye hold fast the word which I preached to you, unless ye believed in vain. For I delivered to you, among the first things, that which I also received: that *Christ died for our sins,* according to the Scriptures; and that he was buried, and that he rose again the third day," etc.—1 Cor. xv. 1–4.

"For the preaching of the *cross* is to those who perish, foolishness, but to us who are saved, it is the power of God."—1 Cor. i. 18.

"But we preach Christ crucified: to the Jews indeed a stumbling block, and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ [crucified] the *power* of God and the wisdom of God."—Vs. 23, 24.

Is this all that Paul preached for the gospel? Did he not preach the kingdom? Yea, verily: but he first preached *Christ,* sent into the world by the Father, to be crucified for our sins, it being the strongest proof of the love of God for men, and his desire for their salvation that he could present. Proof—"For I determined not to know anything among you but Jesus Christ and him crucified."—1 Cor. ii. 2. "For Christ sent me not to immerse, but to preach the *gospel;* not with wisdom of speech, lest the *cross* of Christ should be deprived of its *power.*"—Ch. i. 17. "Yet we speak *wisdom* among the *perfect;* but not the wisdom of this age, nor the rulers of this age, who are brought to naught, but we speak God's wisdom in a mystery, even that which had been hidden, which God predestined before the ages for our glory, which none of the rulers of this age knew; for had they known it they would not have crucified the Lord of glory. But it is written: Eye has not seen, and ear has not heard, and into the heart of man have not entered, the things which God has prepared for those who love him."—Ch. ii. 6–9.—Anderson. So it appears that he preached the *cross* to reconcile aliens, and the *kingdom* for the instruction and building up of the disciples. And when his hearers believed the *facts* of Christ's death for their sins, and resurrection for their justification, and received them for what Paul preached them, viz., the evidence of God's *love* toward them, this *truth,* finding a lodgment in their hearts, impregnated them with a new *life,* and begat within them the Spirit of Christ. They were then "begotten of God," "by the word of truth," and were new creatures in Christ Jesus. Old things having passed away, all things became new. *They loved because he first loved them.* Hence Peter calls this word, The "incorruptible *seed*" (1 Pet. i. 23), and says those begotten by this seed, "purified their souls in *obeying the truth.*" And thus they were reconciled to God through the *death* of his Son. The account of which, being believed, became to them the "*word of reconciliation,*" because it convinced them of God's love for them. They were then sons of God (1 John iii. 1), and joint heirs with Christ.—Rom. viii. 17.

I can find no evidence in the Scriptures that the way into the sheep-fold was to be changed or modified. Therefore no authority for the coming to the anxious-seat to be prayed-for-process; or the standing up in meeting for the prayers of God's people-process. Men and women became children of God, in Paul's day, by first *believing* the word of TRUTH, then *obeying* it. Paul did not tell the jailor to go to praying, or to get some Christian to pray for him; but he did tell him to "Believe on the Lord Jesus Christ," and he and his house should be saved. And that he might believe, "They spoke the *word of the Lord* to him, and to all his house." What was the result? He believed and obeyed the word "and rejoiced, *believing in God,* with all his house."—Acts xvi. 34.

Now, when I read of sinners becoming anxious at *revivals,* and requesting the prayers of God's people, and yet refuse to *obey the truth,* I conclude that the evidence of God's love has not been clearly presented, or else they have not believed the testimony. And for a man to ask for the prayers of God's people, while he refuses to believe God's word, looks a little like mockery.

BENTON HARBOR, *Mich.*

A SMOKING MINISTER.

WE make the following extracts from an article in the "Advent Herald," by D. F. Newton. Let ministers and others think of this horrible practice and abandon it. Mr. Newton opens on the "Smoking Minister" as follows:

Smoke? Yes, he does—in his study—in his family, in the streets. I see him day after day in a book store, in Park Row, N. Y., with a cigar or dingy pipe in his mouth. Awful! shameful! Need we marvel that young men in the church and out of it—little urchins, and rag-a-muffins—are seen in the streets, chewing and smoking the vile "Indian weed," when ministers of the gospel, elders, deacons and class-leaders set the example? Example kills, example cures.

Need we marvel that there are in New York city, as Dr. W. Parker says, 235,000 smokers; and that allowing each of these smokers only two cigars per day, at the low price of ten cents, $47,000 is puffed away daily, making an expenditure annually of $17,155,000—aside from drinks which are almost sure to accompany, for tobacco and rum are twins, and go hand in hand.

. . . But to return to this smoking minister: his breath is repulsive, intolerably offensive. The whole atmosphere around him is a stench, even the sacred emblems of bleeding love at the communion table seem more or less impregnated! "The cup of blessing!" And when reproved for this sensual gratification—this unnatural and worse than beastly appetite, what is his apology? "What the harm?" says he, "Tobacco like strong drink, is one of God's 'good creatures?' to be used in moderation, with thanksgiving. Smoking and chewing tobacco make a man neither better nor worse in the sight of God. 'Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth this defileth a man.'—Matt. xv. 11."

Thus this man in sacerdotal garb goes smoking on, searing his conscience, gratifying his fleshly appetite, a slave to habit! When the leaders of our worshipping assemblies hold these views, what hope of reform! The evil goes on increasingly.

"Dearly beloved, I beseech you," says the apostle, "as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."—1 Pet. ii. 11. If one member in our churches is allowed in this filthy, degrading habit, why not another and another—till we have a whole assembly of smokers, chewers and snuffers? "One sinner destroyeth much good." "Behold, how great a matter a little fire kindleth."

. . . The excuses for using the dirty tyrant are numerous and frequent. One uses it for his teeth; another, for his general health; a third, for his corpulency; a fourth, for his leanness; a fifth, for a watery stomach; a sixth, to help digestion; another because some ignorant sottish, wine bibbing, tobacco chewing or smoking doctor recommended it:—thus and thus, till the catalogue of excuses and subterfuges is filled out.

It is a matter of devout and hearty thanksgiving to God, that the most respectable, learned, and eminently successful of the medical faculty, with united voice, veto "the *accursed thing,*" and warn their patients to lay it aside *forever.*

As Paul said to Timothy, so say we to you, reader, "Keep thyself pure." Be clean in your person, and be clean in your heart. But depend upon it you can be neither if you use tobacco. No tobacco user is fit for a bed companion. He is giving forth pestilential vapors from all the pores of the skin. He is an embodiment of perpetual miasm. The immediate atmosphere surrounding him is inevitably impregnated and polluted with the constant effluvia which emanates from his whole surface. He becomes a perfect walking distillery of the deadly essence, sending forth its fumes and vapors into the surrounding atmosphere. His mouth is the mill which grinds out the weed, and his whole body the distillery for the essence. Put a chewer or smoker into a vapor bath with no tobacco in the room, and in a short time the whole room will be strongly scented with tobacco effluvia that emanated from his body. Put him into a warm bath and get up a perspiration; then put that water upon flies or vermin or plants and it will destroy them.

CHILDREN'S DEPARTMENT.

HARRY'S ANTI-SOCIETY.

IT was a startling sight that met Mrs. Goodwin's eyes on Tuesday afternoon as she crossed Sixth avenue and turned into Fourteenth street on her way toward home. "Could it be?" She hastily brushed aside her veil. Yes, there was her own boy, Harry, walking along the street with James Williams, each puffing a cigar! Both boys were young, bright and intelligent looking. Mrs. Goodwin stood a moment in blank astonishment—her boy smoking! And what other bad habits might he not have contracted, all unknown to her? Harry passed on without seeing her, but she fancied he looked pale and ill.

The mother went home with a burdened heart. She had trusted her son; believed that he had been frank and confiding toward her. Was this the first cigar? Had he been tempted to taste of the intoxicating cup also? Mrs. Goodwin was a judicious mother; she watched Harry anxiously that evening, but said nothing about what she had seen in the afternoon. She was earnestly considering how she could best accomplish the object she had in view.

Wednesday afternoon Harry returned from school earlier than usual. As he entered the library where his mother was sitting she greeted him with a smile, saying:

"I was hoping you would get home early, Harry. I was going out, and wanted company."

Harry made some vague reply which attracted Mrs. Goodwin's attention. She saw his face was serious and troubled. Harry turned to his writing table, and soon commenced writing. Anxiously his mother watched his grave face. At length she rose, and went softly toward him. She laid her hand gently on his shoulder.

"Harry!"

The boy looked up and met his mother's loving glance.

"What is the trouble, Harry?"

"I'm forming an Anti-Society," said he, with an impetuosity which would have amused his mother, had she not known instinctively, that it resulted from deep, suppressed feeling.

"Anti means against. What are you against?"

"Mother, I am against smoking, swearing and drinking."

A rush of joy came to the mother's heart. She leaned over and pressed her lips upon the boy's open brow, and silently thanked God that he was saved. Then she sat down beside him.

"Now tell me all about it, Harry."

"Well, mother, of course I know that smoking and drinking and swearing are bad habits; but ever so many real nice boys in our school do these things, and they are always asking me to take a cigar or something, and laugh at me because I don't. Yesterday I did smoke a cigar—and sick enough it made me, too—and at recess James Williams gave us boys some kind of wine or spirit he brought to school in a bottle, and we all talked as I know is wrong. But, mother, isn't it dreadful? James was found drunk in a grog-shop last evening—really drunk. Our teacher told us about it just before school closed. And I want to sign a pledge to help me to keep from drinking and smoking. See, mother, this is my Constitution."

And Harry read aloud: "Whereas, drinking intoxicating liquor does not do any good, and leads to drunkenness; and whereas, to swear is a sin against God; and whereas, to chew and smoke are useless and filthy practices; therefore, in order the more effectually to keep free from these vices, I do, praying for the Divine blessing and help, form myself into a society to be called 'The Anti-Society,' and bind myself to observe strictly the pledges contained in the following articles:

"I. I will not drink anything that intoxicates.

"II. I will not take the name of the Lord in vain; nor make use of vile or profane language.

"III. I will not use tobacco in any form.

"(Signed) HARRY GOODWIN."

"An excellent pledge, my son," said Mrs. Goodwin, "only you should have a hundred names signed to it instead of yours only." And they talked over the matter together.

The next day at recess Harry collected the boys of his class together, and said:

"I hold in my hand the Constitution of a new society, called the Anti-Society. My name is already down. Shall I read it? All who are in favor say, Ay."

"Ay, ay," ran around the circle.

Harry read it slowly and distinctly. A deep silence followed. The boys looked at each other with sober, questioning faces.

"My name is down," repeated Harry, as he placed the paper on which the pledge was written upon the desk before him. "Who will join?"

Another moment's silence; and then James Williams, pale and serious, but with a look of stern resolution on his face, stepped forward, and amidst unbroken stillness affixed his signature to the pledge.

No other argument was needed. One after another the boys came up until every one had signed his name. This society, formed by one boy's influence, became a regular organization in the school—the teachers giving their hearty approval. Various officers were chosen, Harry Goodwin being elected President. And, what is better than anything else, the boys have nobly kept the pledge.—*Selected.*

"GREAT peace have they who love thy law, and nothing shall offend them."

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AND OF THE COMING KINGDOM.

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GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JANUARY 12, 1870. VOLUME VII.—NUMBER 14. WHOLE NUMBER 300.

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"ACCURACY AND HONESTY:"

OR, ELD. HIMES' CHALLENGE ACCEPTED.

THE Editor of "The Advent Christian Times," in response to our remarks in the HERALD OF LIFE of Dec. 8 on his statements in "The Times" of the week previous, concerning our course in the matter of the "General Conference" of Adventists, replies as follows:

NOT "A DELIBERATE MITSTATEMENT."

The *Herald of Life* takes our late editorial, *An Amiable Warning*, in high dugeon. Thinks there can be but little doubt that it was "a deliberate misstatement." We presume it would not have indulged in so harsh a remark, albeit it is given that way, had it not forgotten its editorial published some time since, in which it treated of the proposition uttered by the Buchanan Convention, in November '68, for a General Delegated Conference of Advent-Christians. We trust it will republish that editorial as a postscript to the one which calls for these remarks, keeping the same caption—*Accuracy and Honesty.*

As to the charge of acridity on our part, we think the *Herald* labors under a mistake. We quite agree with it, that "Christian journalists should *try* to speak the truth." We endeavor to do so, and to speak it in love, also. We did certainly suppose for a time, from the style of their publication, that the articles signed "W. H. S." were sanctioned as editorial. Many others were misled in the same way we were. Surely this is a small basis for a charge of dishonesty.

If we are not correct in saying that the *Herald* did editorially in a notice of the proposition for a General Conference utter words to the effect that such a Conference would be the inauguration of the Advent-Christians as the youngest daughter of Rome, let it say so; and we will either prove that it did, or acknowledge that we were in error.

We accept the challenge, and most cheerfully give the entire article which appeared in the HERALD one year ago the present month. Our old subscribers will bear with us in reproducing what we then said, for the sake of hundreds of new subscribers who have not seen it; and we wish all our readers to understand in what light we regard Conferences of the character spoken of.

The first paragraph in the foregoing extract shows how "amiable" Eld. Himes is. He applies to us the phrase "high dudgeon;" which phrase in plain English is, "Anger; ill-will; qnarrelsome; resentment; indignation." Some or all these epithets are applied to us in a "high" degree; and all this is, "to speak the truth in love!" If that is so, may we be delivered from that person's "anger," especially when it gets "high."

Let the reader bear in mind, as he goes through the following article, that though the "Resolution" to have a General Conference was the *occasion* of our writing as we did, *that* Conference was not specified as more censurable than any other organization, that attempts to restrict Christian men in their investigations after truth, and the free promulgation of their convictions. The following is what we did say:

"ADVENT CONFERENCES."

"MAKE us a king to judge us like all the nations." So said the Elders of Israel to Samuel, when he was old. The thing grieved Samuel, and he expostulated with them, and showed them the evil that would arise from such a course; but they would not hear, and replied, "Nay; but we will have a king over us; that we also may be like the nations," etc.—See 1 Sam. viii.

In 1842–3, it was often said by a prominent Advent leader of those days, and who still lives, "If we ever become a sect we will be the *youngest daughter* of the old MOTHER OF HARLOTS."—[That "leader" was Eld. J. V. Himes.]

After the failure of the set time of those days, it was soon discovered that the same leader, with others, was disposed to take steps toward some sort of organization, manifestly to exclude such men or doctrines as they might think likely not to harmonize with their views.

A conference was called in 1845, but not as a permanent organization. Some "Resolutions" were passed, etc. The movemet itself we were opposed to, and did not attend the conference. We regarded it as the entering wedge to a systematic organization so soon as the minds of a free people would bear it. How much or how long the voice of warning raised by ourself and some others at that time, retarded the movement that was destined to develop the "Youngest Daughter," we do not know. One thing, however, we do know, we have never by word or deed favored organizing conferences or churches with the name of Adventists, thus to become known as a sect; fully believing those who held the Advent or Life views were not called to any such work, but to spread these truths, as far as possible, among all professed Christians, whatever their organizations might be.

We have not sought to break up any of the churches that were in existence, or to persuade any one to leave those churches, if they could remain in them and be free to believe what their own convictions told them was the truth of God, and be allowed to let their light shine on others. Ministers, of course, belonging to those churches, if they embraced views new, or different from the church's standard, or creed, must, if faithful to their ordination vows, withhold their new views from their ministrations, or else withdraw from the ministry of such church. If they believed themselves called to preach the truth of God, and were satisfied their new views were contrary to the creed of the church with which they were connected, they must necessarily disconnect themselves from said church as a matter of good faith with the ministers of that body.

We have never, however, favored the formation of churches founded on our peculiar views, or as an organization with a distinctive name; fully believing such organizations were likely to hinder the advance of truth among other Christians. Yet we have not opposed the coming together of brethren and sisters in one locality and calling themselves a church in that locality, provided they did not tie themselves to a set of opinions which could not be changed by honest research and an interchange of thoughts one with another. Any other course we regard as tending to raise up lordships in the body, and so imperceptibly to destroy individual responsibility, and ultimately enslave the body to designing men, who would "seek their own, and not the things which are Jesus Christ's." On this ground we stand and have stood for the last near thirty years, we belong to Christ; and to him alone is our responsibility for what we teach.

We have lived to see not only churches organized, calling themselves "Advent Churches," but conferences by the same name. We have regretted this movement, foreseeing what we believe to be a tendency to lordship, and attempts to suppress any advance in knowledge, and a stereotyping process which would make the body just like any other sectarian organization, and as impenetrable to new truths as older sects, if not more so, from the idea that they are better than other sects because, as they suppose, they are in advance of all others.

We have seen this process of organizing conferences, especially, with deep sorrow. Next come "Resolutions:" *advisory*, of course, at first; but presently dictatorial; next, penal; excluding every one from their body who presumes to preach or teach what the majority of their body do not wish to have preached among them; thus coming to a level with all other bigoted and stereotyped sects against whom they have so often declaimed. Thus the point is reached and the place of the "Yougest Daughter" is occupied.

We have had occasion to speak against the proceedings of these self-created bodies several times; aware, however, that we incur their censure by so doing, and we have forborne, as much as possible, to speak against such a course, hoping the Lord himself would soon put an end to these things by His personal appearing and kingdom. It would seem, however, by this very delay of His appearing, the originators of these conferences are stimulated to extend their power, and we cannot avoid thinking of Aaron and Israel making a calf while Moses was in the Mount.

These reflections have forced themselves upon our mind in looking over the field and seeing the tendency to multiply conferences, and especially by the doings of "The late Conference at Buchanan," Mich. Among other things done at that meeting appear the following:

(1.) *Resolved*, That it is not only the right and privilege, but even the *duty* of the Advent-Christian people to maintain their church and conference organizations: not that we claim there is no genuine Christianity outside of our organization, but as a distinct people we have a great dispensational truth committed to our trust, viz: the immediate, personal advent of Christ, and its kindred doctrines.

(2.) *Resolved*, That all Adventists truly owe to themselves and to their brethren the work of identifying themselves with us in an organized capacity—thus merging their moral, social, and financial influence and aid in the cause we love, and thus augmenting churches and conferences in strength and influence, and increasing their power to do good to perishing men.

Here, in the first resolution, our "*duty*" is decided for us. Who authorized them to tell us what *our* duty is? Each of them may judge for himself what his own is, but we do not recognize or acknowledge any right this or any other self-constituted body has to tell us what our duty is. We meet this usurpation at the door. It is the first step of the "Youngest Daughter" to lord it over God's heritage; and if yielded to, our individuality is gone, and we exchange our responsibility to God for a subjection to men. The resolution is very modest in admitting that there may be some "genuine Christianity outside of our organization." What! "genuine Christianity" where men neglect their "*duty!*"

The second resolution declares, "That *all* Adventists" (of course, this means all believers in the Advent of Christ nigh) "truly owe to themselves and to their brethren the work of identifying themselves *with us* in an *organized* capacity," etc. To this we reply, "Who art thou that judgeth another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand."—Rom. xiv. 4. You may judge of what you "owe," but you cannot judge for others.

We do not admit your right or authority to tell us what we "owe" in these matters. We honestly believe such organizations as conferences, where our *duties* are marked out and imposed on us by the few who happen to be members of them, are a usurpation of men over the minds and actions of God's freemen, unwarranted by the Bible, and of a most dangerous character; and that the history of the church for many long centuries past has shown these bodies to be the projectors and upholders of heresy and persecution; out of them grew the monstrous despotism of papacy with all its abominations; and her daughters have followed in her footsteps, denouncing all who would not conform to their conference and synodical decrees, thus forcing men to keep silence, whom God had enlightened, on pain of exclusion from Christian fellowship, if not following them with a bitter persecution, and death itself, if in their power.

What guarantee have we that the "Youngest Daughter" will do any better as she grows older and begins to feel that she is a "power?" She already shows signs of feeling her importance, as the above resolutions show. Her voice seems to say, "Make us a king to judge us, like all the denominations around us: they are great by means of their organizations, conferences, synods, councils," etc.; "let us be *like* them." Expostulate with her, and show her "the manner" (1 Sam. viii.) of these denominations in shutting *in* error, and shutting *out* truth, and she stops not, but cries out, "Nay; but we will have" conferences "that we may be like the" churches around us.

As Samuel's voice was not heard, or his counsel regarded when he protested against this conformity of Israel to the nations around them, so it is not likely that our feeble protest will be heard so as to arrest these movements in bringing out the "Youngest Daughter," decked in the attire of her Mother—proscription, pains and penalties for non-conformity to her mandates. We may not live to see it; but, if the Lord does not arrest it by his coming or providence, some will see it.

This "Advent Conference at Buchanan" did not close without showing their determination to "be like the" other churches by adopting the following:

Resolved, That a General Conference of Advent Christians be called, to be composed of representatives from all the States and Territories of the United States, and the Provinces of Ontario and Quebec.

Resolved, That this conference shall consist of delegates from the several Advent Christian Conferences of the United States and Canada, each conference being entitled to three delegates. *Provided*, that in States, Territories, or Provinces where there are no conferences, and isolated Advent Christian churches exist, such churches may unite and send one delegate.

So they aspire to rise to the pinnacle of other churches soon as possible. Next, they resolve to appoint a "committee, to make arrangements for the time and place of the meeting of said General Conference." It was then

Voted, That the following committee of seven ministering brethren act as a committee to carry out the objects of the resolution: Eld. John Couch, Eld. S. G. Mathewson, and Eld. Miles Grant, of the East; Eld. Joshua V. Himes, Eld. O. R. Fassett, and Eld. William Sheldon of the West; and Eld. John Porter of Canada.

Thus ministers, as usual, in the "nations"—denominations around them, are to lead off in carrying out the work of organizations; and of course directing in the actions of such bodies; and in fact controlling everything relating to the affairs of such conferences, while inferior ministers, or less favored ones, together with the larger portion of laymen, must stand aloof and foot the bill of expenses, and thank their rulers for telling them their "*duty*," etc. Truly, these are days of improvement backward toward Egypt, from whence we came out to find the liberty of reading the Bible and understanding it for ourselves, as those who must give account each one for himself. Have we not fallen on the "perilous times" of "the last days?" We say to all, "WATCH."

It is true, that when we published our remarks of Dec. 8, we did not have in mind the article now re-published from the HERALD of a year ago. We are glad Eld. Himes has called our attention to it, and hope he will be benefitted by a fresh perusal of it. If he is not, others will be; for it shows we did not anticipate "the *inauguration* of the Advent-Christian body of believers as the youngest of the harlot daughters of Rome," at their contemplated "General Conference at Rochester," as Eld. Himes affirmed in the article to which we replied Dec. 8.

In the first place, Eld. Himes himself furnished the name for the Advent body, in case they ever became a sect. He said of Advent believers, in 1842–3, "If we ever become a sect, we will be the *youngest daughter* of the old MOTHER OF HARLOTS." This statement he made in our hearing in the presence of thousands. Nevertheless, he, with others, has been continually organizing Advent churches, and Advent conferences for the past twenty years; and our article which he called upon us to re-publish, shows that we recognized the existence of the "Youngest Daughter" twelve months ago, at least; and we spoke of the future work of these conferences as "movements in bringing out" this child "decked in the attire of her Mother—proscriptions, pains and penalties for non-conformity to her mandates." Such was our language. The fact of her birth was in the past. A General Conference might help to nourish her into womanhood: it was that of which we spoke, as our entire article will show; and we would like to have Eld. Himes publish the article entire as a "postscript" to his statements of the HERALD's position. The easiest method for him doubtless will be to "acknowledge that" he was "in error." That we will accept.

Having said thus much on the subject, will Eld. Himes deny that certain "leaders" at the Rochester conference, in Nov. last, did seek to have that body proclaim a creed, articles of faith, or declaration of sentiments? and will he tell us whether those who presented or called for such a document, did willingly accept the vote of the conference to "lay it on the table?" If such a document was prepared by certain leaders, and sought to find place in the doings of said conference, it shows what some of the leaders wish to do, and what they design to do as soon as circumstances will allow. The "Minutes of that Conference" show such an attempt was made, though defeated for the time being. The attempt shows the design of those who attempted it; and we forewarn those sincere souls who are disposed to favor these conferences, that if the Advent of Christ is delayed a few years longer, articles of faith, or a "Declaration of Sentiments" will be imposed on the "organized" Advent bodies, to which they will be compelled to submit, or have pains and penalties inflicted upon them for presuming to differ from their theological positions.

While our Lord and Mast r remains in the heavens, or our present life is prolonged, we shall bear our testimony against such things. We fellowship all persons as Christians who manifest that they are accepted of Christ by showing the spirit of Christ; and we never inquire of such whether they are connected with any human organizations. If they belong to Christ, they are our brethren and sisters. But if any professing to be Christians attempt to organize, and then proceed to dictate as to what we shall believe or teach (as ultimately all such organizations do, or will), we say, you have usurped the prerogatives of Christ, and so far are antichrist.

A DISCOVERY.

BY D. J. ELLSWORTH.

IN reading Dr. Adam Clarke's commentary upon Rom. v. 12, and onward, we were surprised to find the very arguments which the opponents of "Life only in Christ" are using in these days, to prove the resurrection of the wicked dead. The writer in the "Crisis" of July last, in the article, "Pauline View of the Resurrection," which was commented upon by "Old Age," of Hartford, and by Br. Spencer, in HERALD OF LIFE for Dec. 15, places in his article, as if composed by himself, whole sentences and paragraphs, without notes or quotation marks, from Dr. Clarke's commentary, which were in part a quotation from Dr. Taylor.

Although the writer acknowledges having drawn largely from writers of ability, etc., yet no distinction is made, and the wording is such that no reader would have any occasion to doubt but that the theories advanced were wholly his own. Such, certainly, was the understanding of the Brn. already referred to, when they commented upon the article.

It is very singular, that the advocates of the mortality of man and the final utter destruction of the wicked, should take the arguments of those who believed in the immortality of the soul, and who did not believe that a man did *really* die twice, or even once. But to the point in debate.

The writer in the "Crisis" first quotes Rom. v. 18, "Therefore as by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life," and says, "There is no question among scholars in regard to the character of this sentence. It is conceded to be elliptical." Then quotes, "Says one," "He who had no particular purpose to serve would most probably understand it from the context thus. Therefore as by one sin, all men came into condemnation; so also, by one righteous act, all men came unto justification of life."

There! Br. "H. H. D.," if that is not universal salvation, pray tell us what needs to be added?

Then, giving the comments of the person he quotes, upon the 12th, 13th, 15th, 18th and 19th verses, which I omit, we find this, "We maintain that as a consequence of Adam's disobedience, a sentence of condemnation to death, without any promise or hope of a resurrection passed upon all men; so by the obedience of Christ unto death, this one grand righteous act, the sentence was so far reversed that death shall not finally triumph, for all shall be again restored to life. Justice must have its due, therefore all must die. The mercy of God in Christ Jesus shall have its due also, and therefore all shall be put into a salvable state here, and the whole human race shall be restored to life at the great day."

This we find to be, "verbatim," from Dr. Clarke's commentary upon Rom. v. 18, except the first two words, "We maintain," which went to show it as a theory of the writer. And further, "The consequences of Christ's obedience extend as far as the consequences of Adam's disobedience. The consequences of Adam's disobedience extend to all mankind; and therefore so do the consequences of Christ's obedience."

This is "verbatim" from Dr. Clarke's quotation from Dr. Taylor, on Rom. v. 12. The ninety-six lines following in the article, to the closing paragraph, are *copied whole* (with the exception of a few words), from Dr. C.'s commentary upon Rom. v.

I will not transcribe at such length, but give the closing paragraph: "As Christ came as a Redeemer of men, all bound to death through the fall of Adam must be raised, or the death of Christ fails of its effect. As a supposition of a failure cannot be admitted, all men must be raised from the dead."

Now if Christ is the Redeemer of all men in the sense here used, that He will raise *all* men to life, will it not be well to look at the answer to the question, "How are *the* DEAD raised up, and with what *body* do they come," that we may ascertain what will be their condition when raised up, and their prospects for the future?

N. B. We quote from Inspiration. 1 Cor. xv. 40 and onward, "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." . . . "So *also* is the resurrection of THE DEAD. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. And as *we* have borne the image of the earthy, *we* shall also bear the image of the heavenly."

Well! what will become of them, then? We turn to 1 Thess. iv. 16, 17, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and *the dead* in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we *ever be with the Lord.*"

Paul does not tell us that any of them will die again, but on the contrary that *all* have shouted victory over death.

Another phrase, often used by the opponents of the "Life views," we find given and repeated by the learned Dr., "Men are not subjected to death for their *own personal transgression*, but for the sin of Adam;" and he adds, "As through his transgression, all come into the world with the seeds of death and corruption within our nature, superadded to their moral depravity, all are sinful—all are mortal—and all must die."

I like the conclusion of the Dr. Men die because they belong to a mortal, dying race; because they have no principle of life within them to keep them alive. Clearly the *result* of Adam's sin, but not for his sin. For we read in the inspired Word, "That every man shall *die* for his *own* sin;" and, "That Christ came to save us from our *own* sins." "The soul that sinneth it shall die;" not simply in the sense which the righteous die; but, as clearly taught throughout the Bible, dying a death from which there is no recovery.

We will note one more argument of Dr. Taylor, given by Dr. Clarke, and close.

In continuation of the argument, "The consequences of Christ's obedience," etc., he says, "If the Jews will not allow the Gentiles any interest in Abraham, as not being naturally descended from him; yet they must own that the Gentiles are the descendants of Adam, as well as themselves; and being all equally involved in the consequences of his sin, from which, they shall all equally be released at the resurrection, through the *free gift* of God" (italics his own), "therefore they could not deny the Gentiles a share in all the other blessings included in the same gift."

No distinction is here made between the righteous and the wicked. All are to receive the gift of God; and what is it? We read, "The gift of God is eternal life through Jesus Christ our Lord." "They that are accounted worthy to obtain that world, *and* the resurrection FROM THE DEAD . . . cannot die any more, for they are equal unto the angels, and are the children of God, being the children of the RESURRECTION."

WINDSOR, *Conn.*, Dec. 29, 1869.

THE BURNING DAY.

BY ELD. Z. CAMPBELL.

MUCH is said of a time coming when the earth will be burned up with literal fire, as some expect, having a belief founded chiefly on two texts of Scripture, viz: Mal. i. 1, and 2 Pet. iii. 7, 10. The first of these might seem to teach it were there no other texts touching the same subject. But the one in 2 Pet. does not teach it.

Peter, speaking of the scoffers of the last days, says they were willingly ignorant that the antediluvian world perished, being destroyed by water. And reasoning from thence, affirms that the present heavens and earth will be destroyed by fire. The literality of the agents by which either world was, or will be destroyed, does not enter into his argument at all. It is the *certainty* of the destruction of the old world, from which he argues the *certainty* of the destruction of the present world.

The argument in favor of the world-burning theory is, The water that destroyed the old world was literal; therefore, the fire, which is to destroy *this*, is literal.

Be it so, for the sake of argument; then the *destruction* by fire will be as literal as the destruction by water, and no more so. Now the water of the deluge did not destroy the geographical earth, or the astronomical heavens at all. The same sun, moon and stars shine over our heads that shone over Noah's, and we have the same earth under our feet, and the same mountains, hills and vales. Consequently when the present heavens and earth are, in like manner, destroyed by fire, the same sun, moon and stars will continue to shine; and the same geographical earth will remain with its present mountains, hills and vales.

Again, the water of the deluge had a very literal and natural effect; so if the fire of the burning day is literal, it will also have a very literal and natural effect.

If the earth is melted as in a crucible, it will require *time* to cool. And homogenous bodies cool in times proportionate to the cubes of their diameters. The earth, therefore, from a molten state, would be six hundred thousand years in cooling, so as to be habitable. And even then it would be a virtreous mass of cinders, as hard as flint, and it would require another six hundred thousand years to desintegrate to form earthy soil, before they could plant vineyards and eat the fruit of them. See Isai. lxv. 21.

So by whatever agent this earth is destroyed, it is certain that nothing more will be destroyed than was destroyed in the flood.

Moreover, it is evident that there is but one burning which awaits the earth, and but one time for that. If we examine other texts touching the same time, and the same event, we shall find the agent employed; whether it is literal fire or not.

Psa. xcvii.—"The Lord reigneth; let the earth rejoice. Clouds and darkness are round about him. A fire goeth before him, and burneth up his enemies round about. The hills melted like wax at the presence of the Lord." This fire that burns up the enemies of the Lord, when he reigns, is the same as that spoken of by Peter and Malachi; but the hills melt like wax at his presence; and Peter says, "the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

There can be no doubt but the same agent, which melts the elements with fervent heat, melts also the hills at the presence of the Lord; and it does not look like literal fire. Psa. lxxviii. 63.—"The fire consumed their young men; and their maidens were not given to marriage." No literal fire in this text.

Psa. lxxxix. 46.—"How long, Lord, wilt thou hide thyself forever? Shall thy wrath burn like fire?" Ezek. xxxviii. 19.—"For in my jealousy and in the fire of my wrath have I spoken." See also Ezek. xxxvi. 5.

Deut. iv. 24.—"For the Lord thy God is a consuming fire, even a jealous God." And this jealous God is the consuming fire of "The burning day," as is evident from the following text, Isa. lxvi.—"For behold the Lord will come with fire and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Here the fire, the chariots and the sword are all used figuratively, or literally; but the two last are not literal, neither is the fire. Yet Paul says, 2 Thess. i. 7, 8, "The Lord Jesus shall be revealed in flaming fire," etc. But this must harmonize with Acts i. 11, "This same Jesus shall so come in like manner as ye have seen him go into heaven." He did not go into heaven in literal fire; his coming, therefore, in flaming fire must be the fire of his jealousy. "For all the earth shall be devoured by the fire of my jealousy."—Zeph. iii. 8. "For our God is a consuming fire."—Heb. xii. 29.

Fire is used as a term denoting the power of God in the destruction of his enemies irrespective of the agent, or agencies employed. It is also used to denote the zeal of the Lord; as in Judges v. 5.—"The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel."

The above cases, with many more that might be added, are sufficient to show that the word is often used where no literal burning is intended. And in Malachi and Peter it cannot mean a literal conflagration of the solid mass of the earth and its waters. For such an event would come in collision with the "promise made of God unto the fathers." If the land promised to Abraham is melted to a cinder, and cooled off in any length of time, it cannot be the land he was called out to see, and to walk through the length and breadth of it. The ashes of a house are not a house, neither are the ashes of the real estate promised to Abraham and his seed, the real estate itself. But the promises of God are sure. Abraham and the saints will inherit the land now lying between the river of Egypt and the Euphrates, for the earth abideth forever.—Eccl. i. 4. And the land of promise will never be burned up.

LANDAFF, *N. H.*, Dec., 1869.

GATHERED GEMS.

IT has been beautifully said that "the vail which covers the face of futurity is woven by the hand of mercy."

Prayer is ever profitable; at night it is our covering; in the morning it is our armor. Prayer should be the key of the day, and the lock of the night.

As the magnetic needle points always toward the Pole, so does pure love evermore point its possessor toward that God whose character and whose name is *love*.

Be always frank and true; spurn every sort of affectation and disguise. Have courage to confess your ignorance; confide your faults and follies to but few.

Do little things as if they were great, because of the majesty of the Lord Jesus Christ, who dwells in thee; and do great things as if they were little and easy, because of his omnipotence.

The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burden cheerfully, who is the calmest in storms, and whose reliance on truth, on virtue, and on God, is the most unfaltering.

As you would be lovely in the sight of God, try to be Christ-like. Certainly it is the spirit of Christ within you, which only can make you lovely; the more you resemble him in holiness, the more will you manifest of true excellence; and the more frequent and spiritual your communion with Christ, the more of the loveliness of Christ will be stamped upon your heart, changing you into the same image, from glory to glory.

Grace to live from day to day an increasingly Christian life, without being inordinately anxious about the morrow; faith in Christ as the only and all sufficient Saviour for us; and more success in imitating the example of him who is Lord and Master, are, and must be, the great aim of every Christian, and if ever reached and realized, will prepare him equally for death and life.

The most common error of men and women is that of looking for happiness somewhere outside of useful work. It has never yet been found, and never will be while the world stands. Of all the miserable human beings it has been our lot to know, they were the most wretched who had retired from useful employments, in order to enjoy themselves. Contentment and useful work are sure to bring happiness.—*Selected by* W. H. S.

J. H. JACOBS, Blodgets Mills, *N. Y.*, writes: We are highly pleased both with the appearance, conduct, and contents of the HERALD. I am doing what I can to advance the glorious cause it so nobly and effectually vindicates, and will not forget to try to enlarge the area of its usefulness. Herewith I send to renew the subscription of O. S. Parker, and one dollar for myself.

W. H. FORD, Tipton, Mo., writes: I have sixty cents more to spend for pamphlets and tracts. Send me the Six Sermons and some Campaign Documents. I am doing all I can for the cause. It is a new thing here, but it will take.

THE HERALD OF LIFE.

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The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

TO OUR SUBSCRIBERS.

THE irregularity of the mails, we learn, has been a source of trial to many of you. We do not wonder that it has. Some do not get their papers for days after they are due; and then cases occur when two or three of different dates arrive at the same time, and others never get them at all. This state of things has increased rather than diminished for the past two or three months. We have complained to the Post Master of this city, and asked if there is any remedy. But none seems to come. Corruption, negligence, or dishonesty, seems to be the order of the day everywhere and among all classes. These things make us much trouble and labor, bordering on discouragement. After all our care and labor to have our papers got up in good order, to have them delayed or destroyed on their route to subscribers is one of the trials we have to encounter. We endeavor to supply subscribers with the lost or missing numbers when in our power; in nearly all cases which have come to our knowledge we have sent the numbers. Continue to inform us of these failures; but be sure to state the *number* that is missing. If we have one of them left, we always send again.

AMBROSE RONDTHALER.

THIS Br. is of the Moravian denomination; Principal in one of their public Institutions, and a Preacher among them. Accompanying his "New Year's Greeting"—which we gave our readers last week—was a private note, in which he said,

"I am writing another article for our paper. It will be of a more doctrinal character than my Greeting. The Lord willing, I shall send it in two or three days. I am at present enjoying some days of recreation, and thus am enabled to spend some time in writing for the HERALD. How often I wish that I could write something suitable—especially in order to lighten your work. Week after week Br. Storrs writes for us. Thank you; yes indeed, thank you. But a little help now and then will give you time to rest. The Lord bless us all."

We thank Br. Rondthaler for his efforts to ease our labors. The first of a series of Letters, by him, to a friend, on the Life views, has come to hand, and will shortly appear in our columns. We hope he may find time often to write for "our paper." Yet we assure all, we have no time to waste. In addition to our editorial work, printing books, pamphlets and tracts call for continual care, and sending them off to orders is no small work; all of which has to be done with our own hands. Beside all this, we have to revise our mail books, make entries in them daily; change post office addresses frequently; the labor of which is increased frequently by writers not attending to our standing directions at the right hand head of our paper. Some, who write on business, neglect to give their own name; and occasionally omit their post office address and names both. It would seem as if they thought we were next to infinite in knowledge: they know not the wearisome hours they cause us by this heedlessness on their part.

We have made this sort of digression, because some of the heedless ones will read it, attached as it is, who would pay no attention to a separate notice of the matter. We hope they will profit by it, and study the last paragraph, at the head of our paper, under the "TERMS OF THE HERALD OF LIFE."

FROM WM. H. SPENCER.

BR. STORRS: When I wrote you last I was confined to the house. I am much better now, so that I am trying to work some this week again. I have suffered a great deal the past month, but I thank the Lord for his sustaining grace. My lungs are very sore, and I have spells of coughing which cause me severe distress. But my medicine seems to act well, and I am hopeful. I hope now to begin to use my pen again; but the Dr. requires me to seek so much rest that I am deprived of as much time for study and writing as I would desire. In fact, for the past two weeks I have laid it aside almost altogether. I have just commenced a series of articles, "The Destiny of the Ungodly," in which I hope to make a strong impression upon the minds of the public in favor of our great truth, and by making it as readable as possible. I will try and send you a batch of this the fore-part of the week.

I should be glad to write more, but cannot this time, as I am so tired and weak, and this has been written in great haste. May the Lord bless you, and your family, is my prayer.

Yours, in the holy bonds of Christian love.

ROCHESTER, N. Y., Jan. 6, 1870.

N. B.—I hope soon to write you an article on the "*Uncertainties* of Geology."

MAN IN DEATH.

IMPORTANT WORKS AT REDUCED PRICES.

THE WATCH TOWER: *or Man in Death; and the Hope for a Future Life.*—A pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism.

This work is one of the first importance, and should follow the SIX SERMONS in all cases where there is a desire to understand the question of inherent immortality and the state of man in d ath, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

We have just issued a cheap edition of this work, which will be sold at ten cents, postage (2 cents) added. Ten copies will be sent for one dollar, free of postage.

That those who are not familiar with this work may get an idea of its object, we give a few paragraphs from "CHAPTER I," as follows:

THE chief watchman of the flock in ancient times, had his "*Watch Tower*" from which he could survey the most distant field where his flock ranged. Concern for them would cause him to give many anxious looks in the direction they had gone; and night might sometimes overtake them in the field. Still he keeps a vigilant look-out for them. He watched the going down of the sun, and looked for the morning, when that glorious orb would re-appear. Under-shepherds might often inquire—"Watchman, what of the night?" At length he responds—"The morning cometh."

So, looking out upon the setting sun of this life, the watchful mind may be led to inquire, "Will the orb of day ever return?" or, "If a man die, shall he live again?"—Job xiv. 14. "Will he be revived into life?" Night has closed in upon him, and all is dark and cheerless in death, unless there are good and sufficient reasons for faith in a future life; and the anxious *Watcher* cries out—"I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, *more* than they that watch for the morning."—Psa. cxxx. 5, 6.

From the *Watch Tower* we observe the night closing in on our friends and fellow-travelers; and our anxious hearts long to see clearly through the darkness thrown over them by the closing tomb. Fancy cannot, and will not satisfy thoughtful minds in this matter.

What is it to be in the state of death? is an inquiry to which no man can well be indifferent. Job gave utterance to language common to all men, when he asked concerning man in death, "Where is he?"—Job xiv. 10. Unaided by Revelation an awful uncertainty must rest upon the human mind on this question. Had we to occupy the position of the wisest heathen, when we commit our friends to the tomb, we should still inquire in vain, "Where is he?" Men have indeed dreamed their departed loved ones into some paradise: but it has been one of imagination only; and one which they would much rather have kept them from entering, if they could possibly have retained them here.

So far from man being able to penetrate the gloom of death, to find comfort or life for any in that state, the Lord has asked the solemn and significant question—"Have the gates of death been opened to thee? or hast thou seen the doors of the shadow of death?"—Job xxxviii. 17. If, then, living men have not, and cannot enter into that state, to explore those dark regions, what folly to talk of *knowledge* there.

The knowledge of that state, as to the condition of those who descend into it, must be a matter of direct revelation from God, if possessed at all. Human reason and philosophical speculations are just as unavailing here, as they are in relation to man's origin. Unaided by revelation, who could ever have found from whence man derived his being? Men, Christian men, talk loud and long about man's *dignity*! Pray, where do they learn such a lesson? Is it from revelation, or the vain speculations of philosophy? or that "wisdom by which the world knew not God?"—1 Cor. i. 21. They talk of the separate existence of a human soul—its immateriality, its immortality, and conscious existence in death, as if these matters were facts not to be questioned or denied. A denial of these points is denounced as *infidelity*; no matter how closely we may adhere to scripture authority in our denials. It seems as if Platonic speculations, with them, outweighed the plainest scripture testimony. We do not accuse them of knowingly thus preferring human to divine testimony. Early religious training has created a prejudice in favor of the Platonic theory, which thereby has become interwoven in all their religious experiences, so that fear of final apostacy prevents their allowing themselves to doubt the truth of any of these topics in relation to "the soul."

By this course they shut themselves up to a stereotyped theory, without ever seriously considering that it may, ultimately, prove disastrous to them or their posterity. This theory, it is evident to our mind, as men advance in means of information, must lead to real infidelity, or to the equally fatal scheme of spirit-rapping—or, to speak more truthfully, animalism—which is now sweeping over the earth.

That the doctrine held by most professed Christians, concerning man's duality—or double being—one part of which is immortal, and survives in a conscious state in death, is not the doctrine of scripture, we trust will be made apparent by a careful examination of those texts relied on for its support, and the opposing testimony of scripture. The question we are to discuss is *not*, "What is the soul?" or "What is the constitution of the soul?" These questions are purely philosophical, and for answers to them philosophy may be consulted, by such as are anxious to know what God has not seen fit to reveal. The Bible nowhere propounds nor answers such questions. Every assertion by man, about a human soul—as a separate existence—and every statement of the nature, capability, and mode of existence of such a soul, is neither more nor less than a human opinion. Just what that is worth, all such speculations are worth, and no more. The Bible propounds no such topics, and gives no countenance to them. The question before us, then, is not "What is the separate state of the *soul* after death?" but "What is the state of *man* in death?" and "What is the hope for him in the future?" The soul or spirit of man—as those terms are theologically employed—as a disembodied personality, is an idea unknown to inspiration. ARCHBISHOP WHATELY, in his "Revelation of a Future State," says—"To the Christian, indeed, all this doubt would be instantly removed, if he found that the immortality of the soul, as a disembodied spirit, were revealed in the Word of God." . . . "In fact, however, *no such doctrine is revealed to us*; the Christian's hope, as founded on the promises contained in the Gospel, is the resurrection of the body."

BIBLE VS. TRADITION.

IN this work the true teaching of the Bible is manifested: showing the real meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

We have had printed a small edition of this work, on light paper, done up in paper covers, and put at the low price of 40 cents single copy; if sent by mail 44 cents, which covers the postage. Five copies, to one address, $2, free of postage.

The call for our "Campaign Documents" has been steady, and a multitude have gone out preaching the words of Life. Such preachers can go anywhere at little expense, and preach so silently that the enemies of truth are foiled in their efforts to prevent its spread, till it has such hold on the reflecting mind as to make it next to impossible to dislodge it. Let these messengers go forth by thousands and tens of thousands. Now is the time to send them out. Many are compelled to think, in these days, who at other times remained indifferent or altogether thoughtless. Let us all work while it is day.

EXPECTATION MAY BE REALIZED.

THERE are sincere persons who think Rome will literally sink during the session of the Ecumenical Council in that city. It may be so; but the encouragement to look for the event soon is rather small; especially if the "Advent Herald" is right in the following statement:

"The Ecumenical Council at Rome is likely to be a long one. Indeed, a well-posted authority says it is not unlikely to continue its short sessions of debates in Latin from day to day, week to week and month to month, for a year, or for two, five, ten, or twenty. The last Ecumenical Council—that of Trent—dragged through the long period of eighteen years, and this was three hundred years ago. The mass of work which has since accumulated for the present Council, we may therefore assume, imposes a task which can hardly be discharged thoroughly inside of ten years, making all allowance for modern improvements, even in church debates."

We think if Rome is literally to be swallowed up by "the earth opening its mouth," there is a strong probability that a "ten years" session of the present Ecumenical Council will last to experience it; and "the Mother of God" may have an opportunity, by a resurrection from the dead, to join in the shout of praise recorded in Rev. xix. 1-4; and the prophecy of Rev. xviii. will be fully explained. Let the reader turn to and read it.

THE HERALD OF LIFE.—ITS FRIENDS.

BY ELD. W. S. CAMPBELL.

BR. STORRS: I was visiting, last Thursday, at the house of Sister Hart, widow of the late Br. Roswell Hart, of Southington, Conn., who was as you well remember, one of the most earnest supporters of the HERALD, and was a faithful and long-tried friend of the "Bible Examiner" before the HERALD was started.

This good brother—whose godly faith and example leave behind a testimony that is of praise and honor to Christ Jesus, and a grateful remembrance of him ever abiding in the hearts of the faithful men who knew him—was taken from his family and the family of God, on earth, by a sudden stroke, about one year ago. He slept, finally, in Jesus, Jan. 16, 1869. A beloved daughter followed on the 22d. Sister Hart was so low with the same fever at the time of her husband's death, as to be unable to see him or realize that he was carried away to his burial. She recovered to find that she was deprived of the beloved one with whom she had so many years lived in the most perfect union, and in the faith of Christ was laid asleep in the arms of *the Blessed* till the morning of the resurrection, when the LIFE-GIVER shall unite them forever in his Jerusalem. As they were among the first to receive the pure truth upon Immortality and Life in Christ alone, so they hold on to the last.

You knew well that his interest did not abate while he lived. The same is true of Sister Hart. She has shown her abiding interest in the HERALD OF LIFE. She said that, "after the Bible, it is the best of all; we could not live without it." Several of the sons have come to Christ; and while mourning she is rejoicing. The HERALD is a blessing to many, some of whom may not endorse all of its views, yet they love it. I heard a sister, who stands somewhat alone in taking it, say, "It is the very best thing we have in our time."

There is one sad fact to mention in this connection. The brethren have not been awake to call and speak words of sympathy and encouragement. This ought not to be so. I will speak of others who have been examples of faith, ere long.

DEATH.

BY A. BOYNTON.

"As in Adam all die."—1 Cor. xv. 22.
"Blessed are the dead who die in the Lord."—Rev. xiv. 13.

IT is evident to our mind that Paul alludes to the same class with John, and to them only, viz: Christians. How then can they die in Adam and also in the Lord? The meaning of words is not to be taken in an absolute, but accommodated sense, *i. e.*, by considering the subject matter in connection.

Death is the common lot of all the race of Adam, because of their connection with him, as his offspring; and yet death in its nature, we think, may be classed into three kinds, natural, penal, and sacrificial. Natural death is what we everywhere behold in the vegetable and animal kingdom; a death by nature's law without volition, consequently not on account of a moral character, but because of its condition or nature. Does not Paul allude to men of this class over whom death reigned from Adam until Moses? and would it not be reasonable to suppose, the masses of the race were of this same class? making the words of the poet emphatically true,

"Like brutes they live,
Like brutes they die."

Penal death affects those who are under the law, and who wilfully transgress that law; for the "sin," as John Wesley says on the passage, "is a wilful transgression of a known law." Life and Immortality are brought to light through the gospel of Christ, the LIFE-GIVER. "This is the condemnation that light," the light of *life* "has come, and men love darkness rather than light because their deeds are evil." Therefore death is their portion as a penalty for their sin of unbelief in rejecting the LIFE-GIVER. They cling fast to the old stock, and refuse to be engrafted into Christ, that they may have their fruit unto holiness and the end everlasting Life. Thus two deaths are theirs; not two in number, but two in kind. They die naturally as a condition of the race; and penally as guilty of rejecting Christ as a hope of a resurrection, or new life by him.

Sacrificial death is for the Christian, who seeing the justice of the divine law yields to its claims willingly, while he lays hold on a better life which is offered in, through or by Christ, which is a spirit life, angelic, immortal. As proof of our position we offer the following passages: "For as many as have sinned without law, shall also perish without law."—Rom. ii. 12. "By the law is the knowledge of sin."—Rom. iii. 20. "For until the law, sin was in the world; but sin is not imputed where there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."—Rom. v. 13, 14. "Man that is in honor, and *understandeth not*, is like the beasts that perish."—Psa. xlix. 20. Solomon seems to allude to the same class in Eccl. iii. 18-20, classifying them with the beasts. Jesus says, "If I had not come and spoken unto them, they had not had sin. If I had not done among them the works which none other man did, they had not had sin."—John xv. 22, 24. "But he that believeth not, is condemned already; because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." John iii. 18, 19. "I said therefore unto you that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins."—John viii. 24. See also Ezek. xviii. 4, 20. "The soul that sinneth it shall die." "What fruit had ye in those things whereof ye are now ashamed? for the end of those things is death. For the wages of sin is death."—Rom. vi. 21, 23. "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death."—Rom. vii. 5.

The sacrificial nature of Christianity is alluded to by our Saviour in these words, "For whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake, shall find it."—Matt. xvi. 25. "He that hateth his life in this world, shall keep it unto eternal life."—John xii. 25. Paul says, "I count *all* things loss for the excellency of the knowledge of Christ, . . . that I might know him and the power of his resurrection," etc.—Phil. iii. 8-10. See Rom. vi. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice," etc.—Rom. xii. 1. "For none of us liveth unto himself, and no man (of us) dieth unto himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord," etc.—Rom. xiv. 7, 8. "Them also which sleep in Jesus."—1 Thess. iv. 14. "They also which are fallen asleep in Christ."—1 Co. xv. 18. "If any man come to me and hate not his father . . . and his own life also, he cannot be my disciple."—Luke xiv. 26; explained v. 33: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

How true it is, that in the flesh dwelleth no good thing; and the Christian is ever willing to suffer loss in this direction, that he may be renewed in the inner man, built up in Christ, begotten by the Spirit, and born by him (who is the resurrection and the Life) when he comes in his kingdom.

WEST BATAVIA, N. Y.

FRANKLIN AND HIS PAPER.

SOON after his establishment in Philadelphia, Franklin was offered a piece for publication in his newspaper. Being very busy, he begged the gentleman would leave it for consideration. The next day the author called and asked his opinion of it. "Why sir," replied Franklin, "I am sorry to say that I think it highly scurrilous and defamatory. But being at a loss on account of my poverty, whether to reject it or not, I thought I would put it to this issue,—at night, when my work was done, I bought a two-penny loaf on which I supped heartily, and then wrapping myself in my great coat, slept very soundly on the floor until morning, when another loaf and mug of water afforded a pleasant breakfast. Now sir, since I can live very comfortably in this manner, why should I prostitute my press to personal hatred or party passion for a more luxurious living?"

Upon reading this anecdote we are reminded of the reply of Socrates to Archelaus the king, who had urged the philosopher to give up preaching in the filthy streets of Athens and come and make his home at the imperial mansion.—"Meal, please your majesty, is a half-penny a peck at Athens, and water I get for nothing."

Franklin was right. No publication, secular or religious, can be so pecuniarily straitened that it cannot well afford to refuse every contribution calculated to debase it. Socrates was right. An humble maintainance in the discharge of duty, is incalculably better than rich attire and sumptuous fare at the expense of convictions of truth.

L. C. T.

RARE INTEGRITY.

THE borough of Hull, in the reign of Charles II., chose Andrew Marvell, a young gentleman of little or no fortune, and maintained him in London for the service of the public. With a view to bribe him, his old school-fellow, the Lord Treasurer Danby, went to him in his garret. At parting, the lord treasurer slipped into his hands an order upon the treasury for £1,000, and then stepped into his carriage. Marvell looking at the paper, called after the treasurer, "My lord, I request another moment." They went up again to the garret, and Jack, the servant boy, was called. "Jack, what had I for dinner yesterday?" "Don't you remember sir, you had the little shoulder of mutton that you ordered me to bring from a woman in the market?" "Very right, what have I for dinner today?" "Don't you know sir that you made me lay up the blade-bone to broil?" "'Tis so; very right, go away." "My lord, do you hear that? Andrew Marvell's dinner is provided; there's your piece of paper, I want it not. I know the sort of kindness you intended. I live here to serve my constituents. The ministers may seek men for their purpose; I am not one."—*Selected by* L. C. T.

LETTERS AND EXTRACTS.

FROM W. H. H. McALLISTER.

BR. STORRS: I wish to tell you and our readers, how I spent the first Sunday of the new year. By previous arrangement I had consented to go to Bethel to speak for our friends there. In the forenoon I spoke from these words, "What must I do to be saved?"—Acts xvi. 30. It was my endeavor to sketch the divine plan of salvation. I tried to show our need of salvation, and from what we are to be saved; what it is to be saved; the means God has appointed to accomplish this; how we may obtain it; its desirability; the reasonableness of the plan; and our duty in bringing men and women to accept its terms. I held up Jesus as the only name given under heaven whereby we must be saved, the second Adam the head of the spiritual race. I showed the necessity of the second birth to enable us to see the kingdom of God, without which we cannot survive the wreck of the mortal race. I quoted from scripture to prove that this plan will have its accomplishment by a resurrection of the daad, and *per contra* that the whole plan would fail without it. I tried to show that its attainment is conditioned on repentance toward God, and faith in our Lord Jesus Christ.

In the afternoon I spoke on the hope of the gospel. The main argument was to show this hope is of a future life by a resurrection from the dead at the appearing of Jesus Christ. This I tried to show from the promises made to Abraham and their fulfilment; by the teachings of Jesus Christ; by the testimony of Paul, James, Peter, and John.

The Lord gave me great liberty in this my first attempt to present the truth of His word in a public manner. My only prayer was, that some good might be done in his name, the believer confirmed and some sinner brought to see his true condition and his need of a Saviour. I endeavored to manifest the broad principles of Christian love, not seeking to tear down to build up, but so presenting and strengthening my argument, that the influence would be irresistible that if I were right other systems could not be.

The audience was good considering the weather, and was composed in part of members of the Methodist Church. Some of the heartiest responses came from them. In the afternoon I had such liberty and entered so fully into the subject that I was oblivious of the passage of time, and before I knew it, (I am ashamed to say it, and promise to keep better watch in the future), I had spoken an hour and a quarter.

In the evening we had a prayer meeting. Owing to rain there was not a large attendance but we had an excellent meeting. Some young men and youths in their teens bore noble witness for Jesus and avowed their determination to serve him. The older portion of the audience were moved by the spirit of love and testified to the riches of his grace.

There is a good interest in this place, and many have been led within a few months to seek salvation. Eld. J. A. Cleaveland preaches here one fourth of the time. His time expires in April. Other preaching occasionally. Br. Lewis is anxious that I should supply them for the next year. How the Lord may lead me I do not know. I pray that I may do my duty, and if He needs me for an ampler field He will let me know it, and prepare the way. Pray for me brethren and sisters that I may stand up for the truth and be instrumental in leading some to Christ. Yours for the truth.

ST. ALBANS, *Vt.*, Jan. 10, 1870.

FROM POLLY G. PITTS.

BR. STORRS: I have again taken my pen to write a few lines for the HERALD; but where shall I begin? O, who can tell the pleasing story of the blessed Spirit's influence; the Spirit that bringeth the peace that passeth all understanding? I can sit, and worship, and feel Jesus within, the hope of glory, but can never tell it. I can say, "Stay, blessed Spirit with thy holy calm, and let every power and faculty of my being worship Thee." I can adopt the language of Mary the Mother of Jesus, when she said, "My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour;" for has He not regarded our low estate? Yes, verily, and blessed be His name forever. But who can tell the joy? None.

When I read the HERALD OF LIFE, and ponder upon the things that have come to pass, I exclaim, "It is God that has done it. He has taken the weak things of the world to confound the mighty, and things that were despised has He taken to fight the rulers of the darkness of this world, and spiritual wickedness in high places." O, when I think of the thousands of instruments that God is using for spreading his eternal truth, "No Life out of Christ," and that He is sanctifying the instruments in His hands, I say, "Bless the Lord, O my soul, and all that is within me bless His holy name." O, may all the instruments grow to His hand, so that one spirit of life may run through the whole body, being bound together by the love of God, so that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. Yea, Christ Jesus our Lord is the Alpha and Omega; the First and the Last of God's love to fallen man. It is He that was dead and is alive forever more, and hath the keys of death and the grave. O, blessed resurrection morning, when He shall unlock the prisons of the grave, and bid the sleepers awake to life and immortality; to glory and blessedness. O, what a glorious day when the voice of the great multitude that no man can number, shall sound like the voice of great waters, like the voice of mighty thunderings, saying, "Alleluia: for the Lord God omnipotent reigneth." O, will not the earth tremble with glory? Yes, verily, for, "As I *live*, saith the Lord, the whole earth shall be filled with my glory." Amen; so be it. Then, Br. Franke, we can tell the story; then we can sing the new song, saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And again, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign upon the earth."

I thank you, Br. Franke, for mentioning my name; once it would have hurt me, but now, blessed *now*, I can say truly, the Lord being my witness, it gave me the spirit to take the lowest room. I am thankful to-day that I have a name among God's people, though it may be the least of all. I too can mention names; many of our dear friends in Christ who live in my heart. O, how sweet the remembrance of the old writers of the HERALD, who sleep in the dust of the earth. I can say of such, Sleep on, blest sleepers; God's own hand has drawn the curtain of unconsciousness about you; no time to the sleepers; when the last thought closed, the next thought will be the resurrection.

I will speak of one name on account of my pleasing thoughts afterward. Sr. Lucretia B. Lamb. I love the spirit of her communications. I used to imagine her as a middle aged mother, with a family of children around her; perhaps little ones, yet trying to improve upon the talents God had given her; but when I read her communication written the day that she was 70 years old, I thought of the precious promises of God to the aged in the way of righteousness. He says, "They shall bring forth fruit in *old age;* they shall be fat and flourishing; they shall renew their strength; they shall run and not be weary; they shall walk and not faint. Their leaf shall be green." Again, He saith, "And *even* to your old age I am He; and *even* to hoar hairs will I carry you; I have made and I will bear; even I will carry and will deliver you." Is it not written that, "The grey head is an honor, if found in the way of righteousness? And the beauty of old men is their grey head?" O, let us remember that the whiter our heads, the nearer they look like the hair of Him whose hair of his head was like pure wool.

I bless God that he has given a banner to so many old ones, that it may be displayed because of the truth. And to the young and blooming sons of God I would say, Though sore trials may await you, press on, the crown will soon be given. And to the middle aged I would say the same.

I would be glad to mention many names, for it does us good; it cheers us up in this pilgrim journey. But my prayer shall be that all our names may be precious in His sight, and be found in the Lamb's book of life. Let us all pray that sister Lamb's sight may be restored, and that God may give her full strength to finish the work that He has given her to do.

May a double portion of God's Spirit rest on Br. Storrs, give him all the strength he needs, and keep him at his post till He shall say, Lay down thine armor and take thy crown.

May grace, mercy and truth be and abide with the whole Israel of God, henceforth and forever.

Your sister, hoping for life when the LIFE-GIVER comes.

FREDERICKSBURG, *Iowa*, Dec., 1869.

FROM J. HAMILTON.

TO BR. STORRS, and all our dear Brethren and Sisters of like precious faith: As the HERALD OF LIFE comes to us every week, so richly laden with truth, and the loving epistles from the Lord's faithful ones, discharging that duty enjoined, to speak often one to another, and so much the more as ye see the day approaching, I feel a desire to say to you all, though feeble, we are still pursuing, directed by the light that shines from God's blessed word, which shines more and more as the faithful ones laboring in the vineyard clear away the traditions of men that have for so many years obscured the light. But the harvest is great and the laborers are few. May God give them wisdom and strength equal to their day; for many are yet in traditions deep, and don't know it. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—1 John, i. 7. How cheering is that fellowship which we have one with the other. This more than compensates for the lack of that fellowship from others, professed followers of Christ, who do not receive the light which we have. But he that saith he is in the light, and hateth his brother, is in darkness even until now. Ah we see human nature to be the same in every age of the world. He that brings out the clearest light from God's word has always been persecuted most. But the consolations of Christ's words, are the joy of his people. He says, I am the good Shepherd; the good Shepherd giveth his *life* for the sheep. I lay down my life, that I may take it again. And when he had taken it again, he said, All power is given unto me in heaven and on earth.—Math. xxviii. 18. And again, I am he that liveth and was dead, and behold I am alive forever more, amen; and have the keys of hell and of death.—Rev. i. 18. He says, Because I live ye shall live also.—John xiv. 19. I have often been reminded of the words of David in the xxivth Psalm, when I have taken the wrapper from the HERALD OF LIFE, with its clean hands and pure heart. Read all the Psalm and make the application.

Our health of body is still feeble; but we greatly rejoice feeling that our redemption draweth nigh. It is a great consolation to us, that we are united in a living faith with a praying people, that pray in faith for each other; for Br. Storrs, and for the Brethren and Sisters who help feed the sheep and lambs of Christ. May we all realize where there is much given, there is much required; and may the effectual fervent prayer be offered by us all, that we may be kept by the power of God through faith, unto salvation, ready to be revealed when Jesus shall come.

FREDONIA, *N. Y.*, Dec. 28, 1869.

FROM L. J. FOSTER.

BR. STORRS: I never have permitted a word from my pen to appear before the public; but with great caution I venture to write for your paper, thinking I have kept concealed long enough. I have prayed about it, for I wish to please the Lord in every iota of thought, word and deed. I expected Him to cleanse this earth in 1843; but notwithstanding my disappointment, I am willing to wait for him though very feeble and poor. When I was seven years old I believed in Christ in my heart, but refused to confess him with my mouth therefore I must be unsaved till I did so, which was not till almost out of my "teens." But I thank His dear name that I was enabled to then; for now I have such peace in believing and joy in the Holy Spirit. The way is a shining way, that shineth more and more. Though it is over forty-two years since I confessed and tried to please Christ, still my love to him doth not in the least abate. No, glory to His dear name.

Dear children, let us sing "How precious is the name of Christ, the pascal Lamb." Truly we ought to sing of His love, though in the deep waters of affliction, when He sweetens them with his love.

In the year 1864, I had a dislocation and broken bone, which made me bed-fast in one position four months. I was a wonder to many. They would say, "I could not lie so quiet." Neither could I without the grace and strength that God supplies, and which he has promised to give if our needs require. If we ask of Him, we shall receive. I did converse with Him more than all other beings. Many months I was too feeble to hold my Bible to read, and did not try, though a dear book to me. I wish to tell you what was among my first reading at that time. "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity; for they shall soon be cut down like the grass, and wither as the green herb." These two verses affected my mind wonderfully. I said, "That doctrine I thought so awful, I guess is correct after all." I have opened to it, and felt powerfully impressed with its truth; but have been cautious to whom I mentioned my change of mind, lest I should do harm. Soon, however, a friend was talking with me on some points that led to the subject, and before I was aware, began to accuse me of such a faith. I said, "Why do you speak thus?" The reply was, "Because I see that my sayings hit you; and now I ask you plainly, Do you believe such stuff?" I answered, "Yes; when I am drawn to such a point, the truth must come." The response was, "Well, if I believed so, I would take my fill of pleasure." I replied, "My pleasure consists in doing the will of the Lord; and I am not in the least inclined to go to the world for happiness; no such bubbles attract my attention: no, such things are not worthy the attention of the pure and the good who can see the Lord in every blade of grass that waves."

I pray that some item of comfort may be imparted by these lines to some lone ones; for recently I have been numbered with that class.

Note by the Editor.

We presume the writer of the above letter is the widow of Dea. Foster, whose obituary appears in another column. Our correspondents should write their names so as to leave no doubt of their sex. We have often had trouble by their neglect in this matter. Do not suppose we know the manhood or womanhood of all who write, of the hundreds we hear from.

FROM A "LIFE LOVER."

BR. STORRS: As I renew my subscription for the HERALD OF LIFE, permit me to extend a kindly greeting, and many wishes for abundant blessings to the dear readers of the paper, many of whom I feel acquainted with: some by having seen face to face, and others by their written communications.

Dear fellow-pilgrims to the better land: May the year upon which we are just entering be one of earnest zeal in the service of the LIFE-GIVER's and as our minds have been illumined with the light of divine truth, so may we strive to illumine others, by letting that light shine in the varied circles in which we move.

Shall still hope to receive much profit from the perusal of the paper which I have had most of the time since its commencemt: am interested in its leading theme, and after much thought on the subject, did for awhile call myself a believer in the non-revival of the wicked dead; but there soon came up some points of difficulty which never have been fully met; at least to my mind, and consequently I am somewhat a doubter; still my sympathies are with you, Br. Storrs, and your able corps of contributors. I was long ago pretty thoroughly convinced that the final end of the wicked would be destruction in the literal sense of the term; and the investigations of riper years have confirmed the convictions of youth; but there are doubts remaining in regard to the unconsciousness of the dead; otherwise I should at once openly proclaim myself a full believer in the doctrine of "No Life out of Christ:" for I deem this the only consistent position for those that hold that there is no consciousness in death, or rather, that the *whole* man dies. But I have an earnest desire to know the truth. I could not if I would, I would not if I could, let this great subject rest without further investigation; and shall endeavor more carefully, more prayerfully than ever before, to examine it in the light of Scripture revelation.

"Dearly beloved, let us walk together as heirs of the grace of life, abstaining from fleshly lusts which war against the soul, perfecting holiness in the fear of God." And "Now, the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost, In hope of blessed life through Christ.

HAVERHILL, *Mass.*, Dec. 31, 1869.

FROM W. H. FORD.

GEO. STORRS: In 1865, while I was a resident of Marysville, Mo., I heard two very able discourses on the subject of "No Life out of Christ." It was very contrary to the teaching I had received from my parents, and also from the ministers of the gospel: but the reasonableness of the subject, and the ability with which the minister handled it, made a great impression on my mind, and I determined to give it some attention. A discussion on future punishment fell into my hands. Before I read that, I was a firm believer in eternal conscious suffering: but the able arguments in that discussion, has entirely cured me of such ideas. Last October, Rev. W. P. Shockey came here and preached a few sermons. The people had never heard such doctrine advocated before; but the meeting-house was densely crowded every night, and the best attention paid throughout the whole meeting. It gives me great pleasure in stating his labor was not fruitless. The good seed sown in that meeting, has taken deep root in the minds of the people, and has caused them to read and search the scriptures for themselves and not depend entirely upon orthodox preachers. I can safely say, the ten sermons of Mr. Shockey converted fifty souls and some of them members of different churches. Brother Shockey lives in Nebraska. It is expensive to him to visit us, but I am making arrangements to raise some money for him, and have every prospect of success. I expect him to give us a visit soon.

The books I sent for, came in due time and they gave the greatest satisfaction. I have distributed them among my neighbors and friends. I wish to send some books to distant friends. I never expect to stop buying books until all my erring friends get a supply. I would to God that every man and woman had a library of such books as the SIX SERMONS and WATCH TOWER. The world would soon present a widely different picture to what it does at this time.

TIPTON, *Mo.*, Dec. 27, 1869.

FROM DEBORAH C. CORWIN.

BR. STORRS: I want through you, to say an encouraging word to the dear saints scattered abroad. The Lord be praised; we have at last got a few of the scattered flock together, and to-night is the second prayer meeting. Tho' necessarily detained at home, I feel the loving kindness of my blessed Saviour just the same. Is He not always ready to answer our faith? And does He not always lend a listening ear, if we are only truly in earnest? My willing heart says yes. He only waits to be gracious. He is always pleased to fulfil his exceeding great and precious promises. Therefore we will trust Him, and not be afraid. Lie passively on his hands without murmuring, whether it be for life or death, sickness or health.

Jesus is the great physician of soul and body; and I must add, "My soul doth magnify the Lord, and my spirit rejoices in God my Saviour."

Now, beloved, may the God of hope fill you with all peace in believing, that you may abound in hope through the power of the Holy Ghost. And may the God of peace make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ; to whom be glory forever and ever. Amen. Your sister in love.

WASHINGTON, *D. C.*, Dec. 31, 1869.

FROM PAULINA D. CAMPBELL.

BR. STORRS: To yourself and all the readers of the HERALD OF LIFE, I wish *A happy New Year.* The past year has gone with all its joys and sorrows, and we are at least one year nearer the kingdom of Life and glory, than we were at the commencement of 1869. Now we enter upon this to receive the great blessings which are in store for us, and pass on to the remaining struggle of life; whether we are to continue till another New Year, or finish our work with this—with the kingdom in view, and "Life in Christ only," for our motto—we may press on to the prize.

I am happy in the great mercies of our God, and still trusting for the future. With kind and faithful remembrance of the household of faith, and hope of hearing their greetings through the welcome and beloved HERALD I again say "A happy New Year."

NEW BRITAIN, *Conn.*, Jan. 4, 1870.

FROM IRA FANCHER.

BR. STORRS, and all the dear ones: How glad I am that I have been permitted to live in these days of superior gospel light. As for you Br. Storrs, I have not seen your face in over twenty years. But I have read Editorials nearly weekly. The last time I saw you was in Albany, in 1849. I was then on definite time. Then in 1868 I had definite time; also in 1869. But they are all past; I am like a ship that has run its reckoning out, looking all the time. But it is glorious, and I am so glad that your life is still spared, and hope we all shall be willing to contend earnestly for the faith once delivered to the saints; so that if we have to sleep we may be in the resurrection; for says the Saviour, in the resurrection they are equal to the angels; neither can they die any more. That is just truly, as long as I want to live. AMEN.

SANDY HILL, *N. Y.*, Jan. 4, 1870.

C. W. LYNDALL, New Albany, *Ind.*, in speaking of the work in that region, writes: Mr. ——, is becoming a noble worker. One day he was buying goods of me, and I put some of the Campaign Documents in his bundle: among them the "Doom of the Ungodly;" and I trust he has come to a saving knowledge of the truth. If you can spare him some documents, I can testify that they will fall on good ground. He has been the means of turning the attention of almost his entire neighborhood to investigation, and some of them have called on me for works. For the past three years, as you know, all the works in the neighborhood have been bought by me; and if you can help me any in addition to what I am doing, I will work harder than ever according to the documents I may feel able to buy and any that may be contributed. I have not received twenty per cent of what I have expended; but our covenant God has given the increase; and in this, I have been rewarded according to my work, and can thank God and take courage, inasmuch as I know my labor has not been in vain in the Lord. Your brother, waiting for the adoption.

LUCRETIA B. LAMB, St. Paul, *Minn.*, writes: Is it not truly times of perplexity? Would that the multitudes could realize whither they are tending. The believing heart can rejoice amid the gloom; for redemption is drawing nigh. Jesus' sheep, who hear his voice and follow him, will see his face and his name shall be in their foreheads. The love of God! what a boundless theme! He so loved, that he gave his Son as a ransom, and, in an audible voice, declared him His well beloved Son. From Jesus' words, we find this love heightened by his giving his life for the sheep, those whom God so loves. How rich a thought! It is ours to know its heights, to sound its depths, to explore its length and breadth. Yes, all, all is ours, if we have laid all upon His altar a living sacrifice, and are running the Christian race with patience looking unto Jesus. May we so run that we may obtain the rich prize, now almost in sight.

GEO. U. LEWIS writes: By the grace of God we are still striving for the inheritance promised to the faithful. Last Sunday, we enjoyed the privilege of listening to Br. W. H. H. McAllister. In the forenoon he spoke of God's plan of salvation. The discourse was listened to with the best of attention, and was well received. It was remarked by one, "He made it so plain and cleared up the points which I had never understood." In the afternoon he spoke of the Christian's hope. The discourse was lengthy, about an hour and fifteen minutes, but was listened to with the closest attention, and was well liked by nearly all who heard it.

Several of our friends have expressed a desire to have him visit us again; and we earnestly pray that he may see it his duty to do so at no distant day. We pray God that our dear brother may not neglect the gift that is in him, but labor for the advancement of the cause as God shall open the way. The cause of truth demands that such talent as his should not be buried up or hid in a "*Custom House.*" Time is short; souls are perishing. May God enable us all to labor faithfully, and in patience wait for His Son from heaven.

BETHEL, *Vt.*, Jan. 7, 1870.

S. R. CLINKINBEARD, Moulton, Ills., writes: I am still alive, though not in very good health. I talk to the people three Sundays in a month, but have many to contend with. I wish to continue the HERALD OF LIFE. I send $2 50, and still owe it some; but misfortunes have been my lot, so that I cannot pay it now; and want of means will, I fear, prevent me from going far from home to talk to the people on Life only in Christ. O that we had some one here to preach the truth as it is in Christ. Send me some tracts if you have any to spare. If you get not your reward here, may you get it in the kingdom.

Yours, looking for the kingdom.

Remarks by the Editor.

We have cancelled your indebtedness to the HERALD, and also sent you some tracts. Call for more when you find you can use them to advantage.

LUTHER SMITH, Sheldon, Wis., writes: I prize the HERALD OF LIFE above any paper I ever saw. I believe I take as much pleasure in reading it as any of the brethren and sisters scattered abroad. It has been the means of leading my mind into many precious truths; for which I thank God. There does not appear to be much interest, in these parts, in the Life views. Still I have distributed the pamphlets you sent, and keep the HERALD going all the time, and hope yet to see some good accomplished through their agency, and believe we shall. Pray for me.

Yours, looking for the return of Jesus.

MERCY A. COUILLARD, Swanville, Me., writes; My paper comes very irregular, and I feared I was numbered among those who had not paid; but I have. I feel unwilling to give up its visits, for it is all the preaching I have, and at present I am surrounded by Spiritualists. The HERALD OF LIFE comes next to my Bible. I prize it for the truths it contains and the spirit it manifests. Yours, seeking for truth, love, honor and righteousness, and a home in the kingdom when Christ comes to make up his jewels.

PROF. MURDOCK'S translation of the SYRIAC New Testament, we are told, can be had of Robert Carter & Bro's, 530 Broadway, New York. The price we do not know. Those who wish books procured for them in this city, can address GEO. W. YOUNG, No. 25 Chambers St. He is reliable, and will do the work for a reasonable compensation. We have no time to do it.

THE LITTLE CORPORAL.—This beautiful juvenile for January makes its appearance in a new dress, with a new engraved title page on the cover. It claims to have a larger circulation than any other juvenile publication in the world. Price $1 a year. Published by Alfred L. Sewell & Co., Chicago, Ill.

OBITUARY.

FOSTER.—Fell asleep in Jesus, at North Newburg, Me., in October last, DEA. J. FOSTER, 80 years old, lacking four days. He had several slight shocks of paralysis and some severe ones. His life was devoted to the service of Christ and his cause. His last shock of disease was very severe; yet he so far recovered as to shout praises to Him whom he began to serve when but four years old. He found it good to have Jesus to lean on in his dying hour, and to breathe his life out sweetly there. Yes, how sweet to go to sleep in the arms of Jesus, expecting soon to hear his voice saying, "Come forth, and be forever with me, never to die." These thoughts are consoling to one left a lone widow. His many children, too, are receiving comfort that father's end was that of righteousness, and that he could close this mortal life with shouts of glory so long and so distinctly. The house seemed lighted up with the glory of the Lord; and the scene still lingers around my heart with pleasure. It would seem as if the Lord gave him a sight of the glory to be revealed. One said to me, "That is against your no-soul view." But I think it no evidence that man now possesses immortality. God "only hath immortality," the Bible testifies; and He only can give it, and He will not give it except to those who comply with the conditions on which He has offered it.

L. J. FOSTER.

Note by the Editor.

We suppose the writer of the foregoing to be the widow of Dea. Foster, though we do not certainly know it to be so.

APPOINTMENTS.

ORRINGTON, Me., Sunday, Jan. 23.
NORTH HERMON, Me., Sunday, Jan. 30.
HOLDEN, at chapel, Feb. 6.

GEO. W. BROWN.

HARTFORD, Conn., Sunday, Jan. 16.
CENTRAL COVENTRY, R. I., eve., Jan. 18.
ANTHONY, R. I., evening, Jan. 20.
NATICK, R. I., evening, Jan. 21.
PROVIDENCE, R. I., Sunday, Jan. 23.
ROCKY BROOK, R. I., evening, Jan. 25.
CAROLINA MILLS, R. I., evening, Jan. 26.
CLARK'S HALL, RICHMOND, R. I., evening, Jan. 27.
WESTERLY, R. I., evening, Jan. 28.
NEW HAVEN, Conn., Sunday, Jan. 30.
NEW YORK, Cooper Institute, room 24, Sunday, Feb. 24.

S. W. BISHOP.

CORINNA, Me., at the Chapel, Jan. 16.
HOLDEN, Me., Clewley Chapel, Jan. 23.
BRADLEY, Me., Jan. 30.

E. V. B. EDGERLY.

BUSINESS DEPARTMENT.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Wilson Breanard, Eld. Wm. Brayton, Luther Smith, Joseph Thomas, Mr. Anderson.

TWO DOLLARS EACH FROM—Melvin Jencks, B. E. Wetherbee, Miss B. W. White, Mr. Fowler (Chicago), Mrs. H. J. Tier, Wm. H. Simmons, D. Sage, John Arthur, Lovilla Fidler, John Cox, Russell Rockwell, E. S. Geer, M. L. Rogers, Jacob Pesinger, Dr. S. P. Townsend, W. M. Houghtaling.

VARIOUS SUMS—David H. Carpenter, $4; Thos. F. Redhead, $75 on pledge; Mrs. D. Bush, 50 cents; Alsop S. Sexton, $5; Geo. H. Hanna, $10; Peter Kemp and Geo. C. Elliott, $5 each; S. R. Clinkinbeard, $2 50; Mrs. F. D. Andrews, $3; R. R. Bunnell, $4; Orpha S. Root, $1 50; John S. Shed, $5 (pays all dues to the close of this volume); Isaac Lesh and J. B. Steirs, 50 cents each; Richard Martin, $100 on pledge.

RECEIPTS TO TRACT FUND.

Thos. F. Redhead, Brooklyn, N. Y., $25; Dr. J. S. Seabury, Jamaica, L. I., $10.

PARCELS SENT SINCE LAST ISSUE.

C. W. Lyndall (20 copies); Franklin Orcutt (book); Geo. W. Hanna (book and pamphlets); R. H. Waldo (book and tracts); Wm. H. Simmons, Stephen Monro, Elizabeth Wolverton, Peter Woods, S. R. Clinkinbeard, Oliver Loomis (book and tracts); Fred. Winans (three parcels); Chas. C. Barker, John S. Shed (a book); Dr. S. P. Townsend, Emeline Wood, Thos. Stutterd.

In Memoriam

Of one who died at her mission work, in Memphis, Tenn., Sept. 23, 1868.

One long sad year the winds have swept,
O'er the lonely spot where thou hast slept;
And still the days go lingering by,
With many a tear, and many a sigh.

Methinks I see, though far away,
Sunlight and shadows round thee play,
Under a sky whose warmest blue,
Brightens the earth, and gems the dew.

I pray thee, Nature, truly tell;
Hast thou done to the dead thy duty well,
O'er her folded hands hast thou decked the spot,
With the lily fair, and forget-me-not?

Hast taught each bird that weaves its nest,
In the elm trees bending o'er her breast,
To pipe their sweetest trills and lays,
In notes of plaint, as well as praise?

As they glide along on airy feet,
Do the winds chant requiems soft and sweet,
Then hasten hither o'er land and sea,
To murmur the same sweet strains to me?

Ah! I hear them now, for the south winds blow,
As through yonder willows they ebb and flow,
And loneliness thrills my heart with pain
As they seem to whisper, "ne'er again."

Hush stormy winds, and my stormy heart,
Of truths, ye can tell me but a part;
For that sister's face I *shall* see again,
Without sigh, or tear, or thought of pain.

The morning comes; night is almost gone,
The brightening rays presage the dawn:
See the Sun of righteousness arise,
Flooding with glory, both earth and skies.

Oh, joy! the expected day is come!
God's children are wakened and gathered home,
Loving and loved ones, enraptured greet,
Henceforth content at their Master's feet.

E. B.

RICEVILLE, *Iowa*, Sept., 1869.

Faith, Hope and Love.

BY W. H. H. MCALISTER.

"Now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. xiii. 13.

WITH this passage the apostle Paul closes that beautiful chapter in which he describes the practical workings of charity, or, more correctly, love. In other places he has treated of faith and hope, and shown their great importance. He here draws the comparison in favor of love, as the greatest of the three. It may be interesting to inquire wherein it is the greatest. To answer this properly we must consider the nature and office of each.

Faith and hope stand in such intimate relation to each other in the plan of human redemption, that they are inseparable supplements. Hence their nature, office and importance can best be shown by treating of them conjointly. And if we analyze closely we shall always find that where faith is the subject introduced, its supplement, hope, is always implied if not expressed; and *vice versa.* Hope is commonly understood to be composed of expectation and desire. Neither of these alone constitutes hope. Expectation without desire would be aversion. Desire without expectation would be dispair. What we hope for we both expect and desire.

"Faith" the Apostle Paul tells us, "is the substance of things hoped for:" The word translated "substance" is in the margin more correctly rendered "ground of confidence." Faith, then, is the confidence of things hoped for; and since there can be no confidence without evidence on which to base it, it also combines "the evidence of things not seen." Faith, then, is composed of confidence and evidence, or, more strictly, confidence in evidence. This might be variously illustrated. "No man hath seen God at any time,"yet we have faith in his existence; for, "the only begotten Son, which is in the bosom of the Father, he hath declared him." Here is the perfect exercise of faith. Jesus gives us the evidence; we have confidence in it, and, hence exercise faith.

Faith and hope are alike in this, that they both concern the unseen. "Faith is the evidence of things not seen;" and "Hope that is seen is not hope." They must, then, both concern the unrevealed. Hence their great importance in all matters of divine revelation. The unseen must first be revealed, or we can know nothing of it. Revelation furnishes the evidence of things revealed. If we hold this evidence trustworthy, confidence is begotten; or, in other words, we have faith. Here the office of faith ceases and hope takes up the work. The next mental exercise is to desire the thing we have faith in; and this desire leads us to comply with the conditions on which they are promised that we may expect them. Hence we hope for them.

This can be strikingly illustrated in its application to God's plan of redemption. We read that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God."—1 Cor. ii. 9, 10.

God hath prepared a future life for them that love him. Revelation furnishes the evidence of this fact. We show our confidence by believing it. Thus results our faith. We desire it because it promises a blessing. We expect it because we comply with the conditions of its bestowal. Hence our hope of a future life. All these separate steps are necessary to the realization of the promised benefit. We cannot dispense with evidence, for we could then have no knowledge whatever of the thing promised. Evidence given, we must then have confidence in it or run into atheism or deism. Here is the root of all infidelity, want of confidence in revelation. How narrow the line between faith and infidelity in their inception! How wide the departure in the result!

Thus we see that we cannot dispense with either of the elements of faith without defeating the end sought. And so a perfect faith granted, hope is necessary to follow up and secure its objects, or they fail of realization. We may have faith in the salvation of God; still if we do not desire it, or if we do not so comply with the conditions on which it is promised as to form a basis of expectation, we do not hope for it, and shall not attain it. Leave out one element of either faith or hope and all fails. Without both, in their full and perfect exercise, there can be no salvation for man. Do you wonder then, that everywhere in the Scriptures they are magnified in importance?

In this view, it is no marvel to read, "By grace are ye saved through faith"—"The just shall live by faith"—"Without faith it is impossible to please him;" and in the weakness and imperfection of our fleshly nature, "Faith is counted for righteousness." It is no marvel that the faith of Abel and Enoch and Noah and Abraham, in short, of all those worthies mentioned in Hebrews xi., should have such a significance in the mind of the inspired apostle. It is no marvel that the confidence of the things for which they hoped and their evidence, though unseen, should work such mighty works in life, and sustain them in the hour of death. "They endured as seeing him who is invisible." The importance of hope, likewise, is not overlooked; and that apostle who was arrested, arraigned, and finally put to death for the "hope of the promise made by God unto the fathers," so felt it, that he, in one place, declares that "we are saved by hope."

Does it seem possible that there can be anything of greater importance than these principles of faith and hope? But we are assured that there is; and that principle is love. And wherein is love greater than faith and hope? In the first place, love is the mainspring of faith and hope; the quickening principle of their exercise. Unless we love the great revealer we shall have no confidence in his revelation, and shall treat it with indifference. In this case faith and hope would both fail. There would be no incentive to examine the evidence; no confidenee in it, no desire to obtain the promised benefit, or expectation of so doing, without the warming, quickening principle of love. But if we love the Revealer and the blessing revealed, how quickly we accept the evidence; how strong is our confidence in it; how earnestly we desire it; how surely we expect it. Paul tells us that faith works by love; therefore without love it is without works, and is hence dead, being alone.

Love is an emotion and a desire; and since desire is the strongest element of hope, love enters largely into the composition of hope. Take away love, and you remove the desire, and hope is destroyed. Thus it is easy to see that love is greater than faith and hope, because faith and hope cannot exist in their full and perfect exercise without it.

And love is greater in what it accomplishes. We may tell of the triumphs of faith and the achievements of hope, but the victories of love are greater. It is love that leads men to God. It is love that leads us to labor in our Master's service. It is love that breaks the stony heart. It is love that leads us to do and dare and suffer for his name. Without love there would be but little done for the extension of the knowledge of the Gospel and bringing men to salvation. Again, love is greater than faith and hope in its duration. Sometime our faith will turn to sight, sometime our hope will be realized; but in the eternity before us there never will come a time in which we shall not love our God, our Saviour and all the hosts of the redeemed. The poet has beautifuly expressed this sentiment:

"Hope shall, to full fruition rise,
And faith be sight above;
These are the means, but this the end,
For saints forever love."

And, finally, love is greater as being a divine exercise. Faith and hope are mere human exercises; while love is the essential nature and attribute of Deity. All his dealings with the human family are prompted by love. In love he created us; in love he sustains; in love he has prepared a way of escape from the consequences of our sins. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everla[illegible]ng life."

The great object of revelation, is to show man a way of escape from the consequences of sin; and the love of God prompted Him to prepare and reveal this way; and the execution of this plan involved another exercise of love which must not be overlooked, viz., the love of Christ. All that he did for the salvation of men, he did in love. In love he labored and suffered; and we are all ready to believe that, greater love hath no man than this, that a man lay down his life for his friends. It is love that conceived, it is love that executes the grand plan of human redemption. It is love that leads us to accept its terms, and it is love that prompts us to labor to bring others to the same acceptance. Take away love in its divine and human exercise, and man would live on in sin, left by a compassionless God to perish without hope.

Here I must leave this subject. It is one of great importance and susceptible of greater elaboration and illustration.

ST. ALBANS, *Vt.*, Dec., 1869.

The Dangers of Investigation.

THERE are few who enter upon the investigation of religious truth, who have not been warned by kind friends that a probable result of such investigation would be a feeling of doubt and uncertainty in regard to many, perhaps most of the doctrines of the christian religion. And there are not wanting, many examples of persons, who having begun by investigating, have ended in a confirmed skepticism. These examples are held up as warnings to the thoughtful, to avoid all original and independent study of religious truth, as liable or even likely to end in unbelief or disbelief of all revealed religion.

Accepting, that there is such a liability to error, it becomes a question, should such liability be a restraint upon investigation? Undoubtedly, it should not. If fully imbued with the opinion that we now have all the religious truth that may be gained by any research, of course we do not need to search any further. There are now few who entertain such an opinion, but there are many, who, feeling that they entertain many errors, and have but a kind of half-knowledge of important truths, refuse to open their minds in search for truths, lest they should embrace greater errors than those they are led to reject.

It is to this latter class, or perhaps I should say, as one of this latter class, that I wish to make a few suggestions in relation to the conditions necessary to a safe investigation.

1. We must search for truth with the feeling of our extreme liability to error. We are to remember that upon any subject there may be a thousand statements and opinions, all false; there can be but one true. We are to consider that many, with ability and honesty equal to our own, have fallen into error, therefore humility and caution are indispensible in all search for truth.

2. Observation shows that all advance in knowledge—except that knowledge furnished by direct revelation—has been the result of investigation; and though the errors into which men have fallen have a thousand times exceeded the truths they have discovered, yet truths have finally been reached worth to mankind all the labor and failures they have cost.

3. We are not to expect so to know truths as always to be able to explain them. We know of light, heat, and gravitation from their effects upon our senses, but we cannot explain them. We cannot explain our own existence, nor even prove that we exist; yet only a lunatic would doubt his existence on that account. How much more difficult when we turn our thoughts God-ward to explain why the divine government and divine character are what we may find them to be.

4. We should look at what we deem truths in their relations. If a long chain be buried in the earth, different persons may discover it in different places, but patient excavation will finally show that it is all one chain. So all truths like links of the chain, though often apparently isolated, are really united by hidden links. It is for these hidden connections and relations among truths that we are to look.

5. A direct revelation from heaven is not to be expected. Nothing is more common than to hear men say, "I have been led by the Holy Spirit to this conclusion, and I know that I am right." There is no scheme so chimerical, no doctrine so unreasonable, no crime so diabolical that it has not been sanctioned by what men believed to be the Holy Spirit. More than this, to accept some inward feeling or supposed inspiration of God as evidence of truth, is to forego investigation and accept as authority our own feelings. I do not mean that we should discard God in onr search for truth. Let God be sought for wisdom, humility, sincerity, for that spirit, those conditions, under which we shall be most likely to succeed in finding the truth. When we pray "Give us this day our daily bread," we do not expect that God is to take our place, raise the corn and prepare the food that is to feed us. No more are we to expect that any spirit, human or divine, will put away the necessity for that mental labor needed in the search for truth.

6. We must frequently say that we do not know. Though knowledge is of great value, yet fortunately eternal life depends but little on human knowledge; or, perhaps I should say, eternal life can be secured by a very little human knowledge. Where others have spoken with certainty, we may entertain doubt. Where doubts exist it is but honest—truth requires that we should entertain them. It is neither a disgrace nor a fault to be ignorant when we have done the best we can to find the truth. To make pretentions to knowledge where we are ignorant or uncertain, is an act to be despised for its meanness and abhorred for its hypocrisy.

How often has some religious dogma of which men knew nothing, save that it had been sanctioned by some half-pagan council, of a semi-civilized age, been made the cause of bitter feuds, of war, persecution, and massacre. How much better to have said, We do not know.

7. As far as possible we should be unbiased by our sympathies, prejudices, hopes, and desires. It is not human to be uninfluenced by our feelings and passions, but we should endeavor to weigh and measure their influence, so that there shall be no necessary connections between our conclusions and our desires.

And finally, when as honest men we have done the best we can, we shall probably retain many errors; but we may also hope to gain at least partial views of great and glorious truths. Truths that shall be a reward for all our labors and all our care. M.

BROOKLYN, *N. Y.*

A WELL known scientific man of New York city, some years since, found himself annoyed by boys who rang his door bell and ran away. So the doctor ground out a heavy charge of electricity, led a wire to the doorbell knob, and sat down to wait. Shortly after there was a horrid howl on the front steps. The boy was half murdered by the shock, and the doctor's troubles from that source were indefinitely postponed.

The Present State of Peace.

SAYS the "London News," copied into a Western religious paper:

"The world has seldom known a period of more profound peace than that which now prevails. Not only are there no wars, but at present no rumors of war. The Emperor Napoleon is feeble; the King of Prussia is old; the Emperor of Austria is engaged in domestic reforms; the King of Italy is satisfied with what he has already obtained, and Spain ought to have enough on her hands without entering into foreign broils. Even the eternal Eastern question, save for the spurt about Egypt, is quiet for a while; and neither Greece nor Turkey is in a fighting mood.

. . . The gates of the Temple of Janus are nearly closed and if peace be a debauching influence, as some maintain, we now stand a very good chance of being corrupted.

. . . Not merely like a finer sense of humanity, but a clearer perception of self interest, inclines nations more and more every day to a reasonable, rather than a violent settlemeut of disagreements. After all that has been said by cynics, glad to throw discredit on human progress and the hopes of men, about the failure of prophecies of peace uttered in connection with the Great Exhibition of 1851, it is certain that the public opinion of the civilized world on this subject, is better now, than it was twenty years ago. Dissensions which would formerly have led to war, are now settled by mediation; and kings and people are alike growing wiser with increasing knowledge, and growing inter-communication."

Thus speaks the "London News," and an Ill., religious paper copies it. Does the word of God teach so? Does it say that the millenium is to be ushered in amidst peace and security? Or what does it say? It says, "The day of God cometh as a thief in the night." A thief always comes at the quietest hour, when all are asleep, except where there is a faithful watchman; and it would seem from religious writers, that this is an hour of peace, for they are saying "Peace and safety." When this cry goes into this peace and safety cry, what comes next? "When they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape."

Are those who "love his appearing" asleep? Let some of them speak for themselves. While writing this, a letter was handed me from a dear sister with whom I have taken sweet counsel, and one who loves the Lord and his appearing. She says, "We know not what a day may bring forth. I am watching the signs of the times. They seem to indicate the end of the age. In our own country change is stamped upon everything around us. Men's hearts are failing them for fear of the future, to which they look with dark forebodings. In Europe everything is assuming new forms. The old is passing away. What is to take its place, is a question which the wisdom of this world cannot solve. But there is light in the future for the humble children of God, who strive to know the will of their Father in heaven. The word is indeed a lamp to our feet now, if we are willing to be led into all truth. The professed church does not understand her true position; but the time will come, not in the far distant, when the vail will be taken away by the power and demonstration of the Spirit of God, to prepare the way to the future glory, when Jerusalem shall be created a rejoicing, and her people a joy. Then there will be no more weary ones. They will rest at *home*; a home where all will be glad, because they are children. They will have life, and their home will be eternal. Their school days will be ended, and lessons of obedience to the will of God in the past. Happy and glorious time. May the Lord hasten it."

How different the message of the true watchman from that of those who are lying down, loving to slumber. Therefore let us not sleep as do others, but let us watch and be sober. Your sister watching for the dawn of day. HELEN ROBERTSON.

Children's Department.

William Haverly.

"ABOUT thirty years ago," said Judge P., "I stepped into a bookstore in Cincinnati in search of some books that I wanted. While there, a little ragged boy, not over twelve years of age, came in and inquired for a geography."

"Plenty of them," was the salesman's reply.

"How much do they cost?"

"One dollar, my lad."

"I did not know that they were so much."

He turned to go out, and even opened the door, but closed it again and came back. "I have only got sixty-one cents," said he; "could you not let me have a geography, and wait a little while for the rest of the money?"

How eagerly his little bright eyes looked up for answer; and how he seemed to shrink within his ragged clothes when the man, not very kindly told him he could not!

The disappointed little fellow looked up to me, with a very poor attempt at a smile, and left the store. I followed him and overtook him.

"And what now?" I asked.

"Try another place, sir."

"Shall I go too, and see how you succeed?"

"O yes, if you like," said he, in surprise.

Four different stores I entered with him, and each time he was refused.

"Will you try again?" I asked.

"Yes, sir, I shall try them all, or I should not know whether I could get one."

We entered the fifth store, and the little fellow walked up manfully, and told the gentleman just what he wanted, and how much money he had.

"You want the book very much?" said the proprietor.

"Yes, sir, very much."

"Why do you want it so very, very much?"

"To study, sir. I can't go to school, but I study when I can at home. All the boys have got one, and they will get ahead of me. Besides, my father was a sailor, and I want to learn of the places where he used to go."

"Does he go to these places now?" asked the proprieter.

"He is dead," said the boy softly. Then he added, after awhile, "I am going to be a sailor, too."

"Are you, though?" asked the gentleman, raising his eyebrows curiously.

"Yes, sir, if I live."

"Well, my lad, I will tell you what I will do; I will let you have a new geography, and you may pay the remainder of the money when you can, or I will let you have one that is not new for fifty cents."

"Are the leaves all in it, and just like the others only not new?"

"Yes, just like the new ones."

"It will do just as well, then, and I will have eleven cents left toward buying some other book. I am glad they did not let me have one at any of the other places."

The bookseller looked up inquiringly, and I told him what I had seen of the little fellow. He was much pleased, and when he brought the book along, I saw a nice new pencil, and some clean white paper in it.

"A present my lad for your perseverance. Always have courage like that and you will make your mark," said the bookseller.

"Thank you, sir, you are so very good."

"What is your name?"

"William Haverly, sir."

"Do you want any more books?" I now asked him.

"More than I can ever get," he replied, glancing at the books that filled the shelves.

I gave him a bank note. "It will buy some for you, I said."

Tears of joy came into his eyes.

"Can I buy what I want with it?"

"Yes, my lad, anything."

"Then I will buy a book for mother," said he, "I thank you very much, and some day I hope I can pay you back."

He wanted my name and I gave it to him. Then I left him standing by the counter so happy that I almost envied him, and many years passed before I saw him again.

Last year I went to Europe on one of the finest vessels that ever plowed the waters of the Atlantic. We had very beautiful weather until very near the end of the voyage, then came a most terrific storm that would have sunk all on board had it not been for the captain.

Every spar was laid low, the rudder was almost useless, and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men, and the mates were practical seamen of the first class; but after pumping for one whole night, and still the water was gaining upon them, they gave up in despair and prepared to take to the boats, though they might have known that no small boat could ride such a sea. The captain who had been below with his charts, now came up. He saw how matters stood, and with a voice that I heard distinctly above the roar of the tempest, he ordered every man to his post.

It was surprising to see all those men bow before the strong will of their captain and hurry back to the pumps.

The captain then started below to examine the leak. As he passed me, I asked him if there was any hope. He looked at me, then at the other passengers, who had crowded up to hear the reply, and said rebukingly,

"Yes, sir, there is hope as long as one inch of this deck remains above water. When I see none of it, then I shall abandon the vessel and not before; nor one of my crew, sir. Everything shall be done to save it, and if we fail it will not be from inaction. Bear a hand, every one of you, at the pumps."

Thrice during the day did we despair; but the captain's dauntless courage, perseverance, and powerful will mastered every mind on board, and we went to work again.

"I will land you safely at the dock in Liverpool," said he, "if you will be men."

And he did land us safely; but the vessel sunk, moored to the dock. The captain stood on the deck of the sinking vessel, receiving the thanks and blessings of the passengers, as he passed down the gang-plank. I was the last to leave. As I passed he grasped my hand, and said:

"Judge P., do you not recognize me?"

I told him that I was not aware that I ever saw him until I stepped aboard his ship.

"Do you remember the boy in Cincinnati?"

"Very well, sir; William Haverly."

"I am he," said he. "God bless you!"

"And God bless noble Captain Haverly!"

Early on the Right Track.

"MOTHER thinks I'm too young to take the temperance pledge," said Johnny; "but I don't think so, because, you see, the younger I take the right stand, the better: and isn't it always best to *start* right?"

I think so. Boys understand what the pledge is, and in a thousand cases it is better, in these times of evil associates and early temptations, for a boy to stand thus *committed for the right.* His ground is already taken and he will not easily be driven from it.

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MAN'S DESTINY.

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The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JANUARY 19, 1870. VOLUME VII.—NUMBER 15. WHOLE NUMBER 301.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ*;" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

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INTERESTING LETTERS.—No. 1.

FROM AMBROSE RONDTHALER.

BETHLEHEM, *Pa.*, Dec. 31, }
New Year's Eve and Night, 1869. }

DEAR BR. P.: Weeks have come and gone since your truly welcome visit at my house. Your business, I know, is such that you cannot often spend much time with me; and you are aware that my duties are of such a nature as to keep me much at home. Knowing you to be deeply interested in those views which I honestly and sincerely believe to be true, and having some days of recreation, I thought of writing you a brotherly epistle. Should I, at times, unfortunately, express myself somewhat harshly, you, as my Christian brother, will not be much offended. Let us have patience with each other; and more than this, let us cultivate true charity, and practice it toward all. Each wishes to have the other think as he does. This is quite natural; but, with this wish, we are too apt to accuse one another of a want of charity. Let us, therefore, humbly supplicate the Lord to give us that charity, which is well-pleasing unto Him; and let us also fervently ask Him to guide and lead us into all truth.

I am very glad that you do not, like one of my dear brethren, whenever I touch upon "Life only in Christ" views, say, "From the doctrines I'll ne'er waver, in the Holy Scriptures stored"—thus plainly giving me to understand that he unquestionably believes the truth, and thus, at once, and that rather unceremoniously, locking the door against me.

Neither do you, as my excellent friend F. say, "Among so many different views it is difficult to find the right one. I have neither time nor inclination to wade through them all. Enough, there are good Christians of every creed." Neither do you say, "Br. R., why trouble yourself and others by constantly agitating these things? This does more harm than good. It tends to separate friends; it creates coldness, and, in short, is of no benefit whatsoever to the church." Neither do you say as my dear Br. K., "Your views of annihilation were held by the Gnostics, or, at least, by some of them; and why exhume such obsolete views? They have had their day. Verily Solomon was right, when he said, 'There is nothing new under the sun.'" Neither do you think, as my good, aged father (I bless his memory), said, and that more than twenty years ago, "My son, I do not exactly condemn your views; but if you wish to be idle and unemployed for a season in eternity, I have no objections; I wish to be active." Neither do you, as some others, constantly bring forward the parable of the Rich Man and Lazarus, stoutly maintaining that that narrative is a history, or that it contains historical elements, and is no parable, although you are not quite satisfied with the explanation given. You earnestly and uprightly desire to know the truth; and you have often told me, that you are not by any means so wedded to early prejudices and preconceived notions, as to find it hard to divest yourself of them. But here, my brother, permit me to say, that this is not so easy a task. Although I have thought on these subjects for many a year, still I find it difficult to combat against prejudices of education; but God's ennobling grace makes us stronger and mightier against them.

As far as I understand you, and we have so often interchanged our views, that I think I am correct, your objections are the following: The general belief of the Church is, and always has been, against these views—the Bible in general favors *your* belief—and if "Life only in Christ" views were generally promulgated, the floodgates of wickedness would be widely opened and pour forth waters of bitterness.

As regards your first objection, let me just simply say, and that ought to be enough for every honest and independent Protestant inquirer, many wrong views were entertained by the so-called Christian Church at and before the times of the Reformation. Luther and his coadjutors had to contend against their enemies, their opponents, their friends, and last, though not least, against themselves. Will you, my dear brother, think on these things? If you do, I shall not fear the result.

And now, as regards your objections on Bible grounds. However, before examining these grounds, let me just touch on an objection, which you sometimes, although not very often advocate. You sometimes say, in speaking of the dead, that our doctrine of their unconscious state argues, to say the least, unkindness on the part of God; and then you kindly, although somewhat exultingly add, that I frequently quote the words of one whom you highly esteem, but with whom you do not agree, "The Bible says, 'God is Love,' and any construction of His Word that contradicts this testimony must be erroneous, however plausible it may appear." In an amicable way you use these words as a weapon against what you call most gloomy and fearfully dismal views. Brother, does the sweet and blessed sleep of those asleep in Jesus, tell of unkindness on the part of God? Think, brother. Do *you* not perhaps think unkindly of God's kindness? If your views are correct, what becomes of the wicked dead? Hundreds and thousands of years, millions have already suffered and are now suffering! And is this in accordance with *your* faith? You, too, believe that "God is Love." But the subject is fairly before us. Let us proceed.

You say the Old Testament no where speaks in clear language of the state of the dead—the writers of its books often so express themselves as to leave us justly to infer a conscious state. To one chapter, however, you often triumphantly (pardon me) refer. It is the xivth chapter of Isaiah. And this chapter, with some kindred passages, you consider a mighty one against our views. We shall not leave it untouched. In my next letter, D. V., we shall take up that chapter. Meanwhile ponder on God's own commentary—"That they may sleep a perpetual sleep, and not wake, saith the Lord."

In this letter, permit me to quote, from an abundance of passages, only a few, that not only seem, but *clearly and positively* teach the unconscious state of the dead. "The dead praise not God, neither any that go down into silence." "For in death there is no remembrance of Thee; in the grave who shall give Thee thanks?" "What profit is there in my blood, when I go down to the pit? Shall the dust praise Thee? Shall it declare Thy truth?" "The dead know not anything." "There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

Other passages, as strong, will readily occur to you. Brother, say, honestly say, is there any ambiguous language in these words? Do they not all clearly and distinctly tell us what is the state of the dead? Do they not all most sorrowfully point back to the gloom of Paradise? Do they not all most mournfully reverberate the words of God uttered in the garden in the cool of the day, the most mournful day that this world has ever seen? "What words?" "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." And are not these words—is not this truth the echo of the whole of man's life? Oh! does not this *truth* sound in our ears, in our graveyards and cemeteries? And do not the names and the pictures and the representations of man, given in the Bible, proclaim, in language that cannot be misunderstood, his evanescence? Let us walk into the Bible picture-gallery. It is not far from us. What do you see? "Grass"—"Flowers"—"Smoke"—"Vapor"—"Shadow"—"Pilgrims"—"Weaver's shuttle"—"Old Jacob before Pharaoh"—"Old Moses with the xcth Psalm"—"Rachel mourning for her children"—"An old patriarch with his son's coat held up before him by his children, rending his clothes, and putting sackcloth upon his loins and mourning"—"Job, bereft of his family and fortune, sitting in the ashes"—"David mourning for Absalom."

What a picture-gallery! And on the door of this picture-gallery is written in large and legible characters—"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."

Come, brother, let us leave this picture-gallery, and go back to Adam. *He* knew nothing of inherent immortality. He saw Abel lying before him in his blood. And the first dead was bewailed as perhaps no dead one has since been bewailed. There stood no preacher in that field to tell Adam and Eve and Cain—"Abel, your son, Abel, thy brother, has gone to heaven! None to comfort them with the doctrine of inherent immortality! Abel's soul lay in his blood—it was poured out on the earth—with his blood his life was entombed. No immortal-soul preacher preached there. *The Lord preached*: even He "who only hath immortality."

And the text of the Lord God: "What hast thou done? the voice of thy brother's blood crieth unto me from the ground." No conscious state of the dead—no inherent immortality! And Adam's faith, and Cain's faith, yes, *Cain's faith, too,* was the *faith of the antediluvians.*

And here, brother, let us rest a little to give you an answer to your fearfully strong objection, that our views open the floodgates of wickedness. Christ, our LIFE-GIVER says: "In the days that were before the flood, they were eating and drinking." And Paul says—There are such who say—"Let us eat and drink; for to-morrow we die." The antediluvians weltered in sin and iniquity. Deep shades covered the earth. How dark the gloom! The gloom of the grave! Naught was heard but the insulting language of mortals! Deep-drawn the curses of men, as they cried, "Let us eat and drink, for to-morrow we die." The antediluvians assented to the truth. They sinned against the light. Great was their contempt for Life—astounding great! Yes, they were giants in wickedness! The floodgates of wickedness *were* widely opened—and "all the fountains of the great deep were broken up *too*; the windows of heaven were opened also, and the rain was upon the earth forty days and forty nights. All in whose nostrils was the breath of life, of all that was in the dry land, *died.* And Noah only remained alive, and they that were with him in the ark." Yes, that was the end of those who assented to the truth. And such too, were "those reckless men who once filled Paris with debauchery and blood, and inscribed over the entrance of all the public cemeteries, "Death is an eternal sleep!" Yes, "bad men (hear it all ye sincere believers in Life only in Christ) have always had a hankering after the doctrine." Read this truth in "Life and Death Eternal," by S. C. Bartlett, D. D., pages 334 and 335.

Book of God, what do we read in thee? "To the one we are the savour of death unto death; and to the other the savour of life unto life." "But seeing you put the word of God from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Brother, do we agree? Let us go into that Court of Justice. Do you see that man tried for murder in the first degree? Is his faith in any particular doctrine received as an excuse for his crime? Will it do him any good, if he says, "I believe in the unconscious state of the dead. I do not believe in the immortality of the soul." Or, will it do him any good, if he says, "I believe in universal salvation." Or, will it do him any good, if he says, "I believe that

"While the lamp holds out to burn,
The vilest sinner may return?"

Or, will it do him any good, if he says, "I believe in the immortality of the soul—I believe that the good go to heaven, and the bad go to hell." Will such excuses avail in a Court of Law? Brother, draw your own conclusions.

And now, we have rested. Let us go on. The faith of the antediluvians, wicked as they were, and the faith of their preacher, righteous Noah, was the faith of the patriarchs and the people of Israel. The fathers fell asleep; they were gathered to their people; they slept with their fathers; they went into sheol—into hades—into the grave. Shall I quote some passages? It is not necessary. They are well known to you. This was the faith of the Israelites while groaning under "the oppression wherewith the Egyptians oppressed them." This was their faith when they sang Moses' song on the shores of the Red Sea. This was their faith in the wilderness, where thousands of them fell. This was their faith when they entered the Land of Canaan. And in the Holy Land they adhered to the faith of their fathers. True, they had heard in Egypt of the immortality of the soul, and of the conscious state of the dead, but they adhered to the faith of their fathers. Here and there, now and then, we find Egyptian and Canaanitish immortality believed by some.

Wretched King Saul was not free from it. And the necromancers in Israel were imbued with it. But, as a people, Israel adhered to the faith of their fathers. After their return from Babylonish captivity, Babylonish immortality began to work. And we know, that in the time of Christ there were Jews dwelling in every nation under heaven. And Socratic, and Platonic, and Pithagorean and Ciceronean immortality was believed by many, among whom devout Jews dwelt. And in the days of the LIFE-GIVER, the Pharisees and the Essenes believed in the immortality of the soul, and the conscious state of the dead. This we well know. And, my dear Br., you need not quote from Bartlett's "Life and Death Eternal; a Refutation of the Theory of Annihilation"—published by the American Tract Society. Nor need you refer to "The State of the Impenitent Dead," by Alvah Hovey, D. D.

We are well aware that the Jews, in the time of Christ and His Apostles, were *falsely* instructed by many who had left the faith of their fathers. While some continued to adhere to the faith of their fathers, others drank in heathenish doctrines like water. False views and false interpretations, right views and right interpretations were held and proclaimed. But the measure of the iniquity of the Jews was full. Jerusalem was destroyed. Thousands fell by the edge of the sword, and thousands were led away captive into all nations. They are scattered throughout the whole earth, and because they will not believe in the Great LIFE-GIVER, who has said, "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?" because they will not believe, they hear only the tolling of the bell of death, muffled by the tattered rags of heathenish immortality; while the mournful dirge—"Dust thou art and unto dust shalt thou return," is strangely amened by Christians of every denomination; yes, strangely and mysteriously amened by "Life only in Christ" believers, and by good men and women who believe in the immortality of the soul.

Brother, I solemnly believe that you are wrong; but you see that I do not condemn you. In the language of Pope,

"Let not this weak, unknowing hand,
Presume Thy bolts to throw—
And deal damnation round the land
On each I judge thy foe."

I have not forgotten Isaiah xiv. 4, etc. I wish to deal fairly and honestly with you. The Lord willing, I shall write to you again.

One word more. But no—the last church-bell of 1869, at night, has just ceased tolling. Half an hour more, and the clock on the Moravian church steeple will strike 12—and 1870 will be ushered in. The high sounding tones of the organ, played by a truly worthy and much esteemed friend, with the music by the band of trombonists, in harmony with the loud melody of other instruments, will be heard, accompanying the words sung by the assembled congregation, words which I have heard, with but few exceptions, for upwards of fifty consecutive years, at the solemn hour of New Year's night—the words—

"Now thank we all our God
With heart, and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who from our mother's arms
Hath blessed us in our way
With countless gifts of love,
And still is ours to-day."

And then a few minutes more, and I know that some of my friends will come and wish me and mine a Happy New Year. Perhaps Br. P., to whom I have written, will be among them. If not, a Happy New Year to *you*, and to all the readers of the HERALD OF LIFE.

Brethren, let us pray for each other.

Your sincere brother,
AMBROSE RONDTHALER.
12 o'clock, midnight, New Year's }
morning, January 1, 1870. }

THE DIFFERENCE.

BY JOEL A. SIMONDS.

WHAT is the difference between the death of the wicked, and the death of the righteous?

In the event of death itself, there is no difference. The righteous, the wicked, and the beasts all die alike. "They have all one breath." "When their breath goeth forth, they die." "In that very day their thoughts perish." "They all go to one place; all are of dust, and all turn to dust again." In this sense, "as the one dieth, so dieth the other;" "even one thing befalleth them all."—Eccl. iii. 19, 20; Psa. cxlvi. 4.

In another sense there is a great difference between the death of the righteous, and the death of the wicked. The wicked die like the beasts, to *remain dead.* The righteous die, with the assurance that they shall *live again.*

My object in this article will be, to trace this distinction as we find it in the Bible.

1. *The wicked die like the beasts, to remain dead.*

God gave to Adam a law, which provided that man by obedience might have free access to the tree of life, and live forever. It also provided that by disobedience he should surely die. Adam sinned. God explained his punishment, saying, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life, till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." He then excluded him from the tree of life, lest he should eat of it and live forever. After this punishment was executed upon Adam, it is said, All the days that Adam lived were nine hundred and thirty years, and he died.

In this brief account we have 1, The *punishment* announced: 2, The *crime* committed: 3, The sentence given, and the explanation of the punishment; and 4, Its execution. This death is the *final punishment for sin.* Paul says, This death hath passed upon all men; for all have sinned.—Rom. v. 12. Then all wicked men are under the condemnation of the law given to Adam, and will die as a final punishment for sin. This law will be of full force as long as there are wicked men in the world. It reads, "thou shalt surely die." This will be the *end of sin.*

Gen. vi. 17. "Behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven and everything that is in the earth *shall die.* The flood came, "and all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing, and every man; all in whose nostrils was the breath of life, all that was on the dry land died. And Noah only remained alive, and they that were with him in the ark." This punishment was *final,* so far as this record shows. These men died just as the beasts died, and will remain dead as long as the beasts remain dead. They suffered all the punishment God required of them. And will they be made alive to be punished again? Was their destruction by the flood only the first installment of their punishment? Must the world be judged, and punished twice for the same offense?

The sin of Sodom and Gomorrah became very grievous. And the angels said, "We will destroy this place, because the cry of them is waxen great before the face of the Lord, and the Lord hath sent us to destroy it." "Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven, and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."—Gen. xix. 13, 24, 25. Did the Lord threaten to do anything more to those cities than to destroy them? Will he ever punish them any more?

The children of Israel in the wilderness, were a stiff-necked and wicked people. The Lord said unto them, "But as for you, your carcasses, they shall fall in the wilderness. I the Lord have said, I will surely do it unto all this evil congregation that are gathered together against me; in this wilderness they shall be consumed, and there they shall die."—Num. xiv. This is the punishment the Lord threatened to bring upon them. This punishment they suffered. Will the Lord punish them again?

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."—2 Pet. ii. 9, This the Lord has done many times. He knows how to do it. In the time of the flood, he saved Noah, a preacher of righteousness, and punished the wicked world with a flood. In the time of Lot, he saved him, and punished the wicked with death by fire. In the time of Pharaoh, he saved the children of Israel and punished the Egyptians with death in the Red Sea. In the wilderness he saved Caleb and Joshua and the children who were not twenty years old when they came out of Egypt, and punished the rest of the children of Israel by destroying their carcasses in the wilderness. These were examples to them who should afterward live ungodly.

Those of whom Peter spoke, in 2 Pet. ii. were to be reserved in like manner unto the day of judgment to be punished. They were very wicked, having known the way of righteousness, they had turned away from the holy commandment. What was to be their punishment? They were to perish utterly in their own corruption, as the brute beasts perish. Brute beasts perish only once. Their death is final. Those who perish like them will perish only once. This will be final. To what condition are they reserved? To the mist of darkness forever.

The wicked to which I have referred, embrace all classes of wicked men. All the forms of death to which they have been subject are comprehended in the penalty of the law given to Adam. "Thou shalt surely die." "Dust thou art, and unto dust shalt thou return." This death to the wicked is final. But if the gospel provides that the wicked shall be made alive again in order to be punished for rejecting the gospel, in addition to the punishments described above, *then,* it is an addition to the law, and is not comprehended in it.

I will introduce a few more testimonies in proof that the death of the wicked is *final.*

Num. xxi. 6. "And the Lord sent fiery serpents among the people, and they bit the people, and many of the people died." This death must have been final if there had been no remedy found. But a remedy was provided. A brazen serpent was lifted up on a pole, that those bitten might live. This was a great favor. Now what shall be done to those that refuse to look on the serpent? Shall they be allowed to die of the bite, as if no provision had been made, and then be made alive again that they may be punished for *not looking* upon the serpent, and die a second time? Would such an arrangement comport with the purpose of lifting up the serpent that they might live? especially if it was known that but few would look and live? Could we approve of such a plan? No: surely we could not. But as the fact is stated, it commands our highest admiration. The bite of the serpent would have caused death, if no remedy had been found. The remedy was provided. Now it is not certain that all who are bitten will die of the bite; some may look and live. After the trial is past, some are found who refused to look at the serpent. These have not been healed, but by refusing to look, they secured the same death a second time. The first cause of death, was the bite; the second cause of death, was rejecting the remedy. The first may very properly be called the *first death,* and the second the *second death.*

The Saviour said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." As the bite of the serpent secured the death of those bitten, if no remedy had been provided, so sin secures the death of the sinner, if no gospel had been provided. As the serpent was lifted up, not to condemn those that were bitten, but that they might live, so the Son of man was lifted up, not to condemn the world, but that the world might be saved. As those that refused to look at the serpent, died of the bite because of that refusal, so those that refuse to believe on the Son of man, will perish in their sins because they believed not on the Son. As the death that came, first by the bite, and second by refusing to look at the serpent, was *final,* so the death that came *first* by sin, and *second* by refusing to believe on the Son, will also be *final.* As those bitten who did not look upon the serpent, were *already* condemned to death, so those who do not believe on the Son are also *already* condemned to death. As was the effect of looking or not looking on the serpent, so will be the effect of believing or not believing on the Son.

Psa. xlix. "Man that is in honor and understandeth not, is like the beasts that perish. Like sheep they are laid in the grave, death shall feed on them. They shall go to the generations of their fathers, they shall never see light." These who shall never see light, include all that do not understand. To all such who like sheep are laid in their graves, this death must be *final.*

Prov. xxi. 16. Of the same class, is "The man who wandereth out of the way of understanding," he "shall remain in the congregation of the dead." He shall never be removed.

"He that believeth not the Son, (from whatever cause) shall not see life," (and to prevent any missunderstanding of this statement it is added), "but the wrath of God abideth on him." The Jews could not have life from Christ because they would not come to him; and no man can come to Christ, except he be taught of God. Those therefore, who have not heard and learned of the Father, cannot come to Christ that they might have life. Except ye eat his flesh and drink his blood ye have no life in you.—John vi. 33, 57.

If a man receive life from Christ, he cannot die. This excludes all that is said about a *brief life* for the wicked. If the wicked receive a brief life, it does not come from Christ; for all who receive life from Christ will live forever. "He that hath not the Son, hath not life" from Christ in any sense.

Thus we have shown that the penalty for transgressing the law given to Adam—"thou shalt surely die"—was to be a *final* punishment. That all the wicked of every grade, will utterly perish in their own corruption, as the brute beasts perish. That, from this punishment there can be no appeal to the gospel for a severer punishment. For then, the gospel would cease to be the gospel of the kingdom, already prepared; but would be an amendment of the law of the kingdom, so as to secure a severer and more effectual punishment for sin, the provision in the law of the kingdom having been found inadequate for such a purpose.

2. *The righteous do not die as the wicked and the beasts do; but they die with the assurance that they shall live again.*

Of Christ, who is the *way,* and the example for the righteous to follow, it is said, "Therefore my heart is glad, and my glory rejoiceth my flesh also shall rest in hope. For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption."—Psa. xvi. Also, "The Lord hath sworn unto David, Of the fruit of thy body, will I set upon thy throne."—Psa. cxxxii. 11. These prophecies are applied to Christ in Acts ii. 25, 36. This Jesus hath God raised from the dead to die no more. He was *earthy* and died. He was raised from the dead and made the *heavenly,* and will remain alive forevermore; and is become the first-fruits of them that sleep in him or are dead in him. This is the *assurance,* or *pledge* that the righteous will not remain in the tomb, as the wicked do: but that they will be made alive again, as Christ was. "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him," (from the dead). "For the Lord himself shall descend from heaven . . . and the dead in Christ shall rise."—1 Thess. iv. 13—. By virtue of this provision in the gospel, the righteous die in hope of being made alive again, to die no more; but there being no such provision for the wicked to live, even for a *brief time,* they must remain dead, and never see light or life.

It is because of this provision for the righteous to live again that the scriptures so abound with assurances to the righteous that they will have life. And it is because there is no provision in the gospel for the wicked to have even a *brief life,* that it is never said that the wicked shall live again.

A righteous man dies with this assurance, that "God will redeem my soul from the power of the grave." God's "dead men will live; together with my dead body shall they arise." He expects eternal life in the world to come; and that all who are found worthy to obtain that world, and the resurrection from the dead will die no more; that none who believe on the Son will be lost, but will be raised up at the last day; that all the harvest of which Christ is the *first fruits*, will be made alive from the dead as Christ was; that all who are in Christ, and who are asleep in him, will be made alive at his coming; and that all who strive to attain to the resurrection of the dead as Paul did, will attain unto it, and will have their vile bodies fashioned like unto Christ's glorious body.

These assurances to the righteous are in *contrast* with the statements concerning the death of the wicked; that they shall be consumed in the grave, and remain in the congregation of the dead; that they shall utterly perish as the brute beasts perish; that they shall never see light or life, but that the wrath of God will continue to abide on them.

To the wicked their death is *final*. It is like the death of the beasts that *perish*. It is their *end*. But to the righteous, death is only for a moment; deliverance will soon come. The victory over the power of death will soon be won through our Lord Jesus Christ. To them will be given an incorruptible and immortal life. The interruption in the life of the righteous, by death, will be so exceedingly brief, it will hardly be remembered to have occurred at all. In fact, the righteous will have no recollection of having been dead. The difference, then, between the death of the wicked, and the death of the righteous, in regard to *time*, is as *endless duration* is to a *moment*. In regard to blessing, it is, as to be wholly deprived of blessing, is to an endless life in the enjoyment of the fulness of blessing.

GRAND RAPIDS, *Mich.*, Dec., 1869.

THE GLORIOUS BURDEN OF PROPHECY.

"BEHOLD! the Lord cometh." This is the cry that should arouse the world; this is the music swept from the harp of prophecy to gladden the Church; this is the great truth around which other truths cluster, and from which they derive their life-force and far-reaching significance. It takes many forms, and occurs in many connections; now diffusing joy unspeakable, and then shaking the heavens and the earth; now calling the dead to rise from their graves and enter upon a glorious immortality, and then causing the panic-smitten rebels to implore rocks and mountains to crush them into "abhorred annihilation" from the awful eye of the Judge; now encircling the sainthood of all generations with a divine halo, brighter than noonday, and then hurling the devil and his legions to the earth on their way to the dismal darkness of the pit.

But whatever the form, connection, or result, the great master-thought which the Omniscient Spirit would impress upon the minds of men is the advent in glory of the Father's Anointed as Judge and King of all. This central thought is never departed from, never brought into the presence of any other thought that can equal it in importance or splendor. There are no twin glories before the eye of the Seer. There are glories manifested on the earth, and on the sea, and in the heavens—physical, moral, mental, domestic, social, world-wide; but they all radiate from the presence of the Great King, and are the consequences of that presence. If the nations are at peace, and learn war no more, it is because the Prince of Peace has come and put down by the power of his strong right hand, the despotic tyrannies and the wild democratic revolutions that have for so many weary centuries agonized the world. If Edenic fertility beautifies and gladdens the earth, and if the desert shall rejoice and blossom as the rose, it is because the second Adam, the Lord from heaven, has returned to his inheritance, and lifted the curse from its soil. If the pestilence that walketh in darkness, and the destruction that wasteth at noonday, no longer fill cities with consternation and mourning, it is because he at whose word diseases fled in the days of his humiliation, has come in his glory as the great healer of suffering humanity. In a word, not one of the manifold priceless things that cluster in beauty on the page of outstanding prophecy can ever gladden the eye of man until the Son of Man return in power and great glory to take possession of the kingdom and dominion "under the whole heaven."

For this is God's revealed order—the declared outline of that purpose which he works according to the counsel of his own will. No scheme of man's devising, no church system, no theological theory can alter it, or set it aside. All events will take place exactly as God has determined; the evil foreseen in Churches and States will assuredly take place; the good by which that evil is to be overruled and overthrown will most certainly appear at the proper time. And, it is beyond doubt, that the early Christians cherished as a blessed hope, the coming of the Lord in their day. There is no revelation of the time, but there was the fact, and on that fact they gazed with fond desire. Let us do the same; for, though we know neither the day nor the hour wherein the Son of Man cometh, it is certain that the coming is *the glorious burden of prophecy.—The Rainbow.*

NOTICE.

ADVENT Meeting in Meriden will be held in Circle Hall, in Colony street, instead of Central Hall, as heretofore. All communications concerning church affairs to be directed to E. J. WHITEHEAD, (Box 4), West Meriden, Conn.

THE HERALD OF LIFE.

NEW YORK, JANUARY 19, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE BURNING OF THE WORLD.

A CORRESPONDENT of the "N. Y. Observer," writing to that paper from London, gives some account of a sermon he heard by DR. CUMMING, the great writer on prophecy and the second advent of Christ. He speaks of the sermon he heard, as follows:

"The sermon throughout was full of thought and thought, expressed in the highest beauty of poetry. He grew specially eloquent in his protest against the view that this earth, with its Jerusalem, and Bethlehem, and Nazareth, and above all, Gethsemane and Calvary, was to meet annihilation in the conflagration of the great day. On the contrary he confidently affirmed its regeneration and its repossession by man as his future paradise, and predicted the visit of the inhabitants of other spheres to this planet when once more radiant with the divine glory and their rejoicing over it as the brother once lost, but now happily found never more to wander."

With these sentiments we most heartily concur. We have no faith in the "burning-world" theory, nor have we had any in it for twenty-seven years past. When Christ returns from heaven, then will commence "the times of *restitution* of all things, which God hath spoken by the mouth of all His holy prophets since the world began."—Acts iii. 21. This plain testimony agrees with the general teaching of the Bible; the abundant assurance that the "meek shall inherit the earth;" and "the righteous shall never be removed; but the wicked shall not inhabit the earth." "The righteous shall be recompensed in the earth; much more the wicked and the sinner." "The upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

Such testimony—and it can be multiplied to any extent—shows that the earth is not to be burned up, or its geographical surface destroyed. It is *this* earth from which the "righteous shall never be removed," as it is *this* earth from which "the transgressors shall be rooted out," and not from what some call "the new earth;" meaning a re-created earth after "*this* earth is burned up in a universal conflagration." Such a view though it has a few symbolical or figurative texts which are construed to support it, is irreconcilable with the clear statements of "holy men of old, who spake as they were moved by the Holy Spirit;" and clearly state that the land then visible to their mortal eyes, should be their everlasting inheritance, and that they should "dwell therein forever;" and the "dominion" of their King should be from sea to sea, and from the river [Euphrates] to the ends of the earth."

The believers in the universal burning of the world, building on the symbols of Revelation, tell us there "will be no more *sea*" in their "new earth." Very well: then their new earth is not the place of Christ's reign, for where he reigns there are seas, and His "dominion is from sea to sea." Thus it is clear, there is error in their view of the symbols of Revelation, because their view contradicts the testimony of "holy men of old," as we plainly see.

BR. SPENCER'S HEALTH.

MANY of our friends are anxious to hear about the health of this brother, and we give them the following extract from a "private" letter just received:

"My health continues about the same as when I wrote before, though doubtless I feel *less* soreness in my lungs; but the weather is so bad for me. I am trying to work part of the time. For the present I have to lay mainly aside my evening labor, so I am not able to write as much as I could desire. You cannot realize what a comfort the HERALD is to me. May the Lord prosper it and bless you."

BIBLE VS. TRADITION.

LAST week we gave notice of a cheap edition of the above-named work, in paper covers, at the low price of 40 cents per copy. We have since determined to give *bound* copies at a reduced price, and now offer the work bound at 82 cents, which includes the postage. It has been $1. 16 including postage, so that we have, in fact, reduced the price 34 cents per copy to those who receive it by mail. We will send four copies to one address for $3, postage free.

See our offer of last week for this work in paper covers; viz: 44 cents per copy, including postage; or, five copies to one address, for $2, postage free. Now is the time to give this work into the hands of such as will read. It is an important one for such as have not time or ability to consult the large work of Judge HALSTED on the "Theology of the Bible."

THE LEAVEN WORKING.

In the "Advent Christian Times" of Dec. 21, 1869, appeared the following significant query, over the initials of an *educated* preacher of some note:

"Was the penalty, with which Adam was threatened, literally executed? If it was not, what became of God's veracity? If it was, on what principle can Adam ever have a resurrection?"

There is the truth in a nut-shell; if the threatened penalty was not literally executed, then, indeed, is God's veracity called in question. But the record very plainly informs us that Adam "died"—the threatened penalty was death—and, therefore, as the penalty was executed in its fullest sense, and he returned to the dust from which he was taken, our brother may significantly inquire, "On what principle can Adam ever have a resurrection?"

But we may extend this question farther. As God has declared that "the wages of sin is death," do we not question the "veracity" of God in assuming that the wicked will have a resurrection fully as much as in Adam's case? As the penalty of sin is *death*, "on what principle can" they "ever have a resurrection?"—or live again after death? Will our *mortal* resurrection brethren answer this query? Who will answer it from the Scriptures?

Truly our brother has proposed a hard question for his brethren to answer; and with their theory of the re-living of the wicked dead, we see not how they can give anything like a Scriptural answer. But the extract, which we have here called attention to, is significant as an indication that the doctrine of "Life only in "Christ" is exciting earnest thought, which we feel cannot but lead to God-honoring results. W. H. S.

ROCHESTER, N. Y., Jan., 1870.

THE BIRTH OF JESUS.

BY ELD. Z. CAMPBELL.

THE sun had sunk beneath the Ionian Isles, and night had thrown her sable mantle far over all the East. Palestine, the land by sacred promise given to Abraham and his seed, was hushed in the general stillness of the night. The city din of Jerusalem had lulled away, even the measured tread of the wall sentinel, or perhaps the watchman of the night, as he slowly paced the streets beneath the gilded turrets and snow-white walls of the sacred temple.

Nature seemed hushed, and all was still. The quiet flocks had ceased their bleating on a thousand hills, and, under care of faithful shepherds, were couched in fleecy robes for the night without the city, and all was silent save the gentle murmurs of a rivulet, or the mellow breeze that softly sighed through the fruitful groves; or, perhaps, the responsive note of the wakeful nightingale.

Nor was there aught else to attract the attention of the oriental shepherd, but to turn his wandering eyes from his flock to gaze awhile on the stellar canopy of heaven above, and view those brilliant gems that adorn the nocturnal arch of heaven, and meditate on things divine.

But suddenly among those twinkling orbs of light, a strange object meets his astonished gaze; the radiance of which eclipses all else besides, and which on heaven plumed pinion, with rapid flight descends to earth, and throws a golden radiance far into the realm of night, so as to seem a "little morn on deepest midnight risen."

Trembling with fear the astonished shepherds gazed on his heavenly form. "Fear not," said he, "for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." Then suddenly there appeared with the heavenly messenger, a multitude of celestial ones, praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men," until hill, and glen, and forest wild reechoed the shout, the general burst of joy: and all creation smiled, as when the earth in Eden beauty, sprang from chaos wild, and "The sons of God shouted aloud for joy."

Such was the splendid and sublime announcement of the advent of him whom the prophets said should come to take the throne of David, and reign over the house of Jacob forever; and of his kingdom there shall be no end. No wonder the angels of heaven shouted aloud for joy on this momentous occasion; for the whole world of mankind lie under the just sentence of death, to drop into the murky pool of oblivion to be no more.

Oh, horrid thought! Is there no hope? Yes; the heavenly messenger brought the glad tidings of great joy; in Bethlehem of Judea one is born to give life to the dead. Despair not, poor sinner; in Christ Jesus there is life, but none out of him. For it is written, "He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." And he—"shall remain in the congregation of the dead."

LIVERMORE, *Maine*, Jan., 18, 1870.

TEN YEARS AGO.

BY HELEN ROBERTSON.

DEAR HERALD OF LIFE: It is New Year's day morning, 1870, and I wish you a happy new year. I pray that through your columns, this year, *many* may be brought from the mists of ignorant superstition to the glorious light of Life only through Christ. I don't pray for intellectual enlightenment. No, I pray that the Spirit of Him who raised up Jesus from the dead may accompany your visits through the land to give light to them who sit in darkness, and to guide their feet in the path where there is a lamp and light, even the light of life.

This morning I have been looking back upon the new year's day morning of 1860, ten years ago. Then, dear HERALD, you were not in existence; but one as noble as yourself was then fighting the hard battles, and preparing a way for your feet. That one was the "Bible Examiner;" too worthy to be forgotten.

But another look at ten years ago. Then I myself was in mist and darkness, as to the *gospel* plan of salvation. Then I believed in the immortality of the soul, going to heaven at death, eternal torments, and all the kindred doctrines. But I, who then sat in darkness, have seen *great light*. Then I sat in the region and shadow of eternal torments; but light has sprung up. O, glorious light of Life and of the true merits of the great LIFE-GIVER; also, what his real relation to the redeemed from among men will be. Ten years ago I called Geo. Storrs the blackest infidel in the land. Why? Because I believed, without examining for myself, as many poor creatures do, that he was perverting the word of God. But as soon as I was willing to investigate for myself, and the Lord opened my heart to receive the truth in the love of it—to his blessed name be all the glory—then I thanked the Lord for having raised up *Br. Storrs*, and given him grace and strength to go forward amid all opposition. And may He still spare his life and energies, until this same precious truth shall have given light, saving light, to many thousands more; and until the kingdoms of this world shall have become the kingdom of our Lord and his Christ. Then the kingdom shall be set up under the whole heaven. It shall not be left to other people, but the saints shall possess it forever, even forever and ever. Glorious day! We long for thy dawning!

Still one more look at 1860. I remember that morning. I then believed in the Lord's near coming. Yes, and loved it too. I was glad 1860 had come, for I believed without doubt that the Lord would appear before 1870. I have been mistaken, and say the Lord knows best. Still this new year's morning I cry, Come, Lord Jesus; come quickly. But if thou tarry a little, for wise purposes of thine own, give thy children grace to endure to the end, so that they may be saved.

For myself I say to Thee, my Father and Guide,

"I know not the way I am going,
  But well do I know my Guide!
With a child-like trust do I give my hand
  To the mighty Friend by my side;
And the only thing that I say to Him,
  As He takes it, is—'*Hold it fast!*'
Suffer me not to lose the way,
  And lead me home at last.

"As when some helpless wanderer,
  Alone in some unknown land,
Tells the guide his destined place of rest,
  And leaves all else in his hand;
'Tis home—'tis home that I wish to reach,
  He who guides me may choose the way,
And little I care what path I take,
  When nearer home each day."

DEAR HERALD, I take the above lines from your issue of two weeks ago. That Guide is an old and tried Friend of mine. He has led me by the hand now about twenty years, and all I say this new year's morning is "*Hold it fast.*" He who leads me may choose the way. And little I care what path I take, if I can only follow my faithful guide at all times, honor his precious name, and reach home at last. The path is sometimes rough, and the storms beat vehemently, but the Rock of Ages is sure. Amen. Praise the Lord.

A Happy New Year to all the loved ones.

THE TWO COVENANTS.

BY A. BOYNTON.

THROUGHOUT the Bible, as connected with God's people, we find two Adams, two births, two lives, two laws, and two testaments or covenants. The old covenant is spoken of in Deut. v. 1, 2. "The Lord God made a covenant with us in Horeb;" and ix. 16, "The Lord gave me two tables of stone, even the tables of the covenant." Our Bible is divided and is called the Old and New Testaments; which is synonymous with old and new covenants. Proof: Rom. ix. 4. Covenants (mean testaments): also, Heb. viii. 6; xii. 24; xiii. 20, and Gal. iii. 15. In these texts the margin is testament, testaments. On the New Covenant we propose to dwell more particularly. Through or by whom was this made? "For the Law was given by Moses, but grace and truth came by Jesus Christ."—John i. 17. "And the Lord whom ye seek shall suddenly come to his temple; even the messenger of the covenant."—Mal. iii. 1. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people," etc, Isa. xlii. 6. "He (Christ) is the mediator of a better covenant."—Heb. viii. 6. In chap. xii. Paul, in contrasting the two covenants, says in the 24th verse, "We are come to Jesus the mediator of the new covenant." This is called in chap. xiii. 20, the "everlasting covenant."

With whom was this covenant made? "Behold the days come saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah."—Jer. xxxi. 31, cited by Paul, Heb. viii. 8–10, and x. 16. The Gentiles were included. See Rom. ix. 22–33. "And that he might make known the riches of his glory, on the vessels of mercy which he hath afore prepared unto glory; even us whom he hath called, not of the Jews only, but also of the Gentiles."—verses 23 and 24. "Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision, · · · That at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, · · · But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ."—Eph. ii. 11, 13.

"He came unto his own, and his own (Jewish kindred) received him not. But as many as received him, (both Jews and Gentiles) to them gave he power (right or privilege) to become the sons of God even to them that believe on his name."—John i. 11, 12.

When made? "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. And for this cause he is the mediator of the new testament. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead."—Heb. ix. 12, 15–17. The taking away of the first covenant, and establishing the second is more fully brought out in Heb. x. 1–14. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant which was established upon better promises. In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."—Heb.viii. 6, 13. "For this is my blood of the new testament, (or covenant) which was shed for many,"etc.—Matt. xxvi. 28. All who partake of the Lord's supper acknowledge in this act, their covenant obligation. We might say that this covenant was made with the twelve apostles as the representatives of the twelve tribes of Israel, which was proclaimed in power to them on the day of pentecost, but after its rejection, they turned to the Gentiles. Where this covenant is written, how written, and for what purpose, we will reserve for another article.

WEST BATAVIA, *N. Y.*.

THE WARNING MESSAGE.

NOTHING is more clearly set forth in the history of the world than that God always sends forth a warning message before visiting the children of men with a judgment for their wickedness. This is consistent with his character—which is one of supreme love and justice—and with the principles upon which He deals with a fallen race. Before visiting a judgment of a universal extent upon a rebellious race, He has commissioned and sent forth faithful servants to warn the people of the coming danger, and to point out the means of escape. Such is the history of God's judgments in the past.

A warning message has never been a popular one. This could not be in the nature of things; for the means of escape which are therein set forth require *submission* on the part of the guilty. For example, look at the autediluvian world. Their wickedness was so great that God regretted that he had made man, and issues a decree that he will destroy man from the face of the earth. But his great love for the race of man, still prompts him to offer the guilty an opportunity to escape the threatened destruction. He commissions a man of holiness and faith to promulgate his decision. This warning message presented the nature of the danger, and plainly set the means of escape. The result was lamentable. The warning cry was scoffed at, and the remedy rejected. The message was unpopular; and the delusive tide of public opinion carried the human race down to destruction.

From this we learn that it is not always safe to be on the popular side—it is not safe to heedlessly run a great risk because the majority do.

Again, in the destruction of Sodom and Gomorrah and the cities of the Plain the same facts are apparent. After God had decided to destroy that rebellious people, He faithfully set before them the nature of the judgment and the means of escape. But this also was followed with the same result as in the other instance—only few were saved.

From numerous portions of the New Testament we learn that the *moral* condition of the world in the days of Noah and Lot was a type of the generation upon which the last great judgment should be visited, when the Son of man shall be revealed "in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction."

In the days of Noah and Lot they did everything in utter disregard of God's warning: every imagination of the heart was only evil continually—"Even thus shall it be when the Son of man shall be revealed." No generation it seems to us, could more perfectly fulfil this type than the present. The depravity of mankind is of a universal nature, pervading all climes, and all classes of society.

But Peter particularly speaks of these times when scoffers shall abound; when the judgment message should be sounded forth to a godless world; for it was this message of the speedy return of the Lord of life and glory at which they were to scoff. No message has ever developed scoffers like this; and they will continue to scoff until they share the fate of the antediluvians.

Many are the signs and wonders that assure us that we are not mistaken in regard to our conclusion that the speedy consummation of all things is at hand. Not only in human language is this warning found, but nature herself gives signs of a speedy change, such as was never indicated before. In the air and skies, on sea and land, there is a remarkable fitness to the prophetic word. These things are noticed by those who have eyes to see, and ears to hear. To such they bring no gloomy apprehension; for Jesus says, "When ye see these things begin to come to pass, then lift up your heads, for your redemption draweth nigh."

Again, the Scriptures show us that in the last times, in opposition to the warning message, there would be a "peace and safety" cry. There is one class who repudiate the message of Christ's coming, and say, "all things continue as they were from the beginning of the creation;" and this is reiterated by another class who say, "My Lord delayeth his coming." Under the influence of their cry the popular church is "deceiving and being deceived," "having the *form* of godliness but denying the power thereof."

This peace cry is presented in numerous forms, among which are the mighty worldly achievements of the modern church—making large additions to its fold, of wealth, number and influence, "being increased in goods and having need of nothing." Thus the modern shepherds comfort and deceive their flocks with the Laodicean peace cry. But upon such will the Lord come "as a thief in the night."

In all ages when there has been any warning message proclaimed, there has been a peace cry, which has deceived the masses. So in our day the world is again being deceived by the same cry, which is so pleasing and soothing to the ears of unregenerated human nature. Surely the fearful pages of history should warn us of following the examples of past generations. We may safely trust in the words of Jesus, "*Behold, I come quickly.*"—*Selected.*

LETTERS AND EXTRACTS.

FROM CATHARINE C. WILLIAMS.

BR. STORRS: It would not be strange from my long silence, till the present volume is so far advanced, if I have ere this been counted among those from whom you feel reluctantly compelled to part company; but I feel under an obligation, from which I do not wish to be released, to help sustain and spread abroad what to me was and is indeed "glad tidings of great joy," and would that it could be to all people. I can't tell, and it would do no good if I could, all the reasons why I have been so tardy. I have not felt like writing, till within a few days I thought I must try and bring my feelings to do so.

When I wrote last, the dear son whom I have mentioned was feeble, going down gradually, needing more and more and tenderer care; occasionally rallying a little after taking medicine, or following some medical prescription, only to take another step downward, which could not be regained. He gave up all expectation of living long four or five months beforehand, though he wanted to live, while at the same time he thought if prepared he should be willing to go. He kept around during the summer, laying by one thing after another, giving up one thing after another. After the cool fall weather came on he failed rapidly, but was confined to his bed only about one week.

On the morning of Oct. 23, at 23 minutes past 5 o'clock the end came. I did not wait till then to mourn for him; I had long been in mourning and tears, as I witnessed from day to day the stealthy march of the terrible disease that I felt must sooner or later lay my beloved son low. He had long looked upon death calmly; though he felt he had no well-grounded hope of a future life, yet he knew that Jesus loved him, and while trying to point him to the "Lamb of God" he felt it was too much to hope for pardon for such a sinner. He was a pure, conscientious and dutiful son, however, and tenderly beloved—all the more so, that he suffered or endured so much for our country.

During the last fortnight of his life he told me that he felt his sins were pardoned, and he was ready to go. I felt to praise the Lord that the cloud that had seemed to shroud the future was lifted, and from that time he seemed impatient to go. He had long been getting ready as though about to take a journey, and wanted everything ready for the moment of departure. About 24 hours before he died, he wanted his brothers and sisters called, telling me, "I think my time has come." All came; when he gave each his dying charge, left messages for all he loved best, kissed each and bade them farewell; then he lay back composed, his work all done, but not his sufferings over. He so longed for *rest*. His sufferings consisted more in unrest than pain; *that* seemed in my power to alleviate; but I could not give him rest; when he finally found it I felt thankful in my unutterable anguish. I could but commit him to the dear Saviour and leave him, feeling and knowing "Our Father doeth all things well."

I do not know as I ought to say so much about my precious son, but I could not well help it, as my heart is so full. I know I am not alone; the fell reaper is all around. The main thing is to be ready, not wait till a sick

bed to prepare. I asked my son a few days before he died, while he could yet sit up in an easy chair, if he would not like to live and get well? He replied, "It does not seem as though there was much to live for." So far as earth's joys are concerned, there does indeed seem but little; but it is worth living for, to lay up a treasure in heaven, to gain an interest in that world where sin never enters nor death blights—there may we meet our beloved son.

Another absorbing interest since our son's death has been the preparation for, and marriage of, another daughter; two married and three dead, leaves us only four out of nine children, the youngest eleven years old.

BUTLER, *Mo.*, Jan. 6, 1870.

P. S. I am in hopes I can be more prompt in future while life and strength lasts, though I feel both waning. I should be glad to do more than I do, but don't know how it will be. I hope never to forget nor cease to praise the riches of that grace that brought me out of darkness into such glorious light. That it may shine more and more, is my prayer now as ever.

FROM MRS. F. D. ANDREWS.

BR. STORRS: As I have not written to you since the commencement of this volume, I will now report myself. I prize the HERALD OF LIFE very much. I hope that it will be an instrument in the hands of God's children of doing good all over the world. As I receive it from week to week, and read the different letters, I am very much encouraged, and I praise and thank God for the truth; also for the different gifts that are in the church. I rejoice that the time is soon coming when we all shall meet, never to part again, and as we have been instructed in the good word of the Lord, it is our duty as well as privilege to give it to others, so that they may be led to fear God and keep his commandments.

I can say that I love to search the Scriptures. How much there is in them to be learned; "the fear of the Lord is the beginning of wisdom;" the prayer of my heart is, that I may understand all the Bible. I want the truth; *that* will stand when hay, wood and stubble are burned.

I was pleased that Sister Perry asked the question, Are we not the literal seed of Abraham in these United States of America? I hope we shall have, from our brethren and sisters, some Bible proof on that subject. I think there is proof positive in God's word that we are. So it appears to me. "As I live, saith the Lord, surely with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and gather you out of the countries wherein ye are scattered, and bring you into the wilderness of the people."—Ezek. xx. 33. "Ho, ho, come forth, and flee from the land of the North, saith the Lord; for I have spread you abroad as the four winds of the heaven, saith the Lord."—Zech. ii. 6. "Behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her." —Hos. ii. 14.

The house of Israel went into captivity on account of their transgressions. Jesus said, I am not sent but to the lost sheep of the house of Israel. God has said that He would allure Israel and bring her into the wilderness, and speak comfortably unto her; and he has, praised be his holy name.

This country was a vast wilderness; scattered Israel was allured here with a hope to worship God according to the dictates of conscience and to be at peace. That she came from the north country of Europe, is as certain as that we find her in the wilderness. Jesus took upon him the seed of Abraham, being the son of David after the flesh; but the only begotten Son of God by the Holy Ghost. He came in the form of sinful flesh, and condemned sin in the flesh; showing to the whole world that in their sinful or Adamic nature, they were unfit to have the everlasting dominion; but thanks be to God, through our Lord and Saviour Jesus Christ, we shall inherit all things. God the Father, by the resurrection from the dead of his dear Son, has begotten us again unto a lively hope, to an inheritance incorruptible, undefiled and that fadeth not away; reserved in heaven for you who are kept, through faith, by the power of God, ready to be revealed in the last time.

The promise made to father Abraham was that the land he was then a stranger in, he and his seed should possess forever. Jesus, being the seed of Abraham, can claim that promise; and being the Son of God with power, we, by being in Christ, are the Israel of God or the true Abrahamic seed; for all are not Israel who are of Israel. For Abraham and his seed to possess the land of Canaan forever, he will be raised immortal; the curse will finally be removed from off the earth, so that it will bud and blossom like the rose; the saints will be made immortal, and with their King will reign in that land. The royal law of God will go forth from Jerusalem, when he shall reign before his ancient people gloriously; and the earth will be purified by fire by degrees; not the whole world all at one time.

The earth will bring forth abundantly when the curse is removed, and will be as it was when God pronounced it very good; and, thank the Lord, that will be good enough. I think as God created the animal race, and pronounced them very good, that their lives will be perpetuated in the new creation. How we can harmonize the Scriptures and not hold that view I cannot see.

The last chapter of Zechariah teaches that after the Lord my God has come, and all the saints with Him, that there shall come upon the nations who are left after the great battle, punishment of no rain if they come not up unto Jerusalem to worship the King, the Lord of Hosts. The saints who come with their King will be immortal. Jerusalem and all therein will be holy; and if upon the horses' bells there will be written "Holiness unto the Lord," they are there for some purpose; and I believe that they will, with such of the animal race as God sees fit to keep alive after the punishment is passed upon all the world, live in their lot that He has divided off for them forever.

The feast of tabernacles, that the children of Israel kept, was to be a statute forever in their generation. So it seems that God will have it kept as he has commanded, and this will be the great feast of feasts, when we are come up out of the wilderness before our King to rejoice; and as they of old took the boughs of thick trees and willows of the brooks, so shall we, again, and cry hozannah to our King! Then will our offeaing of praise be holy, for we will be holy, also every pot and bowl or vessel in Jerusalem, and all that offer up praise will use them to seethe or boil in them.

Isai. xxv. 6, "And in this mountain shall the Lord of Hosts make, unto all people, a feast of fat things, a feast of wines on the lees; of fat things full of marrow; of wines on the lees well refined." This agrees with the words of God by Isaiah: "Then shall the moon be confounded, and the sun ashamed when the Lord of Hosts shall reign in Mount Zion and in Jerusalem before his ancients gloriously."

EAST BOSTON, *Mass.*, Jan. 6, 1870.

FROM ELD. THOMAS K. ALLEN.

BR. STORRS: I have taken the HERALD OF LIFE now for one year, and I have been so much interested in it, that I wish it sent me the coming year. You have my warm sympathies and prayers. And although I cannot now, on account of financial embarrassments, help much to support it, I hope in a year or two, if I should live, and everything works as I now think it is tending to give you *material aid*. So then now, you will please accept the will for the deed.

I was surprised in reading in one of the numbers of the HERALD, a few months since, of the death of your only son. I became acquainted with him 26 years ago, in the city of Philadelphia. But since I have been in Minnesota, I have never heard from him, but I supposed he was still living. You may therefore judge how much I was surprised when I read in some Editorial remarks, in answer to a letter from a friend in New Hampshire, that he had died a year ago last February. I could not help weeping and feeling very sad. But at the same time I could look forward with joyful anticipation to the time when the LIFE-GIVER shall come from heaven, raise him up, and with all the saints receive everlasting life. I deeply sympathize with you and sister Storrs, in your sad bereavement. Yours in Christ.

WINONA, *Minn.*, Jan. 5, 1870.

Note by the Editor.

Our son fell asleep in Jesus the second day of February, 1867, near three years ago, after years of suffering. His end was triumphant, with the emphatic expressions on his lips, "BLESSED JESUS—ETERNAL LIFE;" while the Divine glory filled us with unutterable joy and peace in believing; the heavenly remembrance of which abides with us unto this day. Our language was then, and still is "*Glory be to God and the Lamb.*" A few days more and the "eternal life" will come.

FROM LA FAYETTE NORRIS.

BR. STORRS: I have been very sick during the last month, even nigh unto death; but God in his infinite mercy has spared my life for my family's sake and for my own sake, that I might form a more perfect subject for the kingdom of God. Indeed as I lay on my sick bed, I felt that I was not yet fit to enter the kingdom; and I prayed that God would spare me yet a little longer; and I resolved if He did, I would strive more earnestly than ever to live at the foot of the cross.

God has been very good to me; even in my sickness I can see his goodness, for it has led me nearer to him. Although I am in limited circumstances, and my sickness cost me probably nearly fifty dollars, yet God has enabled me to pay my debts and provide comfortably for my family, and have a little left to spread the truth; while some of my neighbors, in better circumstances than I am, have to keep their children from school for want of clothing. Improvidence has done this; and yet they are chief members of the church, and can shout and pray the loudest of any in the meeting.

I have always considered it a duty to provide for my family. I feel thankful that God has given me a disposition to be diligent in business. Perhaps this disposition has led me to be too worldly-minded, although I have always tried to guard against it. For many years I have desired to get enough ahead so as to have something to spend for the truth. But while I was sick I thought perhaps this was wrong; and I about concluded not to work quite so hard, and take a little more time to talk and work for Jesus in some other way besides simply giving money; and at the same time give what money I could. It seemed to me that my way was hedged up, and that if all I did for Jesus and his truth was to give money, I should do very little. This fall I expected to have considerable to give for the truth, but my sickness took it away. Well, I feel resigned to God's will, and my prayer is, that He will enable me to see what my duty is.

I have written to many of my friends, and sent them tracts; and have met with some success. But it seems impossible to get them to the point where they in turn will work for the truth. O, how my heart would rejoice if I could get one who would love the dear HERALD and the truths it proclaims as I do.

I still keep up meeting in my house every Sabbath, although none but my family attend. But I feel blessed in the effort. We call it our Bible lesson. We have had the question up, Where do the righteous go? or, what is their destiny? We have just gone through the Old Testament. But in no place have we found the least hint that they shall ever dwell in any place but this earth; but abundance of testimony that they shall live on the earth in a happy state.

We next shall examine the New Testament; but as I have been looking ahead I know what we shall find; and as I read my Bible I am astonished how people ever came to believe the notion of going to heaven at death, or at any other time. One Sunday one of my neighbors happened in while our Bible class was in session, and a glow of love filled my heart to think I had the chance of speaking a word for Jesus to my neighbors.

I love the dear HERALD in all its parts. I love the letters and extracts; the editorials and the more lengthy articles from others on the different Bible subjects. Even those pieces that I disagree with are instructive. I cannot agree with the brother who believes the world will be burnt up at the end of the Millennium. I have long since discarded that view. If this world is good enough for Christ and the saints to dwell here a thousand years, why is it not good enough for them to dwell here forever?

My love to you and all the dear brothers and sisters who write for the HERALD, and for those who read it.

CAMPTON, *Iowa*, Jan. 2, 1870.

FROM MARIA E. BELLMAY.

BR. STORRS: I feel thankful that I was ever led to read the HERALD OF LIFE. At the time of the first preaching of the Advent, I was a strong Methodist, though I had not united with the church. To tell the truth, I had not got the love of God in my heart. My prayers were to God to keep me from the awful hell. I never felt right: there seemed to be something wrong in the doctrine I heard preached. It was a question in my mind, for years, What is the resurrection for, if God sentences some to heaven and some to hell, at death? Was he going to call them up to judge them over again? My Bible did not teach me so. I attended different denominations, and hearing much the same things, I thought I would stay at home and read my Bible. So you see I have been anything but a happy woman. I felt I could not live so. I then borrowed some of the HERALD OF LIFE and became a subscriber. Then sent for tracts and the Six Sermons, also a dear little tract, "GOD IS LOVE." When I read that, how my heart did leap for joy! "God is Love!" Why could I not have seen that before? I cannot say half I desire to; but ere long we shall realize the fulness of God's love. I thank you for continuing my paper. I am afflicted with neuralgia, attended with a crushing headache. For weeks at a time I cannot write at all. I would be glad to write for the HERALD if I had the ability. It does me good to hear from the sisters who can write. Go on, dear ones, and let your light shine. I will by the grace of God, see you all, when Jesus comes. Yours, praying for a resurrection.

PLAINVILLE, *Conn.*, Dec., 1869.

FROM M. M. EASTMAN.

BR. STORRS; I was much interested in the last HERALD. Your reminiscence about the home of your childhood was very interesting; anything pertaining to the life of our beloved Editor, who has never flinched in defending so nobly the cause of our soon coming King and its kindred truths, will ever be read with pleasure.

The "New Year's Greeting," was good. "The Antichrist" was made very plain, as the same writer's article was the week before. I hope Br. Green will keep his hand in. And the "Smoking Minister" ought to put to shame every minister who uses the filthy weed. No words can be found strong enough to condemn it. I want to hold my breath when I come near one that uses it. We ought not to countenance such as a minister of the gospel; it makes a wreck of the greatest minds; slowly poisons their whole system, stagnates the blood, causing a train of evils to follow; sudden deaths, etc., making people prematurely old and stiff, with black, nasty looking teeth.

Would that Paul's admonition might be heeded, especially by those who expect to go to the Marriage Supper of the Lamb, "Keep thyself pure;" and Peter's admonition, "abstain from fleshly lusts which war against the soul."

Two years ago I heard you preach some blessed truths from the text "God is love," (at Springfield, Mass.) Then you had passed your three score years and ten; but your step seemed as firm, body as erect, voice as clear, and mind as active and bright, as one in the vigor of youth. I have often wished since, we could know your habits of life. Such an article from your pen, would interest the readers of the HERALD, and perchance induce the careless and slovenly to more correct habits of life, so they need not cut short their days of usefulness. Please give us an article on this subject.

And now about our dear Br. Spencer. I hope fervent effectual prayer will be offered up in his behalf. He ought not to be laid aside till Jesus comes. His pen adds greatly to the interest of the HERALD.

You may want to know how the cause prospers in old Landaff, the first charge you took when a Methodist. They still have a name to live here, but Methodism has greatly changed since those days. The life of the church came out in '44. We have a few here who are looking for a return of the Nobleman: they have been strong on the life and death question; but believed all the dead would be raised until Br. Zenas Campbell came here, the first of November, and has preached to our little band, and he has taken away their props and opposition to that subject and to other new ideas. He backs everything up with the sword of truth. Our people think they never heard anything like it; so smart, such a beauty, harmony, and unfolding of the Scriptures, and plan of salvation. As Br. J. B. Cook said, in 1850 of Br. Campbell, "His statements of truth are *brief*, *lucid*, and *weighty* with its intrinsic truthfulness. He makes no attempt at display; but with simplicity he relies on Bible truth to make all the impressions, and do all the good that can be done." Br. Campbell is now in Maine, for a few weeks; will soon be back to labor with us again. Yours looking for the King soon to come.

LANDAFF, *N.H.*, Jan. 10, 1870.

FROM HENRY A. TROEGER.

BR. STORRS: To say that I am very much pleased with the HERALD, does not express my feelings, as the disappointment consequent upon its occasional non-arrival, with Thursday's mail proves to me; and I have often regretted my inability to support it in a more substantial manner, and thereby prove my appreciation of the incalculable good it imparts through a dissemination of the cause of truth. But the business in which I have been engaged for the last four years, has been so little remunerative, that it barely sufficed to satisfy the calls which the Church of which I am still a member demanded. I expect to be able soon through the help of the Lord to do more for the spreading of the truth.

A year ago, I daily expected to be thrown out of the pale of this Church, and I was in a measure waiting for it, but I felt it my duty to remain and let it do its worst, endeavoring in the meanwhile, by a consistent Christian life to prove the faith that is in me, and that I was not ashamed of the "Words" of Jesus; and now, through the help of the Lord, by continued calm persuasion, this "Heresy" has apparently at least, lost so much of its hideousness, that our preacher can pleasantly argue upon it, sometimes even until midnight and has progressed so far as to acknowledge lately, that he might be brought to admit that the wicked would be annihilated, but only after the resurrection.

May the Lord continue to bless your endeavors, and daily give you an increase in wisdom to understand his truth as He wishes it to be understood, and to Him be all the glory. With you awaiting the appearing of our Life, I am your brother in Jesus.

SANDWICH, *Ills.*, Dec., 1869.

FROM EMELINE WOOD.

HAPPY NEW YEAR to all the brothers and sisters scattered abroad. I hope that our dear Father will bless you all abundantly this new year, in all things, give you the riches of his grace, and bestow a larger portion than ever before. I had a call from our Br. Rowarth. It did seem so good to see one of the saints' faces; and what joy it will be to see them all in a throng around our dear Saviour, to hail him to the earth again. It gives me the greatest joy to think of it and to greet the dear ones that I never will see until our LIFE-GIVER comes; then we will see each other and never part again. But I do bless our dear Father for your love and all your kindness to me; and my heart overflows with love to God for blessing the truth here. It is running and our Father is glorified.

Dear brethren and sisters, I have another favor to ask, and as the Lord has answered your petitions for others, I trust you will engage in it with all your heart. I found a dear sister up in the second story of a house, as I went around the other Sabbath, all drawn up with rheumatism; had not walked a step in two years, but happy in the Lord. I said, Dear sister, can you not exercise faith to be healed? She said if she had the prayers of Christians to unite with her she did believe the Lord would heal her. She said what nice books you have; cannot you spare me one? I said they are advent tracts. She was glad, and took me by the hand, and said, I have a cousin that is an advent preacher, and his son is a preacher. He gave me some papers, but it was a good while ago. When I left she said, Do not forget to come again. So I went to see her on Monday evening. She said, What blessed books those are. I gave two of them to a friend in the country, and he said, I am going to subscribe for that paper, the HERALD OF LIFE; and he wanted some of the "Documents." She wanted more to read, and some to send to her daughter and friends. So, you dear ones, remember her at a throne of grace.

I took some tracts to a friend of mine. I gave her the "Bible Examiner" and "GOD IS LOVE." She wished me to see a letter she had just received from a friend that has just buried a child, which has gone to heaven, and she feels so bad! What, I said, feels bad because her child has gone to such a blessed place? I should rejoice if I felt my friends were there. She said where are your friends? I said, not in heaven; for Jesus said, Where I go ye cannot come. I went last Sabbath to see her again. She said, I read those tracts, then lent them to a friend, and she has received the faith—embraced it with her whole heart. So I went searching the word; and then Jesus taught He would raise them up at the last day, and give them eternal life. How it did rejoice my heart, because she is such a devoted sister in the Lord.

How the Lord does bless me when I go round. He prospers me, and opens the way for me. I do not find one opposer wherever I go. Glory be to our Father; he gives me such good health and sends me so much work I do not find time to write.

ALBANY, N. Y., Jan. 7, 1870.

JANETT MAYO, N. Amherst, Mass., writes: BR. Campbell's remarks on the words of Jesus, "I came down from heaven not to do mine own will, but the will of him that sent me" were words in season to me. Sister Beach knows all the experience she speaks of. I am a lone pilgrim, but not disheartened. O no: I have had a standing invitation for years to the "marriage supper of the Lamb," that Br. Spencer speaks of. I started for the kingdom in 1822, from the bright side of the cloud that shone on Israel: took a ticket through to Mount Zion by the straight line—the Red line; yes, the Blood line, strewed with the blood of prophets and martyrs; but a safe line; all the stopping places are for the information of the passengers. When I started, I knew only that my sins were forgiven; but O, what a light has shone along the way! what precious truths! all light, and heat, and glory! I have my trials; always have had; but I can testify they have never been too many or too frequent for my good. I'll bear the toil, endure the pain, supported by Thy word. God bless Br. Storrs. I am not as old as he is; I could not edit a paper, but I can pray for him who does. May the Lord gather us pretty soon, is the prayer of your sister.

J. C. DAY, South Ashburnham, Mass., writes: The truth is slowly but steadily gaining ground, notwithstanding all the opposition and hate, which sectarianism can invent against it. O how thankful we ought to be that the path of the just will continue to shine clear down to the perfect day. Men may graduate, but the truth is onward. We are so glad to read the cheering epistles from the dear brothers and sisters from all parts of the field. O what could we do without the dear HERALD OF LIFE? O I am so glad for that word *life*; and God grant it may be the means of pointing many a benighted mariner upon the ocean of time, to the only source of life, is the prayer of thy Br. hoping for life when He who is the Christian's life shall appear.

P. P. VICK, Kalamo, Mich., writes: I have been reading the HERALD OF LIFE since last April, and I have been led to search the Scriptures more carefully than ever before to see if you taught Bible doctrine. I find you have; and I take comfort in reading the communications from our brothers and sisters in the love of Christ. We are lone travelers in these parts in this faith; but we know in whom we have believed and put our trust, and hope to be found worthy at the coming of the Master, to enter into his joy and sit down on His throne.

LOVILLA FIDLER, Watseka, Ills., writes: I should like to have some of the preaching brethren come out here and preach to us. We have very little of it. Could you not persuade Br. Grim, or some other able speaker, to come and give us the word of Life? I think there might be much good done. I believe there is no life out of Christ; and that the punishment of sin is not dying, but death. As the wicked have no resurrection or life principle abiding in them, according to the Divine plan, they will forever be holden of death. Peace to all the children of God.

JOHN BUTTOLPH, Troy, Mich., writes: I am a firm believer in the Life views, and appreciate them in their fulness, and strive to live them out. I have been studying them about three years, and mastered them. I do not know of any other person in this county, of about 40,000 inhabitants, that believes as I do; but quite a number believe the wicked dead will be raised to life and then destroyed. Yours, in the hope of eternal life through Jesus Christ.

FREEMAN GLADDING, Albany, N. Y., writes: In thinking lately of the passage, "Man that is in honor and understandeth not, is like the beasts that perish," I have been led to inquire, In what way do the beasts perish? Surely not by a conscious existence in misery; nor will any pretend that they are raised into life and killed again; but death is their end, and makes an end of them; and if men—the class spoken of—are to be "like" them, how can any such thing happen to them? I am lending my papers around, hoping to induce others to subscribe.

D. CLEW, Wisconsin, writes: I know of but one thing I can find fault with in the HERALD OF LIFE, and it shows clearly that you are behind the times. You do not label your paper to show us our indebtedness. I do not know what effect it has upon others, but upon ourself it causes delay and neglect of duty. I want to be prompt in paying the printer; for it is a small item; and when the Lord appears, I want to appear with a clear conscience, owing no man.

Remarks by the Editor.

We do not know but we may violate that "Resolution" which forbids a response till next week; but we will "take the responsibility" for once. We never send any "labels." Each subscriber who pays only $2 for his paper, pays all that the "UNION" demands; but he has his paper for one half its actual cost. If he happen to pay a little more than $2, he will feel the better for it. If he does not pay that, we still continue his paper for awhile; then, if we hear nothing from him, we drop his name, but send no "duns."

THE MOST ALARMING SIN.

IF I were called to point out the most alarming sins of to-day—those which are most wide-spread in their ravages, most deceitful in their influence, and most soul-destroying in their ultimate effects—I would not mention drunkenness with all its fearful havoc, nor gambling with its crazed victims, nor harlotry with its hellish orgies; but the love of money on the part of men, and the love of display on the part of women. While open vice sends its thousands, these fashionable and favored indulgences send their ten thousands to perdition. They sear the conscience, incrust the soul with an impenetrable shell of worldliness, debauch the affections from every high and heavenly object, and make man and woman the worshipper of self. While doing all this, the poor victim is allowed by public opinion to think himself or herself or herself a Christian; while the drunkard, the gambler, or the prostitute is not deceived by such a thought for a moment.—*Dr. Crosby.*

"COME QUICKLY."—This is the church's hearty echo to Christ's promise: "Behold, I come quickly." Come Lord Jesus! thus beats the pulse of the church, the mystical body of Christ, and we should never be satisfied till we find such a spirit breathing in us, and causing us to look for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ. What comes from Heaven in a promise, should be sent back to Heaven in a prayer. Come, Lord Jesus, put an end to this state of sin, and sorrow, and temptation, and gather thy people out of this present evil world.—*Mathew Henry.*

MURDOCK'S SYRIAC NEW TESTAMENT.

GEO. W. YOUNG, 25 Chambers St., this city, informs us that he will furnish the above work at $2.36, to any who may apply to him for it. The 36 cents are for postage when sent by mail.

All our friends who wish books, outside of our office, should apply to Geo. W. Young, as above. He is reliable, and can safely be intrusted with the business.

APPOINTMENTS.

ORRINGTON, Me., Sunday, Jan. 23.
NORTH HERMON, Me., Sunday, Jan. 30.
HOLDEN, at chapel, Feb. 6.
GEO. W. BROWN.

ANTHONY, R. I., evening, Jan. 20.
NATICK, R. I., evening, Jan. 21.
PROVIDENCE, R. I., Sunday, Jan. 23.
ROCKY BROOK, R. I., evening, Jan. 25.
CAROLINA MILLS, R. I., evening, Jan. 26.
CLARK'S HALL, RICHMOND, R. I., evening, Jan. 27.
WESTERLY, R. I., evening, Jan. 28.
NEW HAVEN, Conn., Sunday, Jan. 30.
NEW YORK, Cooper Institute, room 24, Sunday, Feb. 24.
S. W. BISHOP.

HOLDEN, Me., Clewley Chapel, Jan. 23.
BRADLEY, Me., Jan. 30.
E. V. B. EDGERLY.

NORTH CANTON, Conn., Evings, Jan. 19, 20 and 21.
PLEASANT VALLEY, Sunday, Jan. 23.
WEST WINSTED, Sunday evening, Jan. 23.
WOLCOTTVILLE, Evening, Jan. 25.
CAMPBELLE, Evening, Jan. 26.
MORRIS, Evening, Jan. 27.
NEW PRESTON, Evening, Jan. 28.
NEW YORK, Cooper Institute, Sunday, Jan. 30.
W. S. CAMPBELL.

BUSINESS DEPARTMENT.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Mrs. Alanora Gates, Mrs. Tubbs, H. J. Sweetland, John S. Beaty, Henry Hutchins, Geo. Adams, Jr., Frank Murphy, Ezra S Diman, Senr., M. J. Putnam.

TWO DOLLARS EACH FROM—Eld. Thos. K. Allen, Henry Young, Samuel Moulton, Robert Richmond, J. S. Gorton, Robert H. Goodwin, Wm. Fary.

VARIOUS SUMS—Mrs. Geo. De Wolf, $1 50; B. H. Couch, 50 cents, Henry Haywood, $3; Janett Mayo, $5 on pledge; Mrs. C. C. Williams, $3.

PARCELS SENT SINCE LAST ISSUE.

Miss Emma Mawherter, Piere Mott, Robert Steele (two books), Mrs. Harriett Adams, Joseph Parry (missing papers sent), Henry Young (missing papers sent), J. C. Day, G. H. Bundy, Solomon Morse, William J. Mitchell, P. Fish, Henry Haywood, Lafayett Norris, Alfred Olson, Addie F. King, Wm. G. Norris, Wm P. Shockey, John Huntley, Rev. J. McCutcheon, Charles Schafer, H. F. J. Scribner, D. B. Cutter, M. J. Putnam, Wm. Nichols, Charles A. Hastings, Eld. J. Blain.

TO CORRESPONDENTS.

ELD. J. BLAIN.—Your letter did *not* "enclose $1." We presume you forgot to put it in; but we have sent the "Sermons." P. S.—Money just come.

CLARENDON KELLY.—The "credit" of "$2" was right. Your paper was paid for by "a friend" to the end of this volume. It is no "mistake." We send you again the two pamphlets you say "have not yet been received."

The Lord's Coming.

The world is growing gray and old,
And scoffers at the judgment bold,
And yet Thou art not here.
Thy chariot-wheels, O when shall they appear?
We only know, as dies each evil year,
Thy coming draweth near!

Some in Thine absence watch and weep,
Most of the would-be watchers sleep;
Few hearts there are that yearn,
O Lord for Thee! few loving hearts that burn
And break for Thy return!

The pale and clouded light of day
Still shows the wretched same array
Of glorious vanity!
The painted hues which hide deformity,
The hollow smile of secret misery;
The rival joys which men would have to be,
O Lord, instead of Thee.
Some hazy eyes are looking for a time
Of peace and righteousness in every clime;
Some ears are listening for a universal chime
Which shall precede Thy coming—but the wail
Still rises to a gale,
And pity weeps, and purity turns pale—
While moans of suffering, songs of revelry,
Clangor of war, and shouts of ribaldry,
Alone with their delightsome melody,
Answer these baseless hopes in bitter mockery.
The darkness deepens: through the ten-fold gloom
Stream on earth's millions, to the day of doom:
While ever and anon, the fearful cry
Of human passion tells the struggle nigh:
The last uplifting of the ocean swell;
The last proud effort of triumphant hell:
The last defiant roar
Of all Thy haters, who the light before
Of Thine appearing, Lord! with horror sore
Shall, overwhelmed, sink to rise no more!

It is the midnight hour; the careless lie
Wrapped in the slumbers of security—
O blinding light!
O rending sky!
O form of swift descending majesty!
O shout of joy!
O horrid cry!
O thrilling shriek of wildest agony!
O angel legions, dazzling white!
O dead, arising at the sight!
O voice above the loudest trumpet blown!
O Christ, Thy thunder tone!
Calling Thy myriad myriads from the grave.
We rise, we soar, we cleave
The clouds beneath Thy feet.
And, mounting,
With ecstacy
And hallelujahs sweet,
O Saviour, thee!

From every voice with one accord.
It is the Lord! it is the Lord!
And full in every raptured eye
His image shines resplendently!
O long-believed in, seen at length,
Outshining in Thy sunlike strength,
Thy glory mingling with Thy grace,
We see thee, Jesus, face to face!

With all the armies of the sky
We shout thy glad Epiphany!
Thrice welcome, earth-rejected King!
From every lip Thy praises ring!
Thrice welcome to thy rightful throne;
For Thou art worthy, Lord, alone!
For Thou art he who once was slain.
And we are now to share Thy reign;
For Thou hast washed us in Thy blood,
And made us kings and priests to God!
O silver-angel trumpets clear,
Uplift the joy from sphere to sphere!
O saintly voices, sweet and strong,
Roll through eternity along
The thunder of redemption-song!

—*Selected, by* W. H. S.

Something for Would-be Leaders.

Let the advocates of sectional or "National Conferences" read the following and lay it to heart. We copy it from "The Christian Union" of Dec. — 25, 1869.

Religious Machinery.

BY REV. C. H. A. BULKLEY.

Ecclesiastical Conventions and Œcumenical Councils seem to be the methods of furthering God's cause in this age of machinery. They furnish lengthy essays, excellent resolutions, and eloquent speeches. Some of them, Pharisee-like, lay heavy burdens on men's consciences. Theological thumb-screws, and spiritual jackspits, are prepared by them to make the Church do better and the world grow wiser. Do they succeed in this? No doubt it is a good thing for men collectively to talk over religious matters. Secular affairs are thus advanced. A spirit of enterprise and enthusiasm is thus generated, resulting in earnest and often successful effort. May not the same process be legitimate, and the same results ultimate in religious affairs? Most assuredly, if the Church is merely an institution, an establishment, an organization, formed by the crystalization of human particles, and if the spirit necessary to infuse it is to be produced by a process of galvanic friction. But such is not the true idea of the Christian Church. It is not the New Testament idea. Christ did not call men collectively to form them into organized bodies, erecting them into Presbyteries, Councils, Classes, and Conventions, with their Presidents, Vice-Presidents, and Secretaries. He did not gather them to discuss knotty points in theologies, to concoct elaborate schemes for saving men or to establish certain principles of ecclesiasticism. He did not encourage them to authoritative utterances as to whether a man should be virtually ordained before he could preach, or whether a lay preacher was or was not a proper person to speak words of truth. These were questions only fit for the stupid profundities of a Dun Scotus and a Thomas Aquinas, equal to those which they so eruditely fought over; as, for instance, whether an angel in leaving one and reaching another point passed through the intermediate space. Christ never called men together for whatever purpose. They followed him. They pressed upon him. They came to be fed, to be taught. It was a council, the Sanhedrim, that condemned him, and all such human conglomerations have from time immemorial been the darkeners of wisdom with words, making confusion worse confounded by their ecclesiastical edicts.

The first gathering of disciples was at Jerusalem, when, for ten successive days, they were all together continuing with one accord in prayer and supplication. When the day of Pentecost dawned, then came the divine gift. But during those days of supplication there was no machine-work of Bishops in robes and lawn sleeves, or of Doctors of Divinity with little bits of paper slipped into their hands telling them, when, how, and what to speak; there were no reports of impractical enthusiasts, boasting of how many wondrous things of good they had done, and what successful plans they had employed and expecting that every one else should drag the Church-chariot in his harness.

That such men are sincere, devout, and industrious, cannot be denied. But would it not be better for them and all other Christ-named men to tarry at home in their own Jerusalems, and, ignoring all conventions, all discussions, and all machinations for good, implore the divine life to come into them, and thus make the Church a vitality, a spontaneity, an activity, rather than a mere piece of enginery? They may manufacture and put together their cylinders and cog-wheels and pivots, setting them all a-going by a hand-lever; but this will not make fire and steam.

It should not be forgotten that true Christian effort is an outgrowth. The life of Christ effloresces and fructifies forth into the world wherever it is possessed. Its power must be seen and felt by men when they come in contact with its touch. All the wax-work and shell-work and mosaic-work of human hands, though representing flowers ever so costly and beautifully, can never produce the living hues and ravishing perfume of God's handiwork. The life of God alone is competent to this. That life must be in the souls of men sought and gained directly from God himself without the aid of genuflexions, and ritualisms, and discussions, and resolutions. When men have that life, they will not need or care for these other things. They will not waste time, energy and money, in getting up convocations to see what should be done; but they will go immediately to their master's work. Nothing so fully evinces the consciousness of spiritual deficiency as does this regard for outside religious machinery, this demonstration of religious effort. "The kingdom of God," says Christ, "cometh not with observation." It is not a show of zeal that proves its presence. More fire burns in great coals underneath an ash-heap than in the blaze that sparkles round huge logs, especially if they be green. There is much green wood as well as many light kindlings in these convocations—the one never burns at all, the other goes out quickly. Even those venerable and dignified doctors who discourse in their up town churches are ignorant, utterly so, of what the masses need. Yet they can speechify, eloquently indeed, on sending the gospel to the masses. But this cannot be done by Conventions in Fifth-avenue churches, or Councils in Rome. The work cannot be reduced to a system; it is this that kills religious effort. When the Church is just enough in a dying state to be conscious of it, then, as in the dead ages, it calls its councils and assemblies, its diets and synods, to establish orthodoxy and condemn heresy, to goad the sluggish into ephemeral zeal, and to inflame enthusiasts into fanatical deeds. All such religious machine-work ends in ashes and wreck; or, if not so bad as this, in smoke and thin air. But when the Church is truly alive, her spiritual units as wheels within wheels, moved by the Spirit of the living God, then her integral life is a potency; she will need utter no urgent cry, use no wire pulling and pipe-laying, make no forced marches. Her children will come, as came the clans gathering on Scotland's hills, as the Swiss from Alpine vales, as patriot men from Northern homes of liberty, full of true zeal, with the fire of God in their heart and in their eye, landing at once with spiritual weapons to fight well the good fight of faith.

A Desolating Evil.

No greater, more wide-spread and desolating evil exists in the world to-day than intemperance. In church, in state and *throughout* society it steadily works its work of destruction, and gathers strength constantly. So impetuous is the world in its wild career of thoughtlessness and folly, that it takes little note of the bold operations of this wholesale destroyer. Sometimes when some bright light in the intellectual firmament is seized by it and extinguished, consumed like the burning stars of which astronomers tell us, men stand aghast, horror-stricken, knowing not whether to most wonder at the stupendous power of the slayer, or the worm-like weakness of man's boasted strength, but the thousands that from among the masses are daily crushed down into death, thrust into drunkards' graves, pass away almost unheeded, and are forgotten on the morrow by all but those into whose homes the curse has thrown its terrible blight. From all stations in life this destroyer recruits his death ranks. None are too mean to be desired by him; none so high as to be beyond danger, if they trust only in self. We record the following case, related by an eminent preacher. It is not an isolated one, but fairly represents the fearful plunges from eminence and usefulness down to degradation and ruin, that are continually occurring in life.

"In one of the older colleges of Massachusetts, there was seen a youth of the highest promise, bearing an honored name, and concentrating in his own intellect the moral power of the generations of his ancestors. He was a prodigy of learning. He seized a language almost by intuition, and his heart entered into the heart of antiquity, as he read the language of the old and buried nations. Called upon by the officers of the college to read dissertations in the chapel upon abstruse and difficult subjects, he was accustomed to read them from blank papers, pouring forth spontaneous bursts of argument that thrilled while they convinced, and charmed while they persuaded. He levied large tribute from the lore of every nation under heaven. By an anomaly in American colleges, he demanded and received his first and second degrees from his Alma Mater, on the same day, and on the same evening he was joined in the holy bonds of wedlock with a most estimable lady. His course was still onward and upward. His profession, the law, led him to the highest office of advocacy in the State. He was Attorney General at an age when most students are admitted to the law. Suddenly, when as yet no one knew the cause, he resigned his high appointment, giving no reasons. He was a secret drunkard. Too high was his sense of honor, and the importance of his station, to intrust himself longer with the destinies of society. I turn with horror from the years of degradation that followed. He sunk like a mighty ship in mid ocean, not without many a lurch, many a sign of righting once more to plough the proud seas that were destined to entomb him forever. Long since his lovely wife had quitted the house which his vices had made wretched; she had returned to her parents to grieve and to die. But though her husband bowed over her grave, and wept bitterly on the head of the sweet boy she left behind her, he was not permanently affected by the shock. The most distinguished men for talent and piety in the United States wept and prayed over him; and at times he would get the better of the demon that ruled him, and again put forth his gigantic powers. The greatest effort he put forth during this period was the successful advocacy of an important case before the Supreme Court of the United States. Marshall, the patriarch of American judges, gazed with wonder on the barrister, as, burst after burst of eloquence and argument followed. A member of Congress from Massachusetts, seeing his splendid portrait hanging in a conspicuous place at Washington, inquired whose likeness it was; and one of the highest authorities answered—that is the portrait of Talcott, the most brilliant genius—the most talented man in the United States. In his last spasm of temperance he wrote 'The Trial and Condemnation of Alcohol;' a popular tract, clothed with the forms and phraseology of a criminal court. But after a fatiguing argument before a court in the city of New York, he was over-persuaded by an advocate to take a glass of liquor; and he complied. It was his last sober moment, till he was in the agonies of death. As the fabled Phœnix is said to rise from the ashes of its parents, one of the most lovely, eloquent advocates of temperance in the State of New York, was the son of this ruined genius; the little one over whom he wept at the grave of his wife."

Though sad indeed is this life-picture, it has constantly occurring counterparts as we all know who take the pains to observe what is transpiring about them. We see poor and rich, low and high, ignorant and learned, alike consumed by the baleful fires of intemperance and lust. To the monstrous evil is more than applicable the language in Proverbs, respecting another branch of iniquity. "She has cast down many wounded, yea, many strong men have been slain by her. Her house is the way to hell (sheol) going down to the chambers of death."

L. C. T.

Paul the Apostle.

"Saul, also called Paul (by which name this illustrious apostle was generally known after his preaching among the Gentiles, especially among the Greeks and Romans), was a Hebrew of the Hebrews, a descendant of the patriarch Abraham, of the tribe of Benjamin, and a native of Tarsus, then the chief city of Cilicia. By birth he was a citizen of Rome, a distinguished honor and privilege, which had been conferred on some of his ancestors for services rendered to the commonwealth during the wars. His father was a Pharisee, and he himself was educated in the most rigid principles of that sect. His sister's son and some others of his relations were Christians, and had embraced the gospel before his conversion. That he was early educated in Greek literature at Tarsus, may be inferred from that place being celebrated for polite learning and eloquence, and also from his quotations of several Greek poets. From Tarsus, Saul removed to Jerusalem, where he made considerable proficiency in the study of the law, and the Jewish traditions, under Gamaliel, a celebrated teacher of that day. He appears to have been a person of great natural abilities, of quick apprehension, strong passions, and firm resolution; and was thus qualified for signal service, as a teacher of whatever principles he might embrace. He was also blameless in his life, and strictly faithful to the dictates of his conscience, according to the knowledge which he possessed. This is evident from his appeals to the Jews, and from the undissembled satisfaction he expresses on a serious comparison and recollection of his former and later conduct. His parents completed his education by having him taught the art of tent-making, in conformity with the practice of the Jews, with whom it was customary to teach youth of the highest birth some mechanical employment, by which in case of necessity, they might maintain themselves without being burdensome to others; and his occupation appears subsequently to have had some influence upon his style. For some time after the appearance of Christianity in the world, he was a bitter enemy and a furious opposer of all who professed that faith; and when the protomartyr Stephen was stoned, Saul was not only consenting to his death, but actually took care of the clothes of the witnesses who had stoned him.

"After this event, Saul took an active part in the persecution of the Christians, not only in Jerusalem, but also throughout Judea; and procured letters of commission from the high priest and elders, or sanhedrim, to the synagogue of the Jews at Damascus, empowering him to bring to Jerusalem any Christians, whether men or women, whom he might find there. He also obtained letters to the governor of Damascus, we may presume, to permit them to be removed from his jurisdiction. While Saul was on his journey thither for this purpose, his miraculous conversion took place, A. D. 35, in the manner recorded in the ninth chapter of the Acts of the Apostles, and to which Saint Paul himself has numerous references in his Epistles. The conversion of such a man, at such a time and by such means, furnishes one of the most complete proofs that have ever been given of the divine origin of Christianity. That Saul, who possessed such distinguished talents and acquirements, from being a zealous persecutor of the disciples of Christ, became all at once a disciple himself, is a fact, which cannot be controverted without overturning the credit of all history."—*Selected by* F. H. Burbank.

Philadelphia, Pa.

Man and Futurity.

Who has not asked, "What has the future for me?"

Who has not wasted hours and weeks in idle reverie, robbing it of the substantial good with which the improvement of those wasted hours might have endowed it?

And he who vainly strives to "look into the seeds of time to see which grain will grow and which will not," is unconsciously losing the beneficent influence of life's spring showers, and behind the clouds of harrowing speculation, hides her benignant sun-rays. Meanwhile his more philosophical neighbor, remembering that there is no hour so dark, and no moment so ecstatic as to stop the resistless wheels of time, bends his energies to the cultivation of the seed that falls from the full hand of Providence; and though all may not mature, he will not fail of a harvest.

Not so many life failures after all have come of idleness as of misconception; of seeking alone in opportunity, what belongs in part, to a rational will. Men labor too often as the slave, who looks to the setting sun as the ultimatum of earthly bliss, be the day's toil what it may.

In return for aimless toil, they hope that years, that flying time, will bring the coveted wealth or fame. But decade on decade rolls into the past, leaving them in blank astonishment that they remain unchanged.

A true life like the stalactite, grows by slow and silent accretions, and though it is not given us to know which of the seeds of time shall grow, we know that time will return the golden harvest to the consistent and persistent laborer. But persistence without consistency is toiling against fate. Be sure that the soil is adapted to the seed, and toil will render the inevitable return.

Genius is too often looked upon as the spontaneous fountain of fame whence flow, without effort, inexhaustless volumes of inspiration. But never yet was that genius so pure, or so profound, as to be independent of, or superior to the shackles, the passions and temptations of ordinary humanity.

The lives of great men go to show that great natural genius, without labor, and will-force, is less fruitful than well-directed labor with a smaller fund of that possession, called genius.

We would not advise that the cart-horse be placed upon the race track, or the mathematician be turned to poetizing, but we would warn those who are listlessly awaiting the development of genius or opportunity, or the growth of some great mental gift or golden treasure, that they are choking valuable seed in the weeds of inaction.

It is better to triumph in an humble sphere of action than to subject ourselves to the mortifying defeat that awaits all those who struggle for power and fame in a sphere that is beyond their comprehension.—*Selected from words by* Hayes C. French, *Minister.*

Daily Prayer.—An aged minister once gave some advice to a young Christian. It was this. "Never neglect, never forget, daily, secret prayer. It is here that the Christian loses ground. Neglect this, and you cannot fail to grow cold and indifferent. Never let a day pass over your head without earnest prayer."

The good old man is dead, but the words he uttered may serve as a warning to more than one, especially to the young. Never neglect secret prayer. Are you busy? Do you excuse yourself because you are so hurried every day? Remember who gives you time. Are you well and strong? Thank God for health. Are you sick? Surely your heart must frame petitions to Him who holds life and death in his hand. Are you exposed to temptations? There is no safeguard like prayer. Have you neglected this duty? Take up again the broken threads. Have you never begun? "Life is short and time is fleeting." Do not neglect secret prayer.—*Selected.*

Trials.—It is the pruned church, like the pruned vine, that bears the most precious clusters; it is the crushed soul, like the crushed aromatic plant that is the most fragrant.

The harp of David reserves its sweetest notes for dirges, and the pencil of the Holy Spirit draws its brightest pictures on a dark ground. He who is a stranger to the depths of divine mercy is a stranger to the heights of divine promise, to the riches of religious joy. Man never appears more glorious, nor God more gracious than when the prophet stands among lions. It is true greatness, says Seneca, to have in one the frailty of man, and the security of God. Hence persecution is spoken of as a gift:—"Unto you it is given in behalf of Christ not only to believe on Him, but also to suffer for His sake;" and the prediction of suffering is in the clear words of the Master. "In the world ye shall have tribulation."—*Selected.*

Children's Department.

A Story for Old and Young.

"Mrs. R. may Luther go home with me and stay to-night?" said little Alice B. to the minister's wife, who was visiting with her husband and children among the members of his congregation.

The family of which Alice was the youngest made no professions of religion. Mr. B. was a good man in his way; that is, he was honest and kind, but he had never become a child of God.

Luther went home with Alice, and a pleasant romp they had. At last the children's bedtime came. Now, Luther had been taught to kneel down by his papa's knee, and to repeat his prayer before going to bed. So the artless child, in the absence of his parents, walked confidently up to Mr. B., and knelt down, folded his little hands, and in a clear voice repeated:

Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take,
And this I ask for Jesus' sake. Amen.

So quietly did the child act, that the old man was not aware of his intention until saying "Amen." He arose, and, going to each, he kissed them good-night.

Little Alice stood in childish astonishment, wondering what the strange proceeding meant.

When the children were asleep the family sat long and thoughtfully. Each seemed to be pursuing an absorbing train of thought. At length Mrs. B. broke the silence, as a tear sparkled on her cheek, saying, "What a sweet child!"

Mr. B. took no part in the conversation thus started, but leaving his family circle, retired to his bed-room.

He passed a restless night, and thus, to the oft-repeated question of his wife, "Are you ill?" he only replied, "No."

Morning came, and while breakfast was being prepared, the cheerful "good morning" of the children, and their playfulness, seemed to drive away the singular gloom of kind Mr. B. The chairs were placed, and they sat down to breakfast.

Luther, wondering why they did not have worship, looked from one to the other as they began to eat without the "grace" they always had at home. Thinking, no doubt, that they forgot, he turned his eyes to Mr. B. and said, almost in a whisper, "We didn't pray." It was too much. The old man left the table. Going into his room he fell upon his knees, he wept and prayed.

Mr. B. and most of his family now stand at the Lord's table with their neighbors, showing how God "out of the mouths of babes and sucklings hath perfected praise." Luther did what many sermons and exhortations failed to do, and now he and Alice may both repeat their little prayers by Mr. B.'s knee, while, with his hands upon their heads, he smiles and echoes heartily the Amen; and the family altar is erected and loved.

"Feed my lambs," said Christ, and it may be that the tender lamb may lead the straying sheep into the fold.—*Lutheran Observer.*

A Sewed-up Mouth.

It is said that in the country of Siam, if one is found guilty of lying, the law dooms him to have his mouth sewed up! A sad punishment, truly.

Now, suppose that everybody who told a lie in this country was sure to have his mouth sewed up with an invisible thread, by an invisible needle, how many open mouths should we see in the streets? I wonder how many boys and girls who read this would have sewed-up mouths? Many would have open mouths, for I believe many of you have never told a lie, and I hope you never will; but, alas! some of you have, and if you are ever sent to Siam, and tried for lying, your mouths will be sewed up.

Let those who have never told a lie, cleave to their love of truth. Let those who have, repent, and do so no more. Let all remember that "lying lips are an abomination to the Lord; but they that deal truly are his delight."—*N. Y. Observer.*

Don't be Lazy.

A little boy was once walking along a dusty road; the sun was very warm and oppressive, but, as was his usual way, he stepped along very quickly, thinking that the faster he walked the sooner he would reach the end of his journey.

He soon heard a carriage coming, and when it had caught up with him, the driver reined in his horse and kindly asked the lad to ride, which he gladly accepted.

When he was seated in the wagon, the gentleman, a good old Quaker, said:

"I noticed thee walking along briskly, and so asked thee to ride; but if I had seen thee walking lazily I would not have done so by any means."

Boys, think of this, and wherever you are, whatever you may be doing, never be lazy, and you will always be repaid for your trouble in some way, if not by being picked up by a Quaker.—*Selected.*

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JANUARY 26, 1870. VOLUME VII.—NUMBER 16. WHOLE NUMBER 302.

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INTERESTING LETTERS.—NO. 2.

FROM AMBROSE RONDTHALER.

DEAR BR. P.: My New Year's Eve and Night letter contained the promise, the Lord willing, of a second. Since that night the Lord has graciously permitted us to live to see the first few days of the new year. "Our times are in his hands." And let us rejoice that they are. Should health and life be kindly given me by Him who ordereth all things, I shall, in a little while, send you a third communication.

At the close of my first letter I reminded you that I had not forgotten the xivth chapter of Isaiah. Will you please, before proceeding, read that chapter again, and read it carefully and very attentively. What an elegy! How strange, and how strangely beautiful a dirge! But with all its beauties, yes, sublime beauties, what a vein of irony runs through this funeral song! Well does a German commentator of the last century translate the word, in the fourth verse, rendered proverb in our English Bible, with *Lied—Song!* And if that word had been translated Liedlien, the diminutive of Lied, a little song, a song of contempt, it would have been still better. You are one of the few who read the Old Testament in the Hebrew, and you are conversant with the German. You can, therefore, judge for yourself. After writing the above, I called on the Rev. F. H., our mutual friend, a Hebraist. I have his authority for saying that the word translated proverb, may be correctly rendered, song of derision. Philologically he agrees with me. Besides he told me that Delitzsch renders it, a song of triumph. To decide the question, we referred to Gesenius. Under the Hebrew word, *Mashal*, the word here used, we found, to my gratifying astonishment, under its fourth meaning—*Spottlied*, a song of derision; and he quotes *this very passage—Isaiah xiv.* 4.

Triumphantly I returned to my house, and destroyed much that I intended to write in this letter. For, as my friend F. H. remarked, on leaving him, "Gesenius is authority for the whole world." From that destruction, however, I retained the following. Not unfrequently do we find in the Bible, persons and people the song of derision. I gave some instances. "And thou shalt become an astonishment, a proverb, and a byword among all nations whither the Lord shall lead thee." Job says, "And now am I their song, yea, I am their byword." The Psalmist says, "And I became a proverb (in German, derision, mockery) to them. They that sit in the gate speak against me; and I was the song of the drunkards." In Lamentations of Jeremiah we read, "I was a derision to all my people; and their song (Luther's translation, Liedlein) all the day." In connection with these passages, I quoted part of the cxxxviith Psalm.—"By the rivers of Babylon we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion." Here we have the Babylonians saying to the Jews, either to deride and vex them, or perhaps in derisive pity, or perhaps with sincere compassion, "Don't be so downcast—come, cheer up! Give us one of your national airs, or sacred songs." I also referred to Genesis xi.,—to the beginning of the building of the city of Babylon and of the tower of Babel—to the insulting, God-defying language of the builders under Nimrod, the mighty hunter, or as the Septuagint renders it, a hunting giant before the Lord, whose grand object in hunting and driving the people together was, to erect a monument of his pride and of his people's degraded subjection. I called your attention too, to God's language here used—quoting Fuller's comment on this passage, "The remarkable language here used, implies counsel and determination, and *an indignant contempt* of the presumptuous project formed by the builders." Reminding you of what followed this language of "indignant contempt," we left that plain, on which no lightning flashed, and that tower, above which no loud thunder rolled, and the Land of Shinar, which no earthquake heaved, and while proceeding we read the best commentary on Babel and Babylon and the pride of all nations—the second Psalm. We dwelt on the words, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." And, once more casting a look on those that remained around that tower, and on those that left for the wide, wide world, we saw them keeping and taking along their pride. And with the Bible open before us, I asked you the solemn question, What is the climax of pride? *The belief in the inherent immortality of man!* For man, of whom the Bible says, "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"—for man, the creature, to say, in defiance of God's word, "I am immortal!" Yes, I added, the inherent immortality of man, with all its concomitant dogmas and usages, is the offspring of pride and of departure from the living God. This I saved from what I destroyed. I mention this in order to say how much unnecessary studying and thinking would be prevented, if, in difficult passages we *at once* had a *correct translation.* Well does Halsted, in his "Theology of the Bible," page 630, say, "There is but one way to reach the truth; and that way is, to discard all the different theories which different sects would impose upon us, and set ourselves to an *examination of the original Scriptures,* just as if no other Scriptures than those in which the God-word was originally given were ever written. They were written for all time; and should, therefore, be studied with all the care and interest with which they would be if now first given for the very purpose of putting an end to sect and controversy, and giving unity to the church."

But where are we? Standing before the tomb-stone of Babylon—reading her elegy! Splendid elegy! But how seemingly confused! It seems *purposely* confused—for Babylon is confusion! How seemingly contradictory! It seems *purposely* contradictory—for Babylon is contradiction! "Babylon!" Name for luxury, arrogance, despotism, tyranny, daring insult against God, exaltation to a throne among the stars; and name, too, for desolation, and for God's mockery of all vaunted human greatness, *the incipient wish of which is—inherent immortality—the acme of which greatness is—inherent immortality!* "Babylon!" Justly hast thou merited this disdainful elegy! *And shall we, dare we, can we ground a doctrine on a song of derision?* True, there are awful truths in the midst of solemn mockery! It contains what Babylon believed, and it contains the truth coming from God. It contains historical elements, the *past* history of Babylon. It contains her everlasting doom. Let us analyze, beginning at the 9th verse.

"Hell (*hades, sheol*) from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations." Deep mockery! The expression, stirreth up the dead for thee, may be translated, waketh the dead for thee. It is so translated by Luther, in the German Bible. Mockery, deep mockery! Babylon by her coming to waken the dead!! *This* is the province of another—of one mightier than Babylon—even of Him who is the "Resurrection and the Life." He *alone* has "the keys of hell (*hades*) and of death." "Even all the chief ones of the earth," etc.

God's truth. "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast Thou visited them and destroyed them, and made all their memory to perish."

"All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like one of us?" Mockery, deep mockery! In a conscious state of the dead, and in its accompanying idolatrous dogmas, and images and altars and temples, with its multitude of sorceries, and its great abundance of enchantments, thou didst believe and didst revel in them.

God's truth: "Dust thou art and unto dust shalt thou return." "The dead know not anything." "There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." "Also their love, and their hatred, and their envy is now perished." "Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee." "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the Most High." This was Babylon's history—this her language. Art thou immortal? "*The King of kings, and Lord of lords only hath immortality,* dwelling in the light which no man can approach; whom no man hath seen nor can see: to whom be honor and power everlasting. Amen."

"Thou shalt be brought down to hell (*hades, sheol*) to the sides of the pit."

"They shall lie down together, they shall not rise; they are extinct, they are quenched as tow."

"They shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts."

Brother, I have given only the outlines. Please read the elegy again, and may the Spirit of God guide us into all truth.

Babylon! proud Babylon! Again thou loomest up—where? In the last book of the Bible. Read Rev. xvii. 5. Is it not strange that in our English Bible, capital letters are here used? We might almost think that the same Spirit that inspired the sacred writers inspired the translators. Read Babylon's doom in the next chapter. What a history! What an elegy! What an awful dirge! Pride! Contempt! Mournful requiem! "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you upon her."

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Pride! And what is the culmination of pride? *The sinful belief that we possess inherent immortality.* And what are the pharisaical rags, covering this sinful belief? *The proud,* though seemingly humble, acknowledgment that *a creature can commit infinite sins against an Infinite God!* Brother, we cannot humble ourselves too much before God. But, free from all pride must our humility be. It must be in accordance with *Bible truth.*

"Surely every man is vanity." "He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." "Dust and ashes!" "For I know that in me (that is, in my flesh), dwelleth no good thing." "God be merciful to me a sinner."

O for more grace, to say from the very depth of a believing, humble and contrite and confidential heart,

"*For He knoweth our frame; He remembereth that we are* DUST."

May we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever. Amen."

Your sincere brother.

BETHLEHEM, *Pa.*, Jan., 1870.

THE UNHOLY ALLIANCE.

BY WM. H. SPENCER.

THE professed church and the world have become so mixed up that it is difficult to tell them apart. By this union the world has not become elevated; but Protestantism, by degenerating to a level with the world, has lost the primitive power that Christianity wielded in the world. In view of this sad fact, it becomes the duty of every true disciple of Jesus to cry aloud. Shall we see the true bride of Christ forsake him and join hands with his adversary, and still hold our peace? Nay, verily. God has not changed. His commands do not accommodate themselves to the desires of unsanctified human nature. They are unequivocal. Therefore, when we see professed Christians depart from primitive purity—compromise their religion with the evil, and settle down in the broad way to ruin—we must sound the warning. It is every Christian's duty to do the same; and the reasons are many.

1. This alliance is contrary to the word of God. "Ye adulterers and adulteresses, know ye not that the friendship of the world is *enmity* with God? Whosoever, therefore, will be a friend of the world is an enemy of God."—James iv. 4. This is too plain to be overlooked. Whoever seeks the happiness and pleasures of the world instead of the joys which God gives his children, is his enemy. "Ye cannot serve God and mammon." "Be ye not unequally yoked together with unbelievers;-for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial; or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2 Cor. vi. 14–16.

2. It is contrary to the teachings of men eminent for their piety. Hear the testimony of John Wesley on this subject. He says:

"Whatever it costs, flee spiritual adultery! Have no friendship with the world. However tempted thereto by profit or pleasure, contract no intimacy with worldly-minded men. And if thou hast contracted with any such already, break it off without delay. Yes, if thy ungodly friend be dear to thee as a right eye, or useful as a right hand, yet confer not with flesh and blood, but pluck out the right eye, cut off the right hand, and cast them far from thee! It is not an indifferent thing. Thy life is at stake—eternal life, or eternal death! . . . When thou knewest no better, the times of ignorance God winked at. But now their eyes are opened, now the light is come, walk in the light! Touch not pitch, least thou be defiled. At all events 'keep thyself pure.'

"But whatever others do, whether they will hear or whether they will forbear, hear this: However importuned or tempted thereto, have no friendship with the world. Look around and see the melancholy effect it has produced. How many have fallen by this very thing! They would take no warning; they would converse, and that intimately with earthly-minded men, till they measured back their steps to earth again. O come out from among them! from all unholy men, however harmless they may appear, 'and be ye separate;' at least so far as to have no intimacy with them. As your fellowship is with the Father, and with his Son Jesus Christ, so let it be with those and those only, who at least seek the Lord Jesus in sincerity."

Payson was a holy man, an eminently useful minister of Christ. In early life he renounced the world. He says, "After long doubting the propriety, and even the lawfulness of mixing at all in society, where duty does not call, and after suffering a number of times for indulging myself in it, I am at length taught to renounce it entirely; and it is not a needless scrupulousity. It does appear a duty to shun all communication with the world, when there is no well-grounded reason to hope to do good. There are, to be sure, many very plausible reasons, but I doubt whether they will bear the test of Scripture."

To one who urged him to go into society and to frequent public amusements, he wrote: "Can a man walk on pitch and his feet be not defiled? Can a man take coals of fire in his bosom, and his clothes not be burned? If he can, he may mix freely with the world, and not be contaminated. But I am not the one who can do it. . . . When I go into company, if it is pleasant and agreeable, it has a tendency only to fix my thoughts on earth, from which it is my duty and my desire to turn them—to give me a distaste for serious duties, especially prayer and meditation, and to render me desirous of the applause and approbation of those with whom I associate. I cannot avoid feeling some desire for its friendship; and this friendship the apostle assures us, and my own experience feelingly convinces me, is enmity with God."

"I have at length obtained satisfaction respecting doubts about society; not, however, till I was brought to give it up. After I had done so, it appeared so plain and proper, that I wondered how a doubt could ever have arisen on this subject. Two or three plain rules I find of wonderful services in deciding all difficult cases. One is, to do nothing of which I doubt, in any degree, the lawfulness: the second, to consider everything as unlawful which indisposes me for prayer, and interrupts communion with God; the third is, never to go into any company, business or situation, in which I cannot conscientiously ask and expect the divine presence. By the help of these short rules, I settle all my doubts in a trice, and find that many things I have hitherto indulged in are, if not utterly unlawful, at least inexpedient, and I can renounce them without many sighs."

THE SAINT'S JOY AND SORROW.

"I would to God ye did reign, that we also might reign with you."—1 Cor. iv. 8. "The days will come," etc.—Luke xvii. 22.

I PLACE together these two verses—the words of the disciple and the words of the Master—as breathing the same spirit. They speak of present pressure and trouble; they point to a day of deliverance and triumph; they indicate the feelings of Christ's Church in this evil day and evil world. Paul means to say, "I wish the time of reigning were really come, as ye seem to think; for then should we share in that glory, instead of being the offscouring of all things;" as if feeling most deeply present trial, and longing for the day when the glory shall be revealed. The Lord means to say, "Days are coming when ye shall long even for *one* of the days of the Son of man;" pointing to approaching tribulation, and intimating that under the pressure of this they would long for even one day's relief. Both these passages are written for us, that we might not be overwhelmed with despair, as if some strange thing were happening to us, when trial comes down on us like a thick cloud. Taking both verses together, we extract from them such consolations and truths as the following, for the special use of the Church of God.

1. *The pressure of present evil.*—There is evil in the world, and there will be till Christ come. There is evil in the Church. There is sin, confusion, darkness, pain, affliction in many forms, bereavements, persecutions, anxieties, cares and vexations, poverty, hatred, contempt, with many more such evils. They come on us daily. They press hard on us, and weigh us down. Each disciple has his own special lot and peculiar trial. Paul felt his deeply; and we must all feel them, for we are not made insensible to sorrow by our becoming believers. The Head felt his sorrows, and prayed, Let this cup pass from me; so the body in all its members feels its sorrows, and "desires one of the days of the Son of man," or longs that the day of reigning were come. "O wretched man that I am," we cry, in reference to the inner conflict. "Woe is me that I dwell in Meshech," we cry concerning the fightings and storms without.

2. *The anticipation of coming good.*—This good is called by our Lord the days of the Son of man, in contrast with the present days, which are simply days of man, or "man's day," "this present evil world." It is called by the apostle the time of reigning, in contrast with the present time of down-treading and persecution. These good days are coming, and we fix our hope upon them. They are blessed, and glorious, and endless. They shall reverse everything that is evil now—that pertaining to soul and body, to man and man's earth, to the Church and to the world. It is resurrection that we look for; the times of restitution; a kingdom; new heavens and a new earth, wherein dwelleth righteousness. Then all shall be holy, happy, peaceful; the body glorified, the earth renewed, Satan bound, Antichrist overthrown, sorrow turned into joy, the cross exchanged for the crown, the tents of Kedar for the New Jerusalem, the wilderness for Canaan, the weariness of the pilgrimage for the everlasting rest.

3. *The desire of relief.*—Paul's words express this desire, and Christ's prediction intimates the same thing. We are not expected to be satisfied with pain and sorrow, so as not to long for their removal. We long for deliverance; nay, for the most temporary respite—even for *one* of the days of the Son of man. The burden is at times so heavy that we cry out under it, and wish that the present days were shortened, and the glory hastened. One day's respite would be a great thing for us when overwhelmed at times with evil. But the respite comes not; patience must have her perfect work. There is no sin in the desire, only let it not be impatient. "Not my will, but Thine be done."

4. *The frequent disappointment.*—The sky seems for an hour to clear, and then the clouds return after the rain. The sunshine promises and then passes away. We seem to come within sight of Canaan, and then another range of desert mountains rises up between. The day seems almost breaking, but it breaks not; the shadows seem just departing, but they depart not. Often we say, The long road is ending, the next turn will bring us to its termination; and, instead, another long stretch of road lengthens out before us. Often we say, Surely this darkness cannot last, this evil must have spent itself; but in vain we thus think. The time is not yet. Often we say, Surely Christ is coming, the reign of crime is ending, the era of holy peace is at hand, the kingdom is going to begin; and then the prospect darkens again, and we seem to hear the voice, "Not yet, not yet." Often we cry, "How long?" and the answer is, "Wait," be patient, stablish your hearts; it will not be long.

5. *The kingdom at last.*—These are sure things. They will come at last, though on the back of many disappointments. He that shall come will come, and will not tarry. The signs of the times have often cheated us, but at length they shall be found true. They will introduce the kingdom and the rest. The glory shall break forth; the Son of man shall be revealed; He who is our life shall appear. The ransomed of the Lord shall return with songs; the days of our mourning shall be ended; sorrow and sighing shall flee away.

6. *The connection between present evil and future good.*—Our present light affliction worketh for us a far more exceeding and eternal weight of glory. Present evil is the soil out of which the coming good is to spring. Light is sown for the righteous, but it is sown in darkness. It is out of sickness and weakness that our immortal health and strength are to come. The grave is the birthplace of incorruption. It is sown in weakness, and is raised in power. Thus God shall overcome evil with good; out of sin coming holiness, out of our brief sorrow the eternal joy.—*Quarterly Journal of Prophesy.*

REVELATION XX.

BY J. C. WHEELER.

THIS chapter has caused much controversy, and excited much interest in its study. I hope to show some of its harmony with other Scriptures. By so doing we may be able to find out what God intended to convey therein, whether to place the thousand years past or future. First, we wish to notice the dragon that is to be bound. To understand this matter perfectly, 1st, we are to learn the interpretation God has given of these matters; if parables, by the law of parables; if symbols, by the law of symbols. Now the dragon here spoken of is given in symbolic language for reasons assigned.

1. You turn to Rev. xii. 3, 4, and so on. There you will find the same dragon spoken of. Here dragon represents pagan Rome, as existing when Christ was born. So we must come to the conclusion if it means pagan Rome in chap. xii., it must in chap. xx.

But, says one, Why does he bring in devil and satan?

I answer, for this reason: The doctrine that Pagans held was devilish and satanic; also a bottomless doctrine.

Again, in Rev. xx. 1, he speaks thus, "And I saw an angel come down from heaven having the key of the bottomless pit." The key here spoken of represents a certain power which shall bind this bottomless doctrine or power for a thousand years. For it is the only bottomless doctrine ever mentioned in the Bible. And its start was as early in the history of the world as the garden. It commenced with these words, "Ye shall not surely die," in contradiction to God's word. So we learn it is without bottom or foundation. Paul speaks against this very doctrine to the Colossian brethren, chap. ii. 8.

Says Paul, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."

We learn, 1st, the word "rudiments" here means the first principles taught of an earthly nature ("ye shall not surely die.") 2d. We learn that Paul warned us against vain philosophers, which did arise under pagan Rome, Zoroaster, Socrates and Plato, teaching the same doctrine ("ye shall not surely die"), or the immortality of man, ending in the same great ocean of spiritualism. So pagan doctrine is bottomless.

The definition of pagan is thus given, "Who worship false gods or images." Their form of worship is this, "They would make a great image, then one chosen from the assembly would present himself before the image, then he would twist and wring until he would assume a spirit coming out of the image and entering into him; then he would turn to the assembly and address them." This is modern spiritualism in its early stages.

Now then, we learn what is to be bound a thousand years. It is the pagan power, or image worship; it was to cease. Again, we learn this fact, that this image worship did exist until about 792 or 3, when in harmony with the edict of Justinian to unite all men in one faith; so in harmony with the edict Charlemagne, or Charles the Great, who had power over State and Church, did subdue the image worshippers; and the aforesaid worship ceased until free toleration was granted about 1792 or 3, which makes the thousand years of Rev. xx. complete.

Since the liberation of said power, satanic delusions have increased in a tenfold ratio, until it has arrived at the present standard, with inherent immortality for its foundation (modern spiritualism), with a denial of God, Jesus Christ, and the Bible.

You will find the restoring of aforesaid power by Charles the Great, in "De Cormenian's History of the Poeps," page 205.

Now, to show more positive that the thousand years are in the past, we take an expression used in 3d verse, and compare it with the common idea of our Adventist friends. The expression alluded to is this, "They cast him into the bottomless pit," for this reason, "he should deceive the nations no more until the expiration of a thousand years."

The common idea of our Adventist friends is this: When the Lord comes, mercy is gone to the world, and all that are good go up to meet the Lord; and those that are filthy will be filthy still, and all that are holy will be holy still; and, as Daniel says, "At that time thy people shall be delivered, every one that is written in the book," and I believe it, for so it is written. But with this idea how can they place the thousand years in the future? For all are saved that ever will be; and why should he be so careful to bind the devil so he should not deceive those nations that are already deceived, and no hope nor mercy for them? You cannot fail to see the point.

Also, every nation is lost when the Lord comes, but one; and that is the holy nation, which cannot be deceived. It is a nation that is brought from every kindred, tongue and people; they that fear God and work righteousness; so satan's work is completed when the Lord comes; no more deceptions to be used, for he will be destroyed.

Again, in that thousand years, John saw "thrones, and they (more than one), sat on them, and judgment was given to them (plural, not God's judgment), and I saw the souls of them (or persons of them) that were beheaded.

I ask, where were those souls or persons beheaded? John says, in Rev. vi. 9, they were beheaded under the fifth seal. Very well. That is in the past, is it not? Yes, says the opponent. Well, then, I have brought another fact from the Bible to show it is in the past.

Again, I ask, Why were they beheaded? I answer, "for the witness of Jesus."

Then, if the thousand years are in the future, who is able to behead immortal beings, who are changed from corruption to incorruption, from mortal to immortality? I ask, Who?

Again, we learn they were beheaded for "the word of God." Now, then, how could it be after the Lord comes, or future? for God's word is a shining light, that shineth more and more to the perfect day, and not a thousand years after.

Jesus is the author and will be the finisher

of our faith. So then, at the resurrection, we shall come in by sight and walk no more by faith; so we shall be with wicked nations no more to witness for Jesus; and if so, then silence is forever on the part of those who place the thousand years future.

Again, we learn that this thousand years spoken of in Rev. xx., existed in time of the beast or papacy. For this reason: They did not worship the beast. Who? Those that were beheaded. It can't be after the Lord comes, for the beast is to be destroyed with the spirit of his mouth and the brightness of his coming. It would be foolish to say they did not worship the beast, when the beast did not exist. So much for this point.

Again, they lived and reigned with Christ a thousand years. Question: Who are they? Why, those that were beheaded for the witness of Jesus, etc. They lived and reigned with him a thousand years. It does not say they will not live in the future. But it does say they will exist or endure the time specified. For this reason he speaks as he does in Daniel vii. 25. Of the beast or papacy, it is said, "He shall speak great words against the Most High, and shall wear out the saints of the Most High; and think to change times and laws; and they shall be given into his hands until a time, times, and dividing of times."

So Jesus, seeing the determination of papacy to destroy his saints, says, in Matt. xxiv. 22, "Except those days should be shortened, there shall no flesh be saved; but for the elect's sake those days shall be shortened."

So this accounts for the language in Rev. xx. 4, "and they lived and reigned with him a thousand years," notwithstanding papacy thought to wear them out.

Verse 5.—"But the rest of the dead lived not again until the thousand years are finished. This is the first resurrection."

This language implies that others had lived prior to the thousand years, and would not live again until the thousand years were finished.

This is the first resurrection, and it comes at the wrong end of the thousand years for the theory of two resurrections; for it comes at the last end of the thousand years; and then, unfortunately for that theory, it is the first resurrection, and the second will never be found.

Again, after the thousand years are ended, satan is to be let loose, or Pagan doctrines are to have sway. Question: For what? "To deceive the nations."

But, says one, "It does not say Pagan power was let loose." I ask, what was bound? I answer, it was Pagan worship. Then what was to be let loose? Certainly that which was bound, viz: Pagan worship.

Pagan worship was bound for the space of a thousand years, and it began its sad work at the expiration of the same.

Now to the point. For what purpose was satan set loose? I answer, To go out and gather the nations to battle, prior to Jesus' coming, as we learn in Rev. xvi. 13, "Three unclean spirits, like frogs, go forth to kings of earth, to gather them to the battle of the great day of God Almighty."

This is under the sixth vial; and all will admit this is transpiring before us at the present day. If so, the loosing of satan, Rev. xx., is all in harmony with Rev. xvi. 13. Both are to do the same work, to gather to the battle of the great day of God. Right then and there, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments pure." So the idea that the thousand years is in the future is not correct. For death, and he that hath the power of it, which is the devil, is to be destroyed when Christ comes. Then if death, and the cause of death is removed, there will be no more death, for death and hell will be cast into the lake of fire; this is the second death.

Thus if you get the devil and wicked men raised up a thousand years after the Lord comes, to die again, they will get one death too many, for it will be the *third* instead of second.

May God grant that we may all so have the love of the truth in us, that we may ever say, "Not my will, but thine be done."

May this be our happy lot. Amen.

NORTH TURNER BRIDGE, *Me.*

A COUNT'S DEVOTION.

WHEN Catherine the Second ascended the throne of Russia, she solicited Count Munich to accept some marks of her favor, although she knew he had been the most formidable opponent to her accession. "No," said the Count, "I am an old man: I have already suffered many misfortunes; and if I purchased a few years of my life by compromising my principles, I should make but a bad exchange."—*Selected by* L. C. T.

G. W. EVANS, Greenfield, Mo., writes: The tracts you sent here were received and distributed all round. Many expressed themselves well pleased; but the love of God is something they have heard but little of. They have heard so much preaching and talk about "brimstone" that many have concluded the devil is the best friend they have; and they are most afraid to believe God's word for fear they will displease the devil, and in that case he will heap up the fire on them. Truly darkness covers the earth and gross darkness the people. If it were not for the hirelings I doubt not that many in this part of the country could be led to see the truth; but as it is, few are willing to risk their salvation on the word of the Lord. I trust, however, the seed sown by scattering these tracts, will bring forth some fruit to life eternal. Yours, in hope of that life at the coming of Christ the LIFE-GIVER.

THE HERALD OF LIFE.

NEW YORK, JANUARY 26, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

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The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE DIRECT AID OF THE HOLY SPIRIT.

IT is a question, with many who claim to be Christians, whether we are now to expect the direct and special aid, assistance, enlightenment, and sanctification of the Holy Spirit of God. That such work of the Spirit should ever be doubted, among professed believers in christianity, can only be accounted for by the action of extremes; because some professing to be led by the Spirit have run into scandalous extravagances, and neglected the word altogether; therefore, others have gone to the extreme of ignoring the work and leadings of the Spirit altogether. Both positions are false and dangerous. "The Spirit and the word agree," and cannot contradict or contravene each other. The word is an immense blessing; but it may be abused and misused as well as the Spirit; and few are better agreed as to the real meaning of the word than others are as to the work and leadings of the Spirit; and because some abuse the word and make it to sanction their abominable teachings and practices, shall we abandon it entirely? If not, so neither should we treat lightly the Spirit's work and leading because of the folly and fanaticism of such as abuse the doctrine of the gift of the Holy Spirit.

That the Holy Spirit is a gift of God's grace, promised and imparted to true believers in Jesus, is abundantly proved by the teachings of Christ and his Apostles. Our Lord said before he went away, "I will pray the Father, and he will give you another Comforter, that he may abide with you *forever:* even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him for he *dwelleth* with you and shall be *in you.*"—John xiv. 16, 17. Again, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—Verse 26.

In this remarkable and glorious promise, we have it distinctly stated who the Comforter is, viz., the Holy Spirit. It is that which "the world cannot receive"—"it knoweth him not:" but believers in Jesus do "know him," and, "he *dwelleth* with" them, "and shall be *in you.*" There is no evading these statements except by the grossest perversion of our Lord's words, which clearly shows that those who do it are of "*the world*," and know nothing of real christianity, as here clearly exhibited by its founder. It is the indwelling of the Holy Spirit that distinguishes a real disciple of Christ from a mere worldling professor, who is anxious about rites and ceremonies, or has "a form of Godliness, but denies the power thereof." Such were to abound in the last days, and fill up the great apostacy.

Again, our Lord said, "When he, the Spirit of truth is come, he shall lead you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak; and he will show you things to come." To suppose this language is at all applicable to the written word, or the Scriptures, is the hight of absurdity; for if the term Spirit may be applied in these great and precious promises to the Scriptures, and not to the work of the Spirit of God, then it may be thus applied always, and then what confusion is introduced into the word itself. Take a few examples. "If the *Scriptures* of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his *Scriptures* that dwelleth in you."—Rom. viii. 11. Again, "Jesus was led up of the *Scriptures* into the wilderness to be tempted."—Matt. iv. 1. "The heavens opened, and the *Scriptures* like a dove descended upon him."—Mark i. 10. "And immediately the *Scriptures* driveth him into the wilderness." "Jesus returned in the power of the *Scriptures* into Galilee."—Luke iv. 14. "They spake as the *Scriptures* gave them utterance."—Acts ii. 4. "Then the *Scriptures* saith to Philip, go near and join thyself to this chariot."—Acts viii. 29. "Likewise the *Scriptures* helpeth our infirmities; for we know not what to pray for as we ought; but the *Scripture* itself maketh intercession for us with groanings which cannot be uttered."—Rom. viii. 26.

These illustrations of the absurdity of calling the Spirit and the word one and the same, might be multiplied to any extent; but enough has been presented to convince the impartial and unprejudiced that while the "Spirit and the word agree," and cannot contradict each other, the Spirit itself stands in the foreground; is the author of the word, and as superior to it, as the cause is superior to the thing caused. The word is an immense blessing; the Spirit is a vastly greater one, and that without which there is no divine life in us, and no future life for us. No wonder then that Christians are cautioned, "Quench not the Spirit"—"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "If ye live in the Spirit, let us also walk in the Spirit;" and remember, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. v. Let us also keep in mind that, "after ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."—Eph. i. 13, 14. Let us beware that we do not trifle with the Spirit, or set it at naught.

That to believers this Spirit is inward, and not merely outward, or in the word, it would seem unnecessary to argue, if credit is given to the word itself: "He dwelleth with you, and *shall be in you*," said Jesus; and this indwelling cannot be restricted to the apostles, if they understood what they were authorized to teach; for Barnabas is said to be a "good man, and full of the Holy Spirit." Paul saith "Know ye not that ye are the temple of God, and that the Spirit of God *dwelleth in you?*" —1 Cor. iii. 16. "Ye are not in the flesh, but in the Spirit, if so be the Spirit of God *dwell in you.*"—Rom. viii. 9. "If ye through the Spirit do mortify the deeds of the body, ye shall live."—Verse 13.

How evident that the most distinguishing feature of true Christianity is, the indwelling of the Holy Spirit; by its power all our victories are won, whether over ignorance or sin. The written word itself is powerless to give life and victory, only as it is wielded by the Spirit. In the Spirit's hand it is a "sword," and cuts down sin; gives victory in every time of trial. We are "chosen to salvation through sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. The Spirit is the author of the truth. He then who exalts the written word above the author of it, so far commits an act of idolatry. The Spirit stands first, above the word written, in its importance; though never opposed to the word; but it reveals *in* the believer truth, but for the Spirit's presence he would never understand or know its power.

Are Christians "so foolish, having begun in the Spirit," as to suppose they "are now made perfect by the flesh?" by any intellectual use of the word "written on tables of stone," or parchment of any kind? and not rather, "written with the Spirit of the living God" on the "tables of the heart?"—2 Cor. iii. 3. "Eye hath not seen . . . the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God . . . the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God;" for what purpose? "that we might know the things that are freely given to us of God."—1 Cor. ii. 9–12. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—Verse 14. How exactly this language agrees with that of Jesus, in speaking of the gift of the Holy Spirit, the Comforter, "whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be *in you.*"

Alas, for any of us who receive not the Holy Spirit for our Comforter and Guide, or "having begun in the Spirit," seek to be perfected by some other agency, and grieve or quench the Holy Spirit, and perhaps deny its actual agency in instructing, sanctifying, and leading us "into all truth." Let no one suppose such a sin is a trifling one. Such might be shocked if they hear of any one who rejects the Bible, or written word: but how much more criminal to reject the author of that word, and affirm that the Spirit that inspired holy men to write that word, has ceased to manifest himself to believers now? Especially, seeing Christ has said that "He may abide with you *forever.*" Not for a few months, or years, but "FOREVER." Precious promise! Shall we cast it all away, call it "a delusion;" and say, "Not so, Lord: the written word is enough for us?" No wonder such darkness as to the meaning of the word, and divisions about its true sense, have filled the churches, and made the word foolishness to many, when the only infallible TEACHER has been dismissed from our theological schools, and the "wisdom of men" is substituted in His place. May God preserve LIFE-BELIVERS from such a fatal snare. Let us pray fervently for the indwelling, teaching, and leading of the Holy Spirit of God. "Ask, and ye shall receive, that your joy may be full."—John xvi. 24.

THE DESTINY OF THE UNGODLY.

BY WM. H. SPENCER.

"What shall be the end of them that obey not the gospel of God?"—1 Pet. iv. 17.

THIS is an important question. It has often been propounded since it was written by the inspired penman, and we can but feebly conceive of its magnitude, when we consider the profound interest with which it has for ages engaged the mightiest intellects of the theological world. The infidel, in his sneering attacks upon Christianity, has asked this question, and then contemptuously pointed to the multitudes who endeavor to answer it with their preconceived opinions and educated notions. Alas, were we to look here for the truth, we would look in vain.

OUR ONLY SOURCE OF INFORMATION.

Aside from the book of inspiration this weighty question never has and never can be satisfactorily answered. What reflecting mind would rest its hopes of eternity, with inward satisfaction, upon the philosophy of Plato and Seneca, whose writings are intermixed with blasphemy, or upon the reasonings of Bolingbroke, Hume, Voltaire, or Tom Paine? Were we left to explore the profound depths of human reason for a solution of the question of the destiny of man, we should be doomed to disappointment, and it would remain forever shrouded in mystery and darkness. The Bible—God's holy book of inspiration—alone unfolds all the light we can obtain on this subject. Through its illuminating rays the purpose of the Creator is made apparent; the placing of man upon the earth, subjecting him to trial, and demanding his obedience to divine law, is divested of all mystery. In its pages alone we can fully ascertain the character of that just and holy Being who has promulgated his decree to punish those who resist his law, and despise his *love* in offering his only begotten Son for their salvation. "*God is love.*" "We love him because he *first* loved us."

THE THREE SOLUTIONS OF THE QUESTION.

There are three leading doctrines pressing themselves upon the attention of mankind, each claiming to solve the great question of the destiny of the wicked. That all our readers may clearly understand the subject we will state these theories briefly.

1. *The theory of eternal torment.*—The votaries of this theory, undoubtedly compose the majority of those who accept the divine inspiration of the Scriptures, and assume that the wicked are destined to be punished with unending torture. As this theory at the present age of the world, holds such a prominent position, perhaps we cannot state it more clearly than in the words of the great orthodox divines, and thus show to what depths of delusion they have gone in describing the miseries of the lost.

Ambrose, Bishop of Milan, in his sermon of doom's day, says: "When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ear with the hideous yellings and outcries of the damned; in flames the nostrils shall be smothered as it were with brimstone; the tongue, the hand, the foot, and every part, shall fry in flames."

Emmons says: "The happiness of the elect in heaven will in part consist in witnessing the torments of the damned in hell. And among those it may be their own children, parents, husbands, wives, and friends on earth."

This is fully equalled by Dr. Watts, when he says:

"There is a never-ending hell,
And never dying pains,
Where *children* must with demons dwell,
In darkness, fire and chains."

Richard Benson, one of the ablest Methodist divines, thus discourses on the torments of the damned:

"God is present in hell, in his infinite justice and almighty wrath, as an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture. The presence of God in his vengeance scatters darkness and woe through the dreary regions of misery. As heaven would be no heaven if God did not there display or manifest his love, so hell would be no hell, if God did not there display his wrath. . . . His fiery indignation kindles, and *his fury* feeds the flame of their torment, while his powerful presence and operation maintain their being, and render all their powers most acutely sensible; thus setting the keenest edge upon their pain, and making it cut most intolerably deep. *He will exert all his divine attributes to make them as wretched as the capacity of their being will admit.*"

Again, hear President Edwards, the renowned metaphysician and able divine of New England. He says:

"The woes of sinners in hell will not be a cause of grief to the saints in heaven, but of rejoicing. This rejoicing will be the fruit of an amiable disposition, and a perfect holiness and conformity to Christ. . . . After your godly parents shall have seen you lie in hell millions of years or ages, in torment day and night, they will not begin to pity you then. They will praise God that his justice appears in the eternity of your misery."

In these descriptions of hell torment should be considered terrible, what shall we think of that given by C. H. Spurgeon, the great pulpit orator of England? He says:

"When thou diest, thy soul will be tormented alone; that will be a hell for it; but at the day of judgment thy body will join thy soul, and then thou wilt have twin hells; body and soul will be together, each brimfull of pain, thy soul sweating in its inmost pore drops of blood; and thy body, from head to foot, suffused with agony; conscience, judgment, memory, all tortured; but more; thy head tormented with

"Sullen moans and hollow groans,
And shrieks of tortured ghosts."

"Thine heart beating high with fever; thy pulse rattling at an enormous rate in agony; thy limbs cracking like the martyrs in the fire, and yet unburnt; thyself put in a vessel of hot oil, pained, yet coming out undestroyed; all thy veins becoming a road for the feet of pain to travel on; every nerve a string on which the devil shall ever play his diabolical tune of hell's unutterable lament; thy soul forever and ever aching, and thy body palpitating in unison with thy soul. Fictions, sir? Again I say, they are no fictions, and as God liveth, but solid, stern truth. If God be true, and this Bible be true, what I have said is the truth, and you will find it one day to be so."

This theory, from the days of pagan darkness, has been pressed upon the world as a solution of the question of the future destiny of the unrighteous, but ascribes to God simply a character of extreme cruelty and vindictiveness, wholly inconsistent with the plainest teachings of revelation. We are asked to *believe* it; but who really does, or can? True, many profess to believe it, and strenuously advocate it; but the quiet hours of meditation and reflection bring their doubtings and misgivings. Again, as far in the extreme the other way, and equally as far from the truth of revelation, we have offered as a solution of this subject,

2. *The doctrine of the final salvation of all the race.*—Large numbers fleeing from "the pagan doctrine of a vengeful Deity and eternal torments," have sought a solution for the subject of future destiny in the assumption that "every child of Adam is an heir of God, and joint-heir with Jesus Christ; and consequently, human destiny is an eternal future of infinite blessedness and glory." We quote this from an authentic source; and, while presenting God in a much lovelier light than the previous theory, yet, in seeking refuge from the moral poison of the endless torment theory, had they but stopped and searched God's word, and exercised faith in His declarations, they would have found the desired relief for their minds, which is like "an anchor for the soul, both sure and steadfast, and which entereth into that within the vail, whither the forerunner is for us entered, even Jesus."

3. *The theory of limited torment—or two deaths for the wicked.*—This theory, being pressed very prominently before the religious world, at the present time, maintains, in opposition to the doctrines we have just mentioned, that the wicked, not possessing immortality inherently, nor obtaining it as a "gift" through Christ, are destined to be raised from the unconscious state of death to "live a life of sorrow, tribulation and anguish," and finally lose their existence in the "fire of *gehenna*," which is "the second death;" and thus again be *returned* to the same state of unconsciousness from which they were awakened. Can we consider this anything else than a modification of the endless torment theory? Does it not embody the same principles of vindictiveness which the other theory ascribes to God? One theory asserts that the misery of the finally lost shall never end; the other denies the eternity of its existence, but assumes that their anguish will terminate in the second death.

The unscriptural nature of this theory as well as its unreasonableness, will fully appear as we shall proceed with the examination of our subject. The theory of a *mortal* resurrection, thus put forth, will not stand a moment's comparison with the Holy Scriptures; and we solicit the reader's careful attention to the series of articles which we propose to offer on this subject, as containing proof of our assertion.

[*To be Continued.*]

ROCHESTER, N. Y.

Note by the Editor.

BR. SPENCER'S Post Office Box is 547, Rochester, N. Y.

A DONATION.

BR. STORRS: Inclosed is a check for $20 to pay for 1,000 of tract No. 3, "THE JUDGMENT," for all to send for who have not the means to pay, that they may be scattered, as I have suggested in "A NOTICE." You may give just such notice as you think good, only let the precious truth go forth and sinners be saved.

Yours, in hope of immortality,
E. WOLCOTT.

KEYPORT, N. J., Jan. 19, 1870.

Remarks by the Editor.

It will be seen, by the above, that Br. Wolcott has generously placed within the reach of those disposed to circulate it, at least one thousand of the tract on "The Judgment." Let such as are disposed to scatter them, according to his design, send in their orders to us for them. Read "A Notice," by Br. W., in another part of this paper, to learn his "design" in their distribution. If others, who may be blessed with means, would like to take up some other tract in our Catalogue in like manner, we shall be glad to do all in our power to help on the work. Let us all "work while it is day; for the night cometh in which no man can work."

THE SECRET OUT!

THE secret of Lazarus' under-world life is out at last. We have often wondered why this privileged man didn't write a book. Didn't he go to *hades* and wander all about its unseen labyrinths four mortal days? Didn't he come back from that mysterious "bourne" from which the great English poet tells us no traveller ever did come back? Must he not then, have known all about the famed "spirit land" so much sung of in these immortal-soul-days? Had not he a chance to solve the vexed question, "Do the dead know anything?" A very few words from his lips would have settled the thing. But alas, his lips were sealed. Lazarus is silent respecting the realm of the dead. That he never did lift the veil that hides the invisible from mortal eyes, is by so orthodox a paper as "The Advance," deemed "rather curious." But how could a man who "knew not anything" while he was in this invisible; a man in whom "device, memory, wisdom and knowledge," was extinct, a man who had "no remembrance" while in *hades*, how could such a man walk right out of the gates of this "invisible," and tell the world his four days experience of under-ground life? Ah! Lazarus' silence speaks. There is a hitch here, and these good die-and-go-to-heaven folks see it. So Swedenborgianism and Spiritualism, hasten to the rescue of its cherished darling, viz., the immortality of the soul.

Dr. W. H. Holcombe, a physician of Philadelphia, of the "New Jerusalem" school, has at last made this dark subject as clear as mud! It is no longer true as England's Poet Laureate "Tennyson sings,"

"Behold a man raised up by Christ!
The rest remaineth unrevealed;
He told it not; or something sealed,
The lips of that Evangelist;"

for our author in a novel and entertaining "fiction," has made Lazarus tell the "unrevealed" story. So it's all out. "In Both Worlds" is the title of the book, and in this child of "fiction" will be found that part of John's gospel which wasn't written. Of course the medical man knows, and the Evangelist must pass for an old fogy who omitted to tell the whole truth, or who, more likely, didn't know enough to tell it! The whole tribe of immortal-soul-ists, who fail to establish their doctrine from the Bible will take courage. Holcombe to the rescue! Fiction to demonstrate fiction: isn't the thought a happy one? "Thou reasonest well," said the Pagan Cato, of the Pagan Plato, who had written of the soul's immortality at death. So will say the admirers of "In Both Worlds." But what is the chaff to the wheat, brethren? O ye children of folly, Lazarus is yet silent, and the tomb keeps its master secret.

ROLYAT.

Note by the Editor.

The following are the remarks of "The Advance," in noticing the work referred to by "ROLYAT."

"This is a fiction, somewhat novel and quite entertaining. It professes to be a life of Lazarus of Bethany, written by himself (mysteriously recovered, as related in the preface), in which he gives an account not only of his earthly experiences, but also of what occurred during his three day's abode in the spirit world. As the author is a Swedenborgian, of course Lazarus talks Swedenborgianism as to Bible doctrines and the nature of death, resurrection and the coming life. It is rather curious by the way, that Lazarus should never have anticipated the part of Swedenborg as a revelator, and have lifted the veil which hides the invisible, as also Tennyson sings:

Behold a man raised up by Christ!" etc.

A NOTICE.

SEVERAL years ago, we published eight pages of "Scripture Searches" on 1, "The Coming of our Lord and Saviour Jesus Christ" and the evidences of its nearness; 2. "Saint's Inheritance;" 3. "State of the dead;" 4. "Kingdom of God; Where located? What is it?" 5. "When will the Righteous be rewarded?" 6. "What shall the end be of them who obey not the gospel?" 7. "Great Truths." These are folded in one tract. They contain copious scripture references bearing on these important subjects. We have just published another edition considerably revised. Also an eight page tract—"Signs of the Times," being the substance of a sermon preached at the opening of the N. P. Synod of Ill., Aug. 28, 1861, by the Retiring Moderator. It is a lucid expose of the unbelief of the Church and the world, on the subject of our Lord's return, and clearly designates this time as the end of the age. Originating with Presbyterians it will naturally claim their attention, yet it will be profitable in all places.

Also a two page tract—"Bearing the Cross," by Geo. Storrs, urging the necessity of being crucified unto the world; that we are to suffer for Christ without impatience, and cultivate submission to the divine will in time of trial however fierce or long continued: good for all Christians to read.

To these we have just added a two page tract, "You want an endless life," made up largely of Scripture quotations bearing upon the evils of this day, which are so manifest in "wearing of gold and putting on of apparel," in indulging the lusts of the flesh, in unbelief of Jesus' coming, in professors of Christianity hating one another, etc.

Also a two page tract—"The Kingdom and Reign of Christ;" being the confession of many Baptists in 1660, which shows the faith of that people to have been what ours is today in the main on that subject; also, a quotation from that devoted man, Richard Baxter, showing that "Loving Christ's Appearing" is inseparably connected with true christian experience. This leaflet should be circulated among Baptists especially that they may see how far they have wandered from the old paths.

Such little tracts judiciously scattered upon steamboats, in the cars, and market places, may awaken an inquiry in many, and prompt a closer walk with God.

Let those who will take pleasure in scattering them among their neighbors and in their travels, send, and send again, stating how many of each, and we will gladly supply.

If there be any who had rather pay for them the price is 2,000 pages for $1, but one reason of making them so free is, that no means may be drawn from any other good work.

E. Wolcott.

Box 59, Keyport, N. J., 1870.

Remarks by the Editor.

We trust that all persons who wish for such works as Br. Wolcott has issued, will accept of his generous offer, and send to him for all they can make use of, immediately.

Our Children.

We copy the following article from "The Advance." Its general character is excellent and should be well considered by parents and all others. We do not indorse every expression in it, especially that which says, God "has promised unconditionally, present salvation to the children of faithful parents." David did not find it so in Absalom's case; and many others have had a bitter experience in this respect. It may be said, David was not a "faithful parent." We ask where the parent is to be found that has not at some time failed in duty? If the salvation of children depends on *perfect* faithfulness in parents, we fear none will be saved; yet much, very much depends on a faithful discharge of duty by parents, to those little ones whom God has committed to our care and training. Let the following remarks therefore be read and laid to heart.

How to Save Our Children.

It would be very irksome to say the same things over and over again, if we did not remember that we speak to a different audience; that of those who heard us last year, or the year before, many have gone or changed, and that new faces and new hearts are constantly rising up. And it is a good sign when any inquire how best to save the children, and when parents begin to be conscious of the perils and snares that beset their young feet. We are reminded of a conversation that took place many years ago.

Two mothers were talking, and one was expressing her anxiety for her boys, with apparent consciousness of their dangers, and an earnest wish to keep them from evil. And the other said, "Do you feel so? Why I havn't the least anxiety about mine, not the least." The friend who heard this, remarked long afterward that the children of the careful mother grew up sober and well-principled, while those whose mother was so careless went straight to destruction. And she added "I don't know but it is this very anxiety that saves them. The mother watches as well as prays." It is a good sign when men care. A father says, "What can I do for my boys?" and perhaps he begins to ask the question rather late.

The one point in the care of children, the bringing of them into the kingdom of Christ, is to begin early and keep them in the right way. Train them in the church, in the family, and take it for granted they will go on in the same way. It won't do to fancy they may go wrong, for the sake of turning around and going right. No! The covenant is with Christian parents and their children. And the simple word of God to us is, "only believe" "according to your faith." Those who believe their children can and will be converted early, and who are truly faithful to them, are not disappointed. When there is a failure it is not on the part of God. "He abideth faithful, and he cannot deny himself." He has promised unconditionally, present salvation to the children of faithful parents.

Then also, children will bear watching, not spying out, but good, honest care. Fathers are too easy, too careless. They need to have and keep the confidence of their children, so that they shall never lose the habit of "telling father" everything. Mischief begins very early. We little know what vile and subtile poisons are at work in our schools, in families, among children whose parents would be shocked did they know their vileness. It has been said and we think truly, that if a boy is not ruined before he is sixteen, he has a fair chance to escape. And yet many parents only begin to be anxious for a boy at that age. Too late! too late!

No. How shall we save our boys.

By faith in God. By good wholesome discipline, which shall teach them the habit of submission to rightful authority. By gaining and keeping their confidence. By affectionate watchfulness and care, and faithful warning where it is needed. We cannot expect too much. A man who had several sons once said, "Oh, where there are so many, you cannot expect all to turn out well.' And so he looked upon it as a matter of chance, as if he were calculating chances! and, as it were devoted some of them to destruction. And it happened just as he had expected. Some of them did go wrong.

These things are not matters of chance. God keeps his promises, and if we are faithful there can be no manner of doubt, all will be well. We have watched the course of families, and seen many things which were called "mysterious." How could A. go wrong with such a fond mother? Because his father was not a Christian man. How is it that B. went to ruin? His father was too much absorbed in his profession. He had no *time* for his boys. And why is C. so "hard," as they call it? His parents were too indulgent; he never learned obedience, his will was not subdued, and he learned to consult his own ease and pleasure. No self-denial and cross-bearing for him. That would be asking too much and so he follows his own way. And there was D., such a nice boy. We surely thought he would come out all right. Alas! his father—or, alas! mayhap his mother—was violent tempered and inconsistent. He prayed very well, but his practice did not agree thereto; no wonder his children doubted his sincerity.

And so the world goes. Yet God ever abideth faithful, and the truth remains. The covenant is with us and with our children—all our children. And the promise of God cannot fail. The consecration of ourselves, and then of all we have; first of all, our children, "That both thou and thy seed may live."

Faith.

A Visit to Campmeeting.

Some of My Experience Last September.

Myself with Mrs. H.. and baby Verbena, set out early, for we had two miles to walk before reaching the Railway Station. There we took the cars for Springfield, Mass., at which place we soon arrived. We inquired for a conveyance to the camp-ground. My mind at the same time was very active, watching every one I saw. It was something new for me, a Baptist, to be going to camp-meeting. We waited some time before our Van was filled; finally we started for the Hill, with a mixed company of brethren, sisters, dogs, and others, with clouds of dust on all sides. Presently one gentleman began to pipe away on his concertina. This was the signal for others to join in unharmonious strains, poodle howling most piteously at every fresh outburst. It was on the whole most amusing, though I would have liked a little different harmony, accustomed as I have been to good music from childhood. This was my first ride with an Advent company. On either side there were beautiful villas with tastefully arranged grounds, and such pretty flowers—I love flowers—the sight of which well repaid me for any other little annoyance I may have experienced. Then we got on to open plain ground, and the north wind blew cold enough for an overcoat; so we near the camp ground. Now we look this way, now that, to discover some familiar face; but no, all are strangers to us; still we expected soon to meet one dear family, so we alight, pass down the Avenue of pine trees, and see in large letters, "Our Lord Cometh!" I cannot describe my feelings as I caught the sentiment. I knew it had reference to the dear Saviour's return; our Prophet, Priest, and King, so dear to every child of God, no matter to what denomination they may belong. How could we pray any other prayer than "Thy Kingdom come." Surely then when it does come, it will have a King. Be it your and my happiness to be present at the coronation, and if needs be, to help sing a Kingly anthem.

So round the circle we wend our way, making inquiries for friends. Soon we see an old acquaintance; now we feel more at ease. So we ask to be shown the "Life Tent." Soon we behold a large commodious tabernacle, filled with eager listeners, engaged in either worship or telling their experience. So we wait awhile: take another walk round the circle, till we find ourselves once more at the tent door; and feel to breathe more freely. We see Br. Storrs, but he does not know our faces. We intended to have purchased some tracts, but could not, without a good deal of crowding, reach the stand.

We were made sad to hear disputes arising from brethren belonging to our dear Lord. Had it not been for this little unpleasantness, we should have been amply repaid for our visit. Your brother waiting, watching, and hoping for the King in his glory to banish all sorrow, and scatter all gloom.

Eben. Hester.

Suffield, *Conn.*, Jan. 13, 1870.

Note by the Editor.

Our Lord was sometimes grieved at the want of perfect agreement and harmony among the twelve. Too apt they are to be "disputing among themselves who shall be greatest?" It is a grievous evil, but we trust the time will soon come when we shall all "see eye to eye," and perfect harmony will come.

Br. Hester will please accept our thanks for the beautiful lot of note paper—the work of his own hands—which he sent us a few days since. May his and our garments be found as white and pure in the day of the Lord.

Wm. Forester, Dundee, N. Y., writes: I am firm in the faith in union with you in the main. I am poor in this world, but, praise the Lord, I am rich in faith and expect to be till the Master says, It is enough, enter into my kingdom, where everything that hath breath will praise the Lord. Glory be to God forever. I humbly ask the prayers of the people of God.

Letters and Extracts.

From Dr. John Billings.

Br. Storrs: I happened by accident to get hold of the Herald of Jan. 5, 1870, and by it learned that Wm. W. Doughty was inquiring for my post office. I will just say, it is New Rutland, Ill., La Salle Co. I have taken the paper ever since it came into existence till within about one year; since that time I have not had it only as I have been favored with it for the most part of the time through the kindness of a neighbor. I have always paid what I could for its support. But when I could not pay for it, I would not take it; for I thought there were others that had not had the advantages of learning the doctrines it taught as I had, and that if it was to be sent free to anybody, it had better be sent to those just inquiring after light; so I have not had it for a year past. Not because I do not prize the paper highly, but for the reasons above mentioned.

About one year ago last September, I lost my health in consequence of an injury from a fall; so I have been sick ever since. Not having been able to labor, my expenses have been so much that I am deprived of the means to help myself; and to-day have not a dollar on earth to pay for the paper. I prize it highly, and would be glad to have it if I could. If the Lord opens the way I shall send for it the first opportunity.

I don't want you or the brethren to think I have lost my interest in the precious truths it advocates. No; they are all that sustain me in my weary days and nights of sorrow and pain that I have had to pass through this year past. It seems hard for me to be thus housed up and deprived of even the paper in consequence of lack of means; but it is so. Our crops are cut off this year. It is hard times in the West. Money is scarce. If I could work, I could get enough; but I can't and my days are few; so I say, "Pity me O my friends for the hand of God is heavy upon me." My health is in some respects a little better, so I can preach a little. I preach in Rutland, one fourth of the time. Yours in hope.

New Rutland, *Ill.*, Jan. 16, 1870.

Note by the Editor.

We have had $2 on hand some time past to pay for Br. Billings' paper, but did not know his address, not having heard a word from him for a year past; and the letter just received is the first intimation we have had of his whereabouts and his afflictions. We immediately forwarded him the paper from the first of this month, and credited him the two dollars sent for it from a brother in Lynn, Mass.

May our Br. Billings have that grace and support which his circumstances call for; and underneath him may he find the everlasting arms; and may he find the truth of the Apostle's statement that, "all things work together for good to them who love God." Surely he will if he yields himself wholly up to Him who hath redeemed us by His blood, and now ever liveth to intercede for all those who come unto God by Him. He was "a man of sorrow and acquainted with grief," and He can be "touched with a feeling of our infirmities." O, to have such a blessed sympathizer in all our trials here! Soon these trials will end in immortality, and eternal life.

From E. S. Sheridan.

Br. Geo. Storrs: A few days ago I received from an unknown friend, two numbers of your very interesting paper, and also one of your tracts in which is the sermon on the subject, "God is love;" which I read with great interest; particularly so, as I am unable to get out to hear any sermons, being one of the afflicted ones, and not able to get out on account of sickness.

The reason that I could not tell from whence the package came, was this; the post office stamp on the wrapper was not plain; so I could not tell what place, or who it was from. Consequently I have come to the conclusion to ask the privilege of returning thanks to the unknown friend through your columns.

And as I am a stranger to to the editor, (and as far as I know) to the readers of his very interesting paper, I will say by way of introduction, that although I am an old man and gray with years, yet it is but a few months since I came to the light, and felt that "God is love," and that he has manifested that love to fallen man in giving his only Son to die for sinners, and redeem them from eternal death, which is the penalty for sin. I can say with the man who had his eye-sight restored by our Saviour, that I cannot tell how I was made to see, "But whereas I was blind, now I see," and I feel to rejoice in the light.

I am not an old soldier, but a babe in Christ. I desire "the sincere milk of the word." Paul says to the Corinthians, "I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able," etc.—1 Cor. iii. 2, 3. It appears at the time referred to, there were envyings and strife, and divisions, on account of questions among the brethren. Christ also tells the apostles "I have yet many things to say unto you, but ye cannot bear them now." It does not appear so strange when we consider the above texts, that the brethren do not see alike on all points; but it does seem lamentable that a little difference of opinion should cause divisions in the body of Christ.

I must acknowledge that some of the sentiments contained in the Herald were averse to my preconceived opinions and that I felt at first to oppose them.

But I learned a lesson of humility from reading an article in your paper, from a worthy contributor, with this heading, "For I came down from heaven not to do mine own will, but the will of him that sent me."

I thought that I could discover one great cause of so many differences of opinion entertained by believers and teachers of the gospel of the kingdom. It is because mankind are too apt to allow themselves to be governed only by their own will, thereby causing envying, strife, etc. I have come to the conclusion to try to overcome my own will, and leave it all with the Father, and say submissively, "Thy will be done."

I believe in the unconscious state of the dead, a literal resurrection and the soon coming of the Saviour, to redeem the earth from the curse, and that the meek shall inherit the earth according to the promise. But I understand the Bible to teach that the wicked are to be raised as well as the righteous.

I would like to have your explanation of a few passages, that I will note below.

"For the hour is coming, in the which all that are in their graves shall hear his voice and come forth."—John v. 28, 29. "There shall be a resurrection of the dead, both of the just and unjust."—Acts xxiv. 15. "For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. xv. 22.

"This is the first resurrection, blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."—Rev. xx. 5, 6; xxi. 3. Here it represents the dead as standing before God, and receiving their sentence of a second death. Why receive this sentence, if the wicked dead have already received their punishment in the first death?

A seeker after truth; pray for me, that I fall not out by the way. Yours with love to all the brethren and sisters in Christ.

Three Rivers, *Mich.*, Jan. 15, 1870.

Note by the Editor.

Our aged friend will find his questions answered in our pamphlet "Life from the Dead," and some other works which we send him. They have been so often replied to in the Herald of Life, that it seems unnecessary to repeat them at present. We trust he will find a satisfactory solution of all his inquiries in the works sent.

From Susan Stokes.

Br. Storrs: I send one dollar for a few copies of the "Constitution of Man." I want to hand them round in this dark and benighted village, to let them see that there is No Life out of Christ. He is the Life-giver. It is with a thankful heart to God that I let you know how good God has been to us. I feel to bless His holy name for the truth that shines from his holy word in these last days. I thank Him for the blessed truth of No Life out of Christ.

We have been Advent believers for eight years, but never saw the truth that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." But, glory to His blessed name, all who get future life must have it through Him.

Last spring we prayed that the Lord would send some of his servants this way so that we could hear the truth of his blessed word. We are the only family that believe that man is mortal in this village. Thank the Lord he is a prayer-hearing and a prayer-answering God; for while our poor feeble prayers were going up to him, He sent us answers of peace, and Br. Bragg came this way, so that we could hear that blessed truth of, No Life out of Christ. We did not see those truths all at first, when Br. Bragg preached them; but prayed the good Lord to lead us into his truth; for which I praise his most holy name. When we saw those glorious truths, we never saw the Bible look so blessed and so good before. We feel thankful that the good Lord sent Br. Bragg this way. He advised us to take the Herald of Life, and we love it for the blessed truths it contains. We do not know what we should do without it. We think it next to the Bible for we have to bear the hard saying of proud professors in these last days. There are two churches in this place, one the Calvinist and the other Freewill Baptist. They preach eternal torment and going to heaven at death. Do you think it is profitable for us to attend these churches?

A Calvinist sister told me a little while ago that she had not had a doubt nor a fear for three years but what she should be saved. She said that if she believed on Christ, it was all that was needed, and we had no need to search out to see whether man was immortal or not, for that never troubled her. I left her and felt grieved to think that she professed to love the Lord Jesus Christ, and does not love his appearing. But I pray that the Lord will lead her mind into the truth as it is in Jesus.

May the good Lord bless you, and spare your life and all that are connected with the Herald of Life office, so as we can hear the blessed truth every week. I mean by the grace of God and faith in his word so to live, that I can have eternal life when the Life-giver comes. We ask the prayers of the faithful children of God, that we may have faith, and endure unto the end. From your sister in the gospel hope of immortality when the Life-giver comes.

Little River, *Me.*, Jan. 17, 1870.

From James L. Boyd.

Beloved Editor: I was reading this evening the Herald for this week (Jan. 19), and on the 3d page, saw the familiar name of *Thomas K. Allen*, formerly of Philadelphia. Br. Thomas's name and expression on all occasions, recalls to me the old times of '43, and '44, when we were brother pilgrims together in literally going "forth to meet the bridegroom." And it now affords me great pleasure to learn that Br. A.'s testimony—given in the Herald of Life more than a year ago—of his adhesion to Christ being the one only "Source" of life (future) to none but believers in him, has not wavered, but that like David the Psalmist, he "went into the sanctuary," and there saw their end—destruction, with *no* "let up," to die over again. Paul says, "It is appointed unto men *once* (not *twice*) to die." It is good, Br. Storrs, to read the testimonies of God's waiting ones, and we thus realize how much this truth refines them, and clarifies their vision, and gives both edge and force to the "words of truth" while at the same time charity and good will aboundeth to their friends and brethren who are more slowly learning "the way of life more perfectly."

I was also much interested in perusing the initial "Letter" from the pen of Br. Rondthaler, at whose home, then in Emaus, I had once, twenty years ago, the pleasure of enjoying his hospitality, at which time his attention had been arrested and exercised on the destruction of the wicked, as we then viewed it, and the unconscious state of the dead. It is both good and instructive, I repeat, to see the testimonies of these elder brethren. Welcome. In Christ's love.

Philadelphia, Jan. 20, 1870.

From Liberty Wetherbee.

Br. Storrs, and the readers of *our* paper: As I was just reading a letter from that dear sister, Deborah C. Corwin, in Washington, D. C., my heart was made glad, and I asked myself, How came the truth of "No Life out of Christ" in that city, unless Brother Grant preached it there last year? I should love to drop into one of their little prayer meetings.

To-day I went to the Advent Ministerial Conference, which has been in session in this city. This morning a Br. preached a real Life discourse; but he did not know it. His text was, "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." He got the righteous all up at the last day, and went to 1 Cor. xv. for the "order," but left the poor wicked all behind; just what the word of God does.

In the afternoon I heard another Br. preach from Isai. xxviii. 15. He tried hard to prove the wicked had made an agreement with hell, the grave and death, literal, but that God was agoing to break up that bargain and bring all the wicked out of the state of death. But how, he failed to tell the people. O, when will men learn to preach the truth?

The debate that was to come off this month in this city, on the Life views, I fear has failed, our opposers thinking themselves not able to pay their part of the expenses. We took that objection out of the way by offering to pay the bills; but then they "Don't know about it;" and so they have backed out of it, just as we expected. Dr. Watson was chosen to preside as one of the committee. He is a firm believer in the truth—a straight forward brother in Christ.

Bangor, *Me*,, Jan. 16, 1870.

Samuel White, Iowa, writes: I am an unworthy Life believer. Still I love the truth and its Author. I have been trying to follow its Lord 26 years; half that time with the gracious light your labors gave me; for which I am thankful. If I could get my thoughts and feelings on paper, how I would like to say a word of cheer to you and the family scattered abroad; but, thank our Father, I can speak of you to Him. My advice is, Go forward, all of you. A Spiritualist has been preaching and teaching here from house to house for over a year, defying the "armies" of orthodoxy: they shot at him running, but would not come to close action: so he proclaims himself, "master of the situation." One person told him, if he would challenge me, he would have a chance to get his views before the people, and might get a panacea that would cure his boasting. So he came to see me, and we agreed upon the following as a ground of debate—"Resolved, that the Bible sustains modern Spiritualism and its phenomena." I deny. He would not affirm Spiritualism a better Rule of Faith than the Bible, which he had offered to others. He virtually discards the Bible: that was what moved me. I will say, in all kindness, at all times, what I can in vindication of it; the Truth, the Life, and Chart. I have met three preachers in debate on the Life views; and one Campbellite preacher on immersion as essential. Eight years ago, I took Bible ground, that the "*one* baptism" is Spirit baptism. Glad was I when you came out on it; it is truth. O that men would learn what belongs to this age. I am 52 years old; always poor and worked hard; had much sickness.

Benjamin Mellor, Rockdale Mills, Pa., writes, I enter on my 71st year; and as an expression of my gratitude to my Almighty preserver, for health and the continued use of all my faculties of body and mind, and above all for His inestimable love in the gift of his Son, my Redeemer and Life-giver, whom I hope soon to see and be changed into the same image, I send ten dollars, the balance of my pledge for Vol. vii. of the Herald of Life.

S. D. Morse, Manchester, N. H., writes: I wish to request the preaching brethren, through the Herald of Life, to inquire of the Lord to know if it is not their duty to come here to preach the word to us. We are starving for the bread of life, and some are growing weak. We have not had any preaching for a long time. The Advent church here has refused to let any one preach in their Hall that will preach No life out of Christ. Now if any of God's ministers feel it a duty to come here, they can send me word, and I will see that they have a place to preach in. We shall be glad to see any of God's humble servants. Your brother, hoping for eternal life through Christ.

Edwin Lyman, Northfield, Mass,, writes: I cannot get along without the Herald of Life. I love its blessed truths. We have been covered up long enough with the rubbish of Romanism. I am glad the Lord has raised up some in these last days who have moral courage enough to stand up for the truth as it is revealed in the word of God. May He bless you with health and strength to send out the truth to a dying world, and be an instrument in his hand in bringing many to a saving knowledge of the truth. Your brother in Christ.

John Snyder, Avalanche, Wis., writes: Amid shifting scenes and dying friends and neighbors, we still keep on our way, contending for the faith delivered to the saints, and future life only through Jesus Christ our Lord, by being redeemed from death and ransomed from the grave, or a glorious change so as not to see death, at his appearing and kingdom. My prayer is, that our God and Father may bless his word and sanctify the people by his truth.

"Good Health."—The January number of this magazine is received. It is published by Alexander Moore, 21 Franklin street, Boston, at $2 a year. It is a monthly, devoted to articles on the various questions of Hygienic, Sanitary and Medical knowledge, by the most eminent men of the day, containing instruction, which, if acted on by every family that receives it, would tend to promote health and longevity.

s.

Appointments.

North Hermon, Me., Sunday, Jan. 30.
Holden, at chapel, Feb. 6.

Geo. W. Brown.

Clark's Hall, Richmond, R. I., evening, Jan. 27.
Westerly, R. I., evening, Jan. 28.
New Haven, Conn., Sunday, Jan. 30.
New York, Cooper Institute, room 24, Sunday, Feb. 24.

S. W. Bishop.

Bradley, Me., Jan. 30.

E. V. B. Edgerly.

Morris, Evening, Jan. 27.
New Preston, Evening, Jan. 28.
New York, Cooper Institute, Sunday, Jan. 30.

W. S. Campbell.

New Britain, Conn., Sunday, Jan. 30.
Hartford, Conn., Talcott and Pasto Hall, Sunday, Feb. 6.
Springfield, Mass., Sunday, Feb. 13.

Wm. Stuart.

Peace Dale, R. I., Sunday, Jan. 30.
Salem, Mass., Sunday, Feb. 6.
Hartford, Conn., Feb. 13.
West Meriden, Conn., Feb. 20.
Evenings of Feb. 14th—18th, inclusive, at New Britain, Conn., Forestville, Conn., and New Boston, Mass. Particulars hereafter.

Rufus Wendell.

Business Department.

CASH RECEIPTS.

One dollar each from—Wm. F. Luckey, D. Cassidy, N. G. Hatch, M. R. Burnham, G. W. Evans, Leonard Wright, Mrs. G. N. Colby, C. S. Prescott, H. Finn.

Two dollars each from—Edwin Lyman, Geo. Woolston, Cyrus Chase, Dr. John Billings (by Jesse H. Mayo), James Allen, E. Wilde, Jr., L. C. Davis, Isaac Simmons, John W. Welsh, Richard Wolcott, James H. Jacobs, Mrs. Lucy A. Janes, Kate Clapp.

Various sums—Thos. Campbell and John Craig, $1 65 each; Wm. Forrester, 50 cts.; Jos. Swartz, $5; John Snyder, $5; Nathan A. Daniels, $3 20; John Y. Culyer, $5; Mrs. E. B. Kittinger, $3; J. S. Boyd, $5 on pledge; James Carless, $6, Canada money; James Harling, $4; S. F. Rogers, $4, (pays to end of this volume); Stewart Carlisle, $10 on pledge, $2 on subscription and $3 for tracts.

RECEIPTS TO TRACT FUND.

E. Wolcott, Keyport, N. Y., $20.

PARCELS SENT SINCE LAST ISSUE.

John W. Stokes, R. H. Waldo (books and pamphlets), D. Hanks, G. E. Putney, R. G. Sherman, Jas. Allen (Theology of Bible and pamphlets), Nathan A. Daniels (book), Benj. Mellor, John Y. Culyer, Samuel White, Prof. J. F. Huber (2 books and 2 pamphlets), Jas. Harling (book), James Carless (2 parcels), C. A. Hastings, H. Finn, E. M. Curtis (book and tracts) E. W. Gwinnell, Stewart Carlisle (book and tracts), Jas. W. Smith.

TO CORRESPONDENTS.

Mrs. N. B. Smith.—Your paper has not been discontinued. We send again the missing ones.

Maria M. Weaver.—Your article about "Sewing Machines" amounts to an advertisement; and if we publish it, it will form a precedent that others will claim for other things. If any of the "Sisters" wish for a cheap and valuable Sewing Machine (as she thinks), they can get important information by corresponding with Sister Weaver, whose address is, *Westfield, Mass.*

THE RESTITUTION.

Beyond these clouded skies, I see
A broad expanse of blue;
Where not a shadow ever flits,
The heavens created new.

The sun and moon with seven-fold light,
Illume those glowing skies:
O not on them can frail man gaze,
Without immortal eyes.

Beyond the thorny paths of earth,
A better land is seen,
Where flowers are fadeless, waters pure,
And fields are ever green.

No graves, no tears, no sickness there,
No sorrow, and no pain;
Earth has its Paradise restored,
And joy and gladness reign.

What glorious scenes by faith we see!
What music fills the air;
Lo! angel bands with flaming wings,
Beckon the weary there.

Prophets and patriarchs, saint and seer,
Have left their dusty bed,
And are alive forevermore
With Christ, their living head.

Ye weary ones, press on, press on;
The night is almost past,
Soon we shall reach our long-sought home
And be at rest at last.

Be not dismayed when foes assail,
Shrink not tho' friends forsake;
Our life is hid with Christ in God,
And that no foe can take.

MARIA MATHEWS WEAVER.

WESTFIELD, *Mass.*, Jan., 1870.

THE QUALIFICATIONS OF THE SEED.

BY JOEL A. SIMONDS.

WHAT are the qualifications of the seed of Abraham for the work assigned them in the gospel?

Christ and those that are Christ's, are the seed of Abraham. They will jointly inherit the position, and do the work of the seed. They will reign over all the nations of the earth, and thus, bless them. They will begin this reign when the Lord comes, and raises the righteous dead. Of this reign over the nations there will be no end. My object now, is to show the qualifications of the seed of Abraham, for this great work.

1. *Of Christ's moral character.*

He loved his Father so, that he always did those things that pleased him.—John viii. 29. He loved the work his Father gave him to do, so that he said, My meat is to do the will of him that sent me, and to finish his work. —John iv. 34. He loved the world more than he loved his life; for he gave his life for the life of the world.—John vi. 34. He was faithful in all his appointed work.—Heb. iii. 2. He did no sin, neither was guile found in his mouth.—1 Pet. ii. 22. His business was to bless. He went about doing good, and healing all that were oppressed of the devil; for God was with him.—Acts x. 38. He patiently endured the contradiction of sinners, and was tempted in all points like as we are, yet without sin. He can therefore be touched with the feeling of our infirmity, and succor them that are tempted. He was true to his purpose, although it cost him his life. He blessed, though he was rejected and cursed. Thus he was qualified morally to be a complete Ruler of the world.

His *love* for the world, his experience in the flesh, and his faithful obedience to God under all its trials, give him all the sympathies in behalf of the true interests of the world, which his position in the kingdom seem to demand. But this fitness of moral character alone, could not qualify him for the work before him as the Seed of Abraham. He was subject to death, He died. The whole object of his mission seemed to be defeated. His physical nature was not adapted to his future work. It must be changed.

2. *Of his physical character.*

Christ was made the heavenly when he was raised from the dead. He was declared to be the Son of God with power, by the resurrection from the dead.—Rom. i. 4. Of himself he said, I am he that liveth and was dead, and behold I am alive forevermore.—Rev. i. 18. He now hath life in himself.—John v. 26. He was raised up, no more to return to corruption.—Acts xiii. 35. He now ever liveth. He lives by the power of an endless life.—Heb. vii. 16. He is now qualified physically, to do all the work assigned to him in the gospel, and to do it for ever.

3. *He was appointed to this work of the Father.*

He was to possess the gate of his enemies, and sit upon the throne of his father David. The government was to be upon his shoulder. He was appointed unto this kingdom by his Father. All judgment was committed unto him, and authority to execute judgment and justice in the earth. All power in heaven and earth was given unto him, for the purposes set forth in the gospel of the kingdom. Thus Christ will be thoroughly qualified, morally, physically, and by the appointment of the Father to enter upon his work.

THOSE THAT ARE CHRIST'S.

1. *Their moral character.*

They were enemies in their minds by wicked works, but now they are reconciled to God.—Col. i. 21. They were children of wrath even as others.—Eph. ii. 3. But they are now the children of God, by faith in Jesus Christ.—Gal. iii. 26. They were aliens from the commonwealth of Israel.—Eph. ii. 12. But they are now no longer strangers and foreigners, but citizens with the household of faith.

They have believed the gospel. They have repented of their sins. They have confessed their sins to Him who is just and faithful to forgive them their sins, and to cleanse them from all unrighteousness. They have become members of Christ's body, by being baptised into his name. They love Christ, and the cause that he represents, more than they love father or mother, wife or children, houses or lands, or their own lives. They have denied themselves of ungodliness and worldly lusts, and have lived soberly and righteously and godly in this present world, looking for that blessed hope. They have made God's purpose their purpose, and God's plan their plan. They have loved the things that God loves, and they hate the things that God hates. They have lived for God, and have made their plans subservient to such a life. They have been faithful in a little, and have been blessings wherever they have lived. They have borne the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. They have endured trials and temptations, and have overcome that wicked one. They have all purified themselves, even as Christ is pure. In short, they have received the gospel of the kingdom in good and honest hearts, and have understood it, and have obeyed it, and brought forth fruit with patience; some thirty, some sixty, and some an hundred fold.

Such is the character of those who are Christ's. They will be complete in him, who is the head of all principality and power.—Col. ii. 9. Thus will they be qualified morally to do the work of the seed. But most of them have fallen asleep in Christ. They have died without being able to accomplish the work of the seed of Abraham.

2. *Their physical character.*

They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection.—Luke xx. 35, 36.

And this is the will of him that sent me, that every one that believeth on him may have everlasting life, and I will raise him up at the last day.—John vi. 40. Their vile bodies will be raised from the grave, and be fashioned like unto Christ's glorious body.—Phil. iii. 21. In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living righteous) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.—1 Cor. xv. 52, 53.

They are sown in corruption, they will be raised in incorruption. They are sown in dishonor, they will be raised in glory; they are sown in weakness, they will be raised in power; they are sown a natural body, they will be raised a spiritual body. The first man was of the earth, earthy; the second man is the Lord from heaven. As was the earthy such also will be the earthy, and, as is the heavenly, such also will the heavenly be. And as we (christians) have borne the image of the earthy, we shall also bear the image of the heavenly.

From these testimonies we learn that those that are Christ's, will be qualified to be joined with Christ in his work of blessing; they will be raised from the dead, and made the heavenly, and be equal to the angels, so that they can die no more. Their vile bodies will be fashioned like unto Christ's glorious body. They will be powerful, incorruptible, immortal, and spiritual beings; capable of doing anything that may be required of the Seed of Abraham. They will be completely fitted physically to be the members of the body of Christ in his kingdom.

3. *Their appointment.*

As the Father appointed unto the Son a kingdom, so Christ will appoint unto them a kingdom. He assured them that it was his Father's good pleasure to give them the kingdom. The saints of the Most High shall take the kingdom, and possess it for ever and ever. Judgment will be given to the saints of the Most High, and the time will come that they shall possess the kingdom. The judgment shall sit, and the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.—Dan. vii. 18, 22, 27. The nobleman who went into a far country to receive for himself a kingdom and to return, when he was returned having received the kingdom, called his servants to whom he had given the money; and to one he said, have authority over ten cities; and to another, have authority over five cities, etc.—Luke xix. 12–. Christ said, To him that overcometh will I grant to sit with me in my throne; and to him I will give power over the nations.—Rev. iii. 21–ii. 26. Those who have been redeemed to God, by the blood of Christ out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, and they shall reign on the earth.—Rev. v. 9, 10,

These scriptures show that all the saints will be appointed to reign jointly with Christ in his kingdom. Thus, "those that are Christ's will be completely qualified to bless the world, in connection with Christ their living head; Christ as the head, and Christians as the members of his body, constitute the Seed of Abraham, who are to bless all the nations of the earth by ruling over them.

Christ has already been raised from the dead, to die no more. He is now the first-fruits of them that sleep in him. He is the head of the seed, or body; the first-born from the dead. As Christ was raised from the dead, so the body of the seed, or the members of his body, must be raised from the dead. When the dead in Christ shall be made alive at his coming, *then* the Seed of Abraham will be perfected. All that has been done up to this point, has been *only* preparatory. Beyond this point, the seed are in readiness to commence and prosecute the great work of blessing the nations, as set forth in the gospel preached to Abraham.

In the gospel of the kingdom, the end to be reached is, to bless all the nations of the earth to such an extent, that the kingdom will be put in complete order, so that there shall be no more curse in it.

The instrumentality by which to accomplish this end, is the Seed of Abraham.

In this article, we have endeavored to show the qualification of the seed for such a work.

Have we succeeded? Are the *means* adapted to the *end*? Are the qualifications of the Seed sufficient for *such a work*? Are they well enough disposed toward this object? Is their *heart* sufficiently in this work? Will their physical nature sustain them in so *great* an undertaking? Will they have the requisite *authority* and *power* to enforce obedience, and secure the final results? We answer: The qualifications are *ample*, they are *full*, they are complete.

GRAND RAPIDS, *Mich.*, Dec,, 1869.

GEOLOGY.

EDITOR OF HERALD: I clipped the following article from the "Family Christian Almanac" for 1870. I thought it might be interesting as well as profitable to some of your readers. It certainly shows the uncertainty of trusting to modern discoveries for knowledge concerning the creation. The teachings of geology especially, should be cautiously received, when we consider that it is the infidel's stronghold, and the science has been pursued and developed to a great extent, in the interest, and by a spirit of infidelity.

WM. N. GLENN.

STOCKTON, *Cal.*, Dec. 1869.

ERRORS OF GEOLOGISTS.—The researches of modern science among the rocky strata of the earth's surface have yielded many seeming facts which infidels have seized with avidity, as weapons against revealed religion. By an adroit admixture of facts with fictions and ingenious speculations, they bring science into apparent conflict with the Bible, and thus strive to overthrow its divine authority. The Bible account of creation, and the unity and origin of the human race—not tens of thousands of years ago—are favorite points of attack; and many even of the friends of the Bible have been somewhat hasty in accepting these scientific novelties, and trying to explain the Bible in harmony with them. The believer's true course is, to rest with unswerving trust on God's word, assured that his works do not contradict it, but that both when rightly understood confirm each other. But while we have no fear of the results of wisely directed scientific inquiry, it is well to expose the folly of those who misinterpret the works of God in their haste to make his word untrue.

The modern theory that the universe at first consisted of matter in a gaseous or nebular state uniformly and everywhere diffused, rests mainly on mere hypothesis, and has been refuted by Sir John Herschel and others. The leading geologists do not agree in their teachings as to the order and periods of events in the earth's construction, nor as to its present state. Their ideas seem as nebulous as the primeval chaos. Some fill our globe with melted matter in furious combustion, but do not agree as to the rate of increase of the heat as we penetrate the earth, nor as to the thickness of its crust. Others fill it with a fearfully compressed gas, which neither bursts the world into fragments, nor escapes at the first volcano, as by all known laws it ought to do.

Among the most important facts relied on by modern-world-builders is the *igneus origin of granite*, which has been generally believed to be the oldest formation of rocks, as it is lowest, and to have crystalized in its present form from a melted state. But it is now discovered that granite is not always the oldest rock; that it sometimes contains graphite, magnetic iron, and even fossils, which could not be if it had been in a state of fusion by intense heat. It is proved, moreover, in the opinion of many eminent geologists, that all true granite was elaborated with water under great pressure and at a temperature far below melting heat.

Dr. Robert Patterson who has done good service in showing the uncertainties of science, and from whom we have borrowed the facts above stated, has also gathered many interesting facts bearing on the alleged high antiquity of man and of the earth. He says, "It is quite remarkable that our very surface geology should furnish us with numerous recent illustrations of the enormous blunders into which geologists stumble, the moment they leave the realms of fancy and attach themselves to calculable facts. They seem to be like men who dream; or as if their imaginations have become so accustomed to ages and millenniums that they are incapable of sober calculations of years and days. When they venture on such calculations for the future, they are almost invariably disappointed. For instance, when in 1820 the Russian philosopher, Dr. Hamel, and his party were swept along the Grand Plateau of Mont Blanc by an avalanche of snow, carrying three of his guides into a crevasse, where they perished, he alluded to the possibility of the reappearance of their remains by the slow action of the glacier after an interval of some thousands of years. In August, 1861, they were discovered and recognized upon the surface of the glacier. From the correctness of this calculation of a future date, we may infer the accuracy of geological chronology of the unknown past."

"The supposed necessity that vegetable should precede animal life, which gave us such wonderful millions of ages of still life on our globe while the lichen was forming a soil on the granite, etc., is dismissed by Humboldt as a pure fiction."

"Peat bogs in which human remains have been found at the depth of twelve feet, whence an immense antiquity was inferred, have been found to grow a foot in five years. In thirty-six hours a green tree is converted into a fossil in California, and into lignite in a week; while before your eyes you behold the hardest porphyry converted into potter's clay, and the hardest granite so softened by the acidulated atmosphere, that you can crush it with your hand, or cut it with a knife as easily as unbaked bread. I have seen this metamorphic action affecting all the strata of the Napa Valley. Vegetation runs riot amid this excess of carbonic acid. This discovery at once accelerates the formation of the carboniferous plants many millenniums; besides showing the folly of Lyell's calculations of the slow erasion of lavas by streams in Auvergne.

"On the coast of England flints have been found, the stony covering of which has so completely the aspect of ancient rock as to warrant the conclusion that they were the growth of countless ages; but on removing the flinty matrix, you find a coin bearing the head of an Edward, a James, or even a George; or a bolt or an anchor bearing the mark of some existing firm. We have had men counting the successive thin layers of delta and sedimentary deposits as indications of so many floods; but we know now that these give no such traces, as a mass of fine clay deposited in quiet water, will stratify in a few hours, into dozens of layers."

"The most enormous blunders have been made by geologists in calculations of the time requisite for the excavation of river channels by the existing streams, and wonderful computations of the antiquity of human remains found in their banks have been based on these calculations. But the best modern geologists now prove that these river beds were not excavated by the existing rivers, and some of them not by rivers at all, but that they are earthquake chasms."

"Lyell, and a score of other savans, gravely cite the researches of Herner, who bored down 70 feet into the soil of Egypt for bits of brick and pottery, and calculated that the Nile had been depositing that seventy feet of mud over them during the last 30,000 years. The matter was solemnly reported to the British Association and the French institute, and not one of these learned men had common sense enough to put the question in its proper form, viz: How long will a brickbat require to sink seventy feet into a mud bank? The whole valley of the Nile is only a vast mud bank every year during the inundation; and the brickbats probably reached their bed in one season. At any rate, bricks of the reign of Mohammed Ali, have been found deeper than Herner's."

If our scientific world-makers are so credulous and make such egregious blunders in terrestrial things, how can we respect their theories as to heavenly things?

EXCITEMENT AND SHORT LIFE.

THE deadliest foe to man's longevity is an unnatural and unreasonable excitement. Every man is born with a certain stock of vitality which cannot be increased, but which may be husbanded or expended as rapidly as he deems best. Within certa'n limits he has a choice, to live fast or slow, to live abstemiously or intensely, to draw his little amount of life over a single space, or condense it into a narrow one; but when his stock is exhausted, he has no more. He who lives abstemiously, who avoids all stimulant, takes light exercise, never overtasks himself, feeds his mind and heart on no exciting material, has no debilitating pleasure, lets nothing ruffle his temper, keeps his "account with God and man squared up,' is sure barring accidents, to spin out his life to the longest limit which it is possible to attain; while he who lives intensely, who feeds on high-seasoned food, whether material or mental, fatigues his body or brain by hard labor, exposes himself to inflammatory disease, seeks continual excitement, gives loose reign to his passion, frets at every trouble, and enjoys little repose, is burning the candle at both ends and is sure to shorten his days.

CHILDREN'S DEPARTMENT.

THE LITTLE WANDERER.

"WHAT are you doing here you little vagabond? Begone quickly, and never let me catch you here again, unless you want to be sent to prison with your miserable father," said a tall well-dressed boy to a ragged, hungry-looking urchin, who, during a heavy shower, had taken refuge in his father's barn. "Hurry out, or I will help you," he continued; and, suiting action to word, he took hold of the trembling child, and rudely pushed him out of the door.

"Well Cousin Fred, if that's the way you practice what you preach, I think you had better write another essay on the 'Pleasure of Doing Good,'" said a handsome, roguish-looking girl about his own age, who, unobserved by him, had entered the barn and witnessed his rude behavior to the child. "I am thinking, Sir Frederick, that you'll not entertain many angels unawares, if that's the way you treat strangers. But since you refuse to act the part of the good Samaritan, I will leave you to your own reflections, and if possible, do something myself to comfort the child."

"Cousin Grace," replied Fred, "I would advise you to have nothing to do with that boy; he is utterly unworthy of your sympathy. I know all about his whole family. It was his father who was sent to prison last week for stealing."

"Well, must the poor child's teeth be set on edge because his father has eaten sour grapes?" replied his cousin. "I'm ashamed of you, Fred. I really thought you had more humanity, if not Christianity, about you than that."

So saying, she left the place and hastened after the poor child, who was sitting under a tree at a little distance weeping bitterly.

"What's the matter little boy—did he hurt you?" inquired Grace, as she approached the spot. "Come, tell me what troubles you, and perhaps I can help you. Did you ever hear about Jesus who loves little children, and invites them to come to him?"

"Yes, ma'am," replied the boy, smiling through his tears. "Jesus is my only friend; I have no one to love me but him. But I am very hungry and tired, and I was beginning to think that Jesus had left me too, for I have had nothing to eat to-day, and he has promised me my daily bread."

"Poor child!" said Grace, with tears in her own eyes. "Your faith has been severely tried, but Jesus has sent me to relieve you. Come right into the house, and I will give you a nice bowl of bread and milk."

The boy arose, and tremblingly followed Grace to the kitchen, where his wants for that time were bountifully supplied. When he had finished his meal Grace asked him where he was going, and whether it was his father that was sent to prison the week before.

"No, ma'am," replied the boy; "it was the man I lived with. My own papa is dead; he was killed by the Sepoy soldiers in India, at the time of the great rebellion. I don't know whether my mamma is dead or not, for they took me away from her on that dreadful day, and I have never seen her since."

"What dreadful day, little boy?" asked Grace much excited. "Tell me what you mean."

"I mean the time of the rebellion. I was only a little boy then, but I remember all about it. How anxious papa looked when he came home one night, and said to mamma that he feared that there was a terrible time brewing among the native soldiers. And the next morning he kissed mamma and my sister, and his little Bertie, as he called me, and said he might never see us again. Oh! how mamma cried and begged him not to go; but he said that he must stay with his regiment. So he bid us all good-by, and went away, and we never saw him again; for in a little while a gentleman called, and told mamma that the soldiers had killed all their officers, and my papa among the rest; and that she must hurry and go away up the mountain, for the soldiers were coming to burn our house down, and perhaps kill us. So mamma packed up some clothes, and took all her rupees and sewed them up in a sack she wore; but just as we were getting into a palanquin, we heard a great noise, and a band of native soldiers came rushing up to us and dragged me out. Mamma screamed and caught hold of me, but a soldier raised his sword, and told her he would kill me on the spot if she didn't let go of me. Then he ordered the Coolies to move on with the palanquin, and I never saw poor mamma or my sister again. They said they were going to kill me, but my old nurse got me away from them and hid me, and kept me for a long time. Then she took me to a gentleman who said he was goirg to America and knew mamma's friends; and said if he could find them, he would take me to them, but if not he would put me in the orphan asylum, where I would be taught to read and write. And so he did; and I liked it there, although it was not near so nice as it was in my papa's house in India. I had only learned to read a little, when the man who has been sent to prison came and took me out, and tried to make me steal, and used to beat me because I would not; but I have no home now."

"What did you say your name was, little boy?" eagerly inquired Grace; "for I believe that you are my own little brother."

"Bertie, or Herbert Mitchell; but the man I lived with called me Tom."

At the sound of the name, Grace jumped up and threw her arms around the boy, exclaiming:

"Bertie, Bertie! my long-lost, my darling brother! Do you know me Bertie? Come right up stairs to mother; she has grieved herself almost to death for her lost Bertie; Mother, mother!" she cried, as she sprang up the stairs, "do come here, for our lost Bertie has come back to us."

Her mother, scarcely comprehending what she said, rushed to the door.

"What did you say my daughter?" she asked. But as her eyes fell on the child Grace held by the hand, she shrieked "Bertie!" and fell fainting to the floor.

The proper restoratives being applied, she soon recovered her consciousness, and great was her joy to behold once more her long-lost boy, for such Bertie proved to be. The poor child had suffered much since he was so rudely separated from his mother six years before, but not more than his mother, who had spent years of fruitless search for him, and had begun to yield all hope of seeing him again, and had now come to reside with her sister. But now the long years of trial were past, and their Heavenly Father, who had been so faithfully watching over both, had brought them together again. And Bertie never had reason again, to say he had no home; and nowhere was there to be found a happier family than gathered that night around the family altar.

But Fred confessed that he was never more thoroughly ashamed of himself in all his life before, and tried in every way to atone for his unkindness to the little angel, as Grace laughingly called Bertie, that she entertained unawares.—*The Methodist.*

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life

AND OF THE COMING KINGDOM.

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GEORGE STORRS, Editor.

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INTERESTING LETTERS.—No. 3.

FROM AMBROSE RONDTHALER.

DEAR BR. P.: "Grace, mercy, and peace, from God our Father and Jesus Christ our Lord," be with you, and all the readers of the HERALD OF LIFE. With this apostolic salutation I begin my third letter to you. May these heart-cheering words be realized by all! Amen.

In this communication you will permit me to confine myself chiefly to the views of a certain German writer. From him and others we learn, that, in Germany too, the minds of men are in motion as regards Life Views. We rejoice to know that such is the case. Joyfully we bid them God-speed.

This German writer is Hermann Plitt, with whose writings you are somewhat acquainted. For the sake of others, however, I would simply say, that this author is the principal Professor of Theology in the Moravian Theological Seminary at Guaderfeld, Germany. In 1863 and 1864 he published a work of two volumes, each containing upward of 400 closely printed pages. This learned work earned for him the title of D. D. As regards myself, and this you well know, I attach but little if any, importance to such titles; and I think that they are rather distasteful to my brother P. Still, it is interesting to know that the author of this work is esteemed in Germany, in which country it is rather more difficult to receive such honorary marks of literary distinction than in our own native land. In justice to the Moravian Church, I would state, that he says in the preface to his first volume, that his work is exclusively the expression of the individual Christian theological conviction of the author. Consequently, none else is responsible for his views. The title of this work is "*Evangelische Glaubenslehre,*" "Evangelical Doctrine of Faith." This book contains many truths; however, to all of the writer's views I cannot subscribe. He believes, among the rest, in the conscious state of the dead, and in doctrines concomitant with this faith. But, apart from what I look upon as erroneous opinions, he has more than tolerably sound views with regard to immortality, and also with respect to the annihilation of the wicked. I have purposely modified the adjective sound, by writing, more than tolerably sound views. You will see, my brother, after you have read my translation, where this author differs from us. I intended to embody his views on the subjects of immortality, and the annihilation of the wicked, in this communication; but, finding that my letter would become entirely too long for the HERALD OF LIFE, in whose columns my letters are kindly received, I concluded to write to you again. A few words more. I promise to give you no garbled extracts. I shall try to be honest in my translation. I know that you are aware how easy it is for a German writer to frame another word from a simple one. This renders it somewhat difficult to translate some sentences into English without paraphrasing. I wish to give not only the sense, but, as much as possible, the very words. This will account for Germanisms in the translation.

Toward the close of the 74th section, which is entitled "Continuance after Death," he says, "Man, as a creature owing his being to God his Maker and Preserver alone, does not bear in himself the metaphysical necessity of an endless continuance; he has that duration only and in as far as God gives it to him. The absolute impossibility of an annihilation of a created being is not to be proved, just because that impossibility actually does not exist. In consonance with the biblical ideas of creation, such a possibility is much rather positively given. True it is, that God will most assuredly never deprive of existence a being whom He, at the first, created in His likeness, and destined for an eternal union with Him after that being has actually become, through faith in Christ, a partaker of that union. But very different is the case of a personal being that has, through absolute sin, rendered the attainment of his eternal destiny impossible. Then the fact, that that being is God's creature, can, to say the least, not exclude the possibility of the deprivation of his existence by the self-same Power that gave it. Else the creature would not be that, which the Bible understands under this term, but an emanation from God Himself; but, then, that being could never have fallen from God, least of all could he fall into the absolute sin of a personal confirmed state of obduracy." And then he says, "The question, whether such an annihilation of an incurably fallen being will actually take place or not, will occupy our attention in a future section." In the following paragraphs he speaks of man's state immediately after death—of the Resurrection and of Judgment—of the Return of Christ; and then, in the 80th and last section of the End of this World and the Hope of the New. In the introduction of this last section he says—"The so-called (I omit the Greek words), Restoration of all, or Universal Salvation, might be regarded as a secretly concealed possibility, and, as such, the subject of Christian hope, but it has not the Bible for it. The Scriptures are not for it, neither in their literal import nor in their connected doctrines. On the contrary, the Bible leaves room for the thought of the annihilation of the damned." From this section, D. V., I shall, in my next, give you his views with regard to this great and momentous matter. You can, of course, see the drift of his views on this subject. Here, my brother, I will leave you for the present, closing with the words of St. Paul, "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ with sincerity. Amen."

BETHLEHEM, *Pa.*, Jan. 20, 1870.

THE DESTINY OF THE UNGODLY.—No. 2.

BY WM. H. SPENCER.

[*Continued from Jan.* 26.]

HAVING already shown several prominent solutions of the question of the destiny of the ungodly, and admitting the Holy Scriptures to be our only source of information, we may properly proceed with the examination of our subject; therefore we will consider, in the first place,

THE NATURE AND DESTINY OF ADAM.

To make our investigation as brief as may be, we cannot enter into all the details which this subject might include. To understand the nature of Adam we are also made acquainted with the nature of the whole human race. He is the parent of us all. We sprang from him, and, being his posterity, must partake of his nature.

1. *The creation of man.*—The popular assumption is that Adam was created an immortal being, and therefore the whole human race are immortal; and thus "immortal soul," "never-dying spirit," and many other unscriptural phrases, are the common utterances of christendom. Now, we affirm that this assumption is not sustained by a particle of light given by inspiration, but on the contrary we can trace its rise three thousand years after the creation, amid the darkness of heathen idolatry.

Mr. Constable, in his admirable (English) work on the origin of the "Immortality of the Soul," says: "Before the preaching of the gospel, the highest order of heathen intellect had formed for its satisfaction a theory of the immortality of the soul. While the generality of the heathen philosophers taught that death was for all men eternal sleep, there were 'high spirits of old' that strained their eyes to see, beyond the clouds of time, the dawning of immortality. Unable, as we are able to connect it with God as its source, and with his promise as our assurance, they formed an idea of an immortality, self-existing in the soul itself. Plato, in his *Phaedo,* has given us the marvellous reading of Socrates, and Cicero has exhibited the argument in his *Tusculan Questions.* According to it, the soul is possessed of an inherent immortality. It is of necessity eternal. It could have no end; no death. What was true of one soul was true of all souls alike, whether good or bad. They must exist somewhere, be it in Tartarus or Cocytus, in Pyriphlegethon, or the happy abodes of the purified. This sublime philosophical idea passed readily and early into the theology of the Christian church. We find it running throughout the reasonings of Tertullian and Augustine. Heedless of Paul's warning voice against philosophy, they became the feeble apes of Plato. They applied their theology, as he did his philosophy, to all souls alike—to those of reprobate as well as of the redeemed. They taught that the life of the former must be eternal as that of the latter. . . . The foundation of this theory was a mere fancy: that which gave continuity to its parts, but a rope of sand. The essential immortality of the soul was, as Pliny calls it, a figment. Its inherent fallacy will be to us apparent from the fact that it involved the *past eternity of the soul* as much as a future. Cicero gives it expression when he says of the soul, 'It can neither be born, nor can it die.' Some of the early fathers, shunning the first part of the proposition, eagerly adopted the second. They were just as wrong, only less consistent than the heathen thinkers. Others, judging more truly, rejected all idea of any essential immortality of the soul."

This testimony, coming from a great English mind, is significant. The result of the adoption of the heathen doctrine of the natural immortality of the soul into the church has been most disastrous. Mr. Minton well says: "To a heathen it was little matter whether he believed in the immortality of the soul, or not. *Christianity was poisoned by the infusion.*"

Mr. Watson, the eminent Methodist writer, says: "Some suppose that consciousness is an essential attribute of spirit, and the soul is naturally immortal; the former of which cannot be proved, while the latter is contradicted by the Bible, which makes our immortality a *gift* dependent on the will of the giver." Again, in his Memoirs, he says: "I have read volumes on the nature of the soul; but I have no scruple in saying, *I know nothing about it.*"

We will invite the reader's attention to one more significant extract. Timothy Dwight, D.D. LL.D., speaking of the "natural immortality of the soul," says: "Whatever has been created can most certainly be annihilated by the power which created it. The continuance of the soul must, therefore, depend absolutely upon the will of God. But that can never be known by man unless he pleases to disclose it. Without revelation, therefore, the immortality of the soul must be entirely uncertain."

Turning from these significant remarks concerning the natural immortality of man, we will examine the Bible account of his creation.

In the graphic account of the creation in the first chapter of Genesis, we find the determination of Jehovah recorded, to make man. "And God said, let us make man in our image, after our own likeness."—Gen. i. 26. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. ii. 7. In this inspired account of man's creation, we have the *whole* truth regarding his nature; and it does not contain the slightest intimation of an "immortal soul," or "never-dying spirit;" but as positive proof against such an assumption we find Adam driven from the garden of Eden, after his transgression, "lest he put forth his hand, and take also of the tree of life, and eat, and *live forever.*"—Gen. iii. 22–24.

Some have inferred the immortality of man from the fact of his creation in the divine image; but, as Mr. Hudson truly remarks, in his learned work, "Debt and Grace:" "The creation in the divine likeness no more proves man's absolute immortality, than it proves his eternal pre-existence, his omniscence, or his possession of any other divine attribute." Man was not made immortal, but was made *for* immortality. "He is to be allied to heaven as no other creature on earth is. He is to be related to the Eternal Being himself. This relation, however, is to be, not in matter but *in form;* not in essence, but in semblance. . . . . 'Image' is a word taken from sensible things, and denotes likeness in outward form." —(*Murphy on Gen.* i. 27.)

Again, Mr. Hudson says: "The phrase 'a living soul' is put in express contrast with a 'quickening (life-giving) spirit,' in 1 Cor. xv. 45. The same Hebrew phrase also in Gen. i. 20, 30, and a still stronger phrase in Gen. vii. 22, is applied to brute animals. It manifestly denotes simply a 'living creature.'"

Thomas Conant, the translator of the American Bible Union, and eminent as a scholar, says, in his comment on Gen. ii. 7, "Here seems to be no more implied than is recognized in Isai. ii. 22, where it is said, with probable reference to this passage, 'Cease ye from man, whose breath is in his nostrils;' only breath, so frail a principle of life, and so easily extinguished. The Hebrew word (*nephesh*) here rendered *soul,* includes all beings that have animal life; and hence it is applied to animals of the sea and land, in chap. i. 20, 21, 24, 30. The English word *soul* (like the German *seele*), originally had this extent of meaning, as in verses 20 and 30, in the margin of the common English version. But as the word is now used, it would misrepresent the meaning in those passages."

Dr. Kitto, in his Encyclopaedia of Biblical Literature, renders Gen. ii. 7, thus: "And Jehovah God formed the man (Heb. "the Adam") dust from the ground, and blew into his nostrils the breath of life; and *the man* became A LIVING ANIMAL." He remarks: "We should be acting unfaithfully, if we were to affirm (that) an immortal spirit (is) contained or *implied* in this passage."

It seems strange if Adam possessed an immortal entity (which we are told by popular theology survives the body), that no intimation should be given of such a fact in the account of his creation—the very place where we should expect to have it clearly stated. But we believe we have demonstrated the truth, too plainly to be controverted, that Adam was created simply a mortal being, which lived by breathing—created for an immortal existence, but failed to obtain it through disobedience; therefore, he could transmit nothing but a mortal nature to his posterity, and thus in a perishing condition we become the subjects of grace. "We are saved by grace."

[*To be Continued.*]

ROCHESTER, N. Y., Jan., 1870.

P. S.—In our next article we shall examine the *trial* and *fate* of Adam.

BLESS the Lord, O my soul! and all that is within me bless his holy name! Glory be to God!

BURNING OF THE WORLD.

BY HON. D. H. CHASE.

LATE numbers of the HERALD indicate an undesirable but honest difference of opinion upon the interesting and important revelations regarding the burning of the world. Dr. Cumming wishes Jerusalem, Bethlehem, Nazareth, Gethsemane and Calvary to be preserved for their historic associations. Archbishop Whately, a noble pioneer in the "Life views," says there is no reason to doubt the literal consuming of the earth by fire. See Lect. ix., p. 254, London edition. But we have better witness than either, even the sure word of prophecy.

Three opinions are held—

1. The fire is not real, but symbolic.

2. It is real, but is not universal, nor intense enough to change the geographic surface.

3. It is real, universal, will change the entire surface, but not annihilate the material of the globe.

We will calmly consider these views. 1. Is fire a symbol or type of something else? An answer can better be given when we know what work the agent symbolized has to accomplish. We all agree that this work is the purifying of the world. Sinners and their works are to be destroyed, and both these are material. They contain no immaterial substance that *fire cannot touch.*

The antediluvian world was polluted indeed. "All flesh had corrupted his way upon the earth." "The wickedness of man was great." The earth was cleansed so thoroughly that modern researches fail to identify the relics of that race or of their works. Did *water* thus cleanse, or was it the symbol of some other agent? "The windows of heaven were opened, the fountains of the great deep were broken up." The cleansing was effected by real water. Noah was then assured that this agent would not be used again for a like purpose. It answered for purifying the world in view of the further probation and sinfulness of the race, but when probation and sin must end forever, and the world become the dwelling-place of righteousness, a more thorough, searching, purifying agent is predicted and provided; even fire.

The world was repeopled by the eight. New revelations, greater light, more abounding grace are lavished. Christ comes from heaven and taught as never man taught. He was crucified, arose from death, commissioned and inspired his apostles and returned to heaven. The gospel is preached, a church gathered, the nucleus of a kingdom prepared. Despite every effort the race waxes worse and worse, the man of sin is revealed; abounding iniquity has brought another crisis; divine interposition is needful.

Christ returns from heaven, attended by the holy angels; he raises the sleeping saints, changes to immortality the living saints, punishes his enemies and takes his place on the "Throne of David" as King of kings and Lord of lords. Through his saints he rules over "the left of the nations." His glorious reign fills the millennial era, extending "from the river to the ends of the earth;" "from sea to sea." The nation that dares rebel, has no rain, and perishes. If Egypt rebel, that has no rain, it shall be destroyed by pestilence. The true subjects of His kingdom will increase beyond all precedent. The righteous, the meek, the peacemakers will inherit the earth.

But the millennial age is closing; satan is loosed, rebellion is rampant. The rebels grow up on the breadth of the earth, vastly outnumbering the saints, whose camp they "encompass round about." The rebels are destroyed by fire from God out of heaven.

Another throne now appears,

"*The Great White Throne;*" while Christ's Throne, the "Throne of David," disappears. Christ "delivers up the kingdom to God, even the Father and is himself subject unto Him, that God may be *all in all.*"

The final judgment of the world has come. The earth and air ("heaven") have been polluted in every part. Even the floor of the ocean, miles deep beneath the blue surface is one vast cemetery. The deep mines and caves hold the dead. What powerful agent shall reach and purify? This problem is solved, an example has been wrought. "Even as Sodom and Gomorrah and the cities about them are *set forth for an example,* suffering the vengeance of eternal fire." *This* fire was *real* and its work so thorough that the people, their cities and the very plain, have disappeared, leaving no vestige. Does it seem fair to consider Peter as mingling literal with figurative language, when he says, "the world that then was, being overflowed with water perished, but the heavens and the earth which are now, by the same word are kept in store reserved unto fire?" Or was Christ's language half literal and half figurative when he spoke the language of the Judge, "Come, ye blessed of my Father, inherit the *kingdom,*" etc., and "depart ye cursed into *everlasting fire?*" If one part be literal, why not the other?

Destructionists constantly teach that the wicked are to be "burned up, root and branch," reduced to "ashes." They are the "chaff," the "tares," the "dry branches," the "carcasses" to be consumed in *Gehenna.* It really seems as though literal fire were the appointed agent, and its work to be so thorough as to change the face of the world. Listen now to the "Word." "And I saw a GREAT WHITE THRONE, and Him that sat upon it, from whose face heaven and earth fled away, and there was no place found for them." "The heavens shall pass away with a great noise, and the elements shall *melt with fervent heat,* the *earth also,* and the works that are therein shall be *burned up.*" "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall *consume the earth* with her increase, and set on fire the foundations of the mountains." The subjects of "Death and Hades were cast into the *Lake of Fire.*" "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

The new heavens and earth. Old things have passed away, all things have become new. "Behold I make all things *new.*" "Nevertheless we, according to his promise, look for *new heavens* and a *new earth,* in which dwelleth righteousness." "And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away; and there was *no more sea.*" The identity of the old places, sacred and profaned, seems lost forever.

MIDDLETOWN, *Conn.*, Jan. 24, 1870.

HOW "THEY WRAP IT UP."

ABOUT fourteen years ago, I preached the first gospel sermon ever preached in South Livermore. Soon after, my son and a few others hired preaching there part of the time, and soon a respectable society grew up into the faith once delivered to the saints. But unfortunately for them, blind leaders of the blind came among them, and they have fallen into the ditch.

I listened to one of their preachers who took for his text, 1 Cor. xv. 22, 23. His object was to prove a resurrection for all men. He said the *all* in Adam were all mankind; and that they all died; and the same all were in Christ, and would be made alive by a resurrection of the dead. He made but very little use of the 23d verse of his text, "But every man in his own order; Christ the first-fruits, afterward they that are Christ's at his coming." I followed him and said first, that all the requirements of God, and all his dealings with men, were intended for the good of the creature man; to which he gave his hearty, *Amen;* before he knew which side I was coming out on. Then said I, what good will it do the wicked to kill them twice? He was afterward very careful how he said Amen, to anything I said. I went on to show that if the *all* in Adam were the whole human family, and the same all were in Christ, all will be saved, and Universalism is true. I showed too, the order in the 23d verse, Christ the first-fruits, afterward they that are Christ's at his coming were the two orders, and no third order for the wicked; but after the two orders comes the end. He also made a great use of John v. 28, 29. I afterward met him in private conversation, and on this text and context, he readily admitted that in the 24th and 25th verses, the theme of the Saviour was a resurrection from moral death, and I think he was convinced that it was the same in the 28th and 29th verses.

But concerning the text: the *all* in Adam, and the *all* in Christ. The original words of the text are translated correctly; but the words admit of a different transposition so as to read—For as all in Adam die, so all in Christ shall be made alive. But as it now reads, there is no evidence that the all in Adam are the same all in Christ more than there is that the all in Boston are the same all in New York. And it seems to me that those who are too ignorant to see it are too ignorant to teach others.

Some of the people I am speaking of, have another "in the ditch" argument, to prove the resurrection of all men, that I never heard of before; that is, "Every eye shall see him;" and of course every one who ever had an eye, if dead, must be raised to see him. Admit it, and then what? Every one who has ever had an eye, has had a knee and a tongue also; and it is written,—Isa. xlv. 23, "That unto me every knee shall bow, every tongue shall swear." And Rom. xiv. 11, "As I live saith the Lord, every knee shall bow to me and every tongue shall confess to God." See also Phil. ii. 10, 11. "That at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Universalism again.

If every eye is raised, every knee and tongue must be, and when every knee bows to him, and every tongue confesses him to the glory of God the Father, all will be saved. It is a poor religion that connot stand without being supported by what we believe to be a false theory. But it is a hard case for them. Universalism is true, or the wicked dead will not be raised.

The error lies in the misunderstanding of prophecy. Prophecy in its fulfilment has reference to the people at the time and place of its fulfilment; for instance, "And before him shall be gathered *all* nations." What all nations? All that exist "When the Son of Man shall come in his glory." See Matt. xxv. 31, 32. "Every eye shall see him." What every eye? Every eye of all the nations that are gathered before him. But all prophecy is not fulfilled at one time: for example, "Then shall the righteous shine forth as the sun, in the kingdom of their Father," is not fulfilled until all the wicked are destroyed. See Matt. xiii. 40–49. Every knee shall bow to him, and every tongue shall confess him, is every knee and tongue after all the wicked are destroyed.

This is an important phase of prophecy, and ought to be critically observed by all Bible readers. The future seeing eye of the prophet looks ahead and sees a time and its event, and a people of that future time whom the event concerns, and no others unless the prophecy so affirms.

I offered to discuss the question of the reliving of all men; but some of the leaders of the affirmative thought not best. There seemed a shrinking from a public investigation of the subject. But I discuss it in every private family where I go, and I feel sure that the truth is gaining a little, enough to encourage me to persevere.

Z. CAMPBELL.

TURNER, *Maine*, Jan. 26, 1870.

TRULY ALARMING.

CHICAGO now numbering three hundred thousand souls, has won the terrible title of the Paradise of murderers. Truly it is as apostate Jerusalem, or as Sodom. We are told that just before the deluge the earth was "filled with violence" hence we conclude it was an age of crime and murder. And our Lord informs us that Noah's times are to be acted over again in the age of the coming of the Son of Man. The lust for murder is rife everywhere, but Chicago must carry the bloody palm. The Chicago "Tribune" says, "Never was Chicago so crime-ridden as just now. A black cloud of terror seems to hang over the city, and our law-abiding citizens with one accord as if their feelings were connected by some subtile sympathy, apprehend the danger, and cast about them for a remedy. Crime is fearfully on the increase and assumes a bolder aspect with every succeeding deed. Criminals are literally in possession of the city, and move and act according to their own sweet will. A score of burglaries is a poor night's work; a half-dozen cases of garroting in the course of an evening is scarcely worthy of comment, and nothing short of a Pantin horror would startle our citizens just now, so inured have they become to the sight of wickedness and crime." The "Pantin horror" here alluded to, was the murder of a whole family of eight persons not long since near the city of Paris in France. We are told that the number of deaths in Chicago during the year 1868, was six thousand four hundred and sixty-four. Of this number no less than two hundred and sixty-four, or one death in every twenty-five was by violence. Just think of it; every twenty-fifth person that died, was shot, stabbed, or in some way killed by the hand of man! Such being the statistics of homicide alone, what then must be the general aggregate of crime in Chicago? It is fearful to think of it. And sad to perceive that the restraints of law and Christianity combined seem powerless to arrest the growing evil. New York is a wicked city, but were its annual murders (as compared with the population) equal to those of Chicago, they would reach the horrible number of seven hundred! Chicago needs a relentless Vigilance Committee, or a great earthquake such as shook the West in 1811 and 1812, or—The day of Judgment. Possibly she will have all three of these and that *soon.*

ROLYAT.

THE POWER OF PRAYER.

THERE are wonderful examples in Scripture of the power of prayer. Nothing seems to be too great, too hard, or too difficult for prayer to do. It has obtained things that seemed impossible and out of reach. It has won victories over fire, air, earth and water. Prayer opened the Red Sea. Prayer brought water from the Rock, and bread from heaven. Prayer made the sun stand still. Prayer brought fire from the sky on Elijah's sacrifice. Prayer turned the counsel of Ahithopel into foolishness. Prayer overthrew the army of Sennacherib. Prayer has healed the sick. Prayer has raised the dead. Prayer has procured the conversion of souls. "The child of many prayers," said an old Christian to Augustine's mother, "shall never perish."

Prayer, pains, and faith can do anything. Nothing seems impossible when a man has the spirit of adoption. So long as Abraham asked mercy for Sodom, the Lord went on giving. He never ceased to give till Abraham ceased to pray.—*J. C. Ryle.*

THE FEET AND TOES.

AN exchange furnishes the following lucid thoughts upon a subject which has been befogged by some recent writers:

A writer asks: "How many powers the feet [of the image] denominate?"

In reply I quote from Dan. ii. 44—"Whereas thou sawest the feet and toes, part of potter's clay and part of iron, THE [fourth] KINGDOM SHALL BE DIVIDED." As Daniel does not tell me how many kingdoms the feet represent of course I do not know. They represent the divided state of the previously intact fourth [in consecutive order] kingdom.

The second question is, "When did they [the kings, whatever their number, denoted by the feet and toes] come into power."

One answer I will give is this: As the image covers every hour of history, without break or chasm, therefore where the *intact* phase of the fourth kingdom ended, the divided state began. From history I give the answer, that most of the barbarian hordes that overran the fourth kingdom did so in the early part of the fifth century.

The third question is, "Does or does not this interpretation, of Daniel, signify just how many characters or grand monarchies there will be in existence, as well as the length of time."

Daniel gives the number of the "grand monarchies" as four, succeeding one another, the last one having two phases, also succeeding one another; first a united, and after that a dismembered state. As to time nothing is said, in the chapter in question, except that the whole four span *all time* between Nebuchadnezzar and the kingdom of God.

I am represented to say that "we are in the the days of the feet kingdoms." Well, what of it. I did say so, and say so still, for this simple reason, that as the united phase of the fourth kingdom is numbered with the things of the past, and as the next phase is the dismembered, represented by the feet and toes, and necessarily being under some portion of the image, we are, and can only be, under the feet. The feet and toes cover *all time*, from the end of the united phase, until the kingdom of God.

"If so, (says our interrogator), we have been for thirteen hundred years," under the feet kingdoms. Well, what of it, if it was twice as long? we shall remain under them until the kingdom of God.

Our investigator now leaves questions and gives us his idea how the matter stands. "The case simply stands thus—the fourth kingdom became divided as Daniel said [good authority], and has been so ever since, and will be until"—until when? Daniel says, and I agree, until the kingdom of God. What does our questioner say? "until the fulfilment of the eleventh little horn." Now what is the use of parting company with Daniel? Our questioner again—"About that time, the fulfilment of the eleventh little horn, the organization of the feet kingdoms will take place." Now brother, if you are, as you say, "fully satisfied [as I am], that the kingdom covers the whole length of time," and that "the kingdom became divided as Daniel said," and further, "that the feet kingdoms will not be organized until A. D. 1885,"—pray what part of the image covers the thirteen hundred years between the division of the fourth kingdom, and the organization of the feet kingdoms? This is our question to hosts of commentators, who insist on some more complex exposition than Daniel's.

I am invited to read the seventh of Daniel. What do I find there? I find "that the fourth beast shall be the fourth kingdom on earth;" that the ten horns out of it are ten kings that shall arise;" that "another shall rise *after* them, that shall be diverse from the first, and shall subdue three kings," etc., all of which corroborates what I have said respecting the image, which I will represent as follow.

The legs and the fourth beast are the fourth kingdom in its integrity. The feet and toes are the fourth kingdom dismembered as follows: ten horns, ten kings; eleventh horn, one king; eleventh horn subdues three of the ten.

From the above scheme it may be seen at a glance how absurd it is, to insist that the ten toes represent ten kings or kingdoms, for they cover all the dismembered condition of the fourth kingdom down to the kingdom of God; not merely the ten horn period occupied by the eleventh horn; but also the period when only seven of the ten kingdoms were left, the eleventh having subdued three. Daniel then is vindicated in not asserting that the ten toes are ten kings. Again, we may see at another glance how absurd it is to assert and insist that the ten kingdoms exist at the coming of Christ, when three of the ten have been subdued by the eleventh. The three subdued kingdoms never being restored it is simply absurd to expect ten divisions of the fourth kingdom at the coming of Christ.—*Gospel Banner.*

GOOD ADVICE.—LEARN IT.—Here are some beautiful words for the Sunday-school children:

Do all the good you can,
To all the people you can,
In all the places you can,
By all the means you can,
At all the times you can,
And as long as ever you can.

THE HERALD OF LIFE.

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No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

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THE PRINCE OF THE POWER OF THE AIR.

AN INQUIRY.

"Please give us your views on Eph. ii. 2, 3—'The prince of the power of the air.' Is it a correct translation? Has he any reference to a heathen notion in the expression? Is it wrath personified? 'The wrath of man.'" A. BOYNTON.

WE presume the text is correctly enough translated. That the Apostle had reference to the heathen notion, which many of the Jews also imbibed, is doubtless true. That notion was substantially this: "Evil spirits filled the whole air, arranged in troops and under regular subordination to a prince, their leader and head." In addressing converted heathen, and speaking of their previous condition and the present condition of their unconverted countrymen, Paul makes use of the heathen notion to illustrate their condition who were disobedient, and the past condition of those who were now believers; and no more indorses the truth of their notions of the air being filled with evil beings, with a leader called "the prince," or leader of this imaginary host, than he indorsed the heathen notion that they were "the offspring of God," when he told those idolaters, "Your own poets have said, for we are also His offspring;" and added, "Forasmuch then as we are the offspring of God," etc.—Acts xvii. 28, 29. Were they at the same time, ruled by a prince called in these days "the devil," and the offspring of God, *i. e.*, His children? Surely no man in a sound mind, will assume such a position.

The Apostle then in Eph. ii. 2, 3, does not indorse the heathen fable of the air being filled with evil spirits, but merely refers to that fable to illustrate his subject, that unconverted men are ruled and actuated by the principle of evil, from which government the believers at Ephesus had been delivered by becoming the servants of Christ. The spirit of disobedience rules in all men who refuse or neglect subjection to the authority of God; and such "walk according to the course of this world," which constitutes them "children of wrath;" *i. e.*, subjects of death eternal; to perish "like sheep laid in the grave."—Psa. xlix. "Death shall feed on them," and, "they shall never see light:" they "shall *remain* in the congregation of the dead."—Prov. xxi. 16. Thus "the wrath of God abideth on them."—John iii. 36. Hence they are called by the Apostle —Eph. ii. 3, "children of wrath," because they shall not have a resurrection from the dead; as our Lord calls others, "The children of God, being (or because they are) the children of the resurrection."—Luke xx. 36.

While on this subject, we may as well consider the words of the Apostle, Eph. vi. 11, and onward. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil"—*diabolou.* This word is from *diaballo*, which signifies, "to traduce, a slanderer, a calumniator, a backbiter, a spy." The Apostle goes on to define what he means by "the devil." He says—"For we wrestle not [only] against flesh and blood, [our own animal nature], but [also] against principalities, [also] against powers, [also] against the rulers of the darkness of this world, against spiritual wickedness in high places."

In this quotation we have retained, in brackets, the words "also," and "only," which our translation omits in all the places where we have inserted them. They are essential to the sense of the text; and their omission makes it speak falsely; for it makes the Apostle say, that we do "*not* wrestle against flesh and blood;" whereas he, elsewhere, affirms the contrary; for he says, "I keep my body under, and bring it into subjection," etc., 1 Cor. ix. 27.

The text Eph. vi. 11., gives the enemies to be encountered all under the expressive name, *diabolou.* The Apostle then proceeds to state them in particular; and the several particulars combined show what the devil is, against whose "wiles"—"deceits, frauds, tricks, stratagems," etc.,—they were to defend themselves. These are stated to be "not *only* flesh and blood, but *also* against principalities;" *i. e.*, chief rulers in earthly governments: "also against powers;" *i. e.*, inferior rulers, who derive their power from those above them: "also against the rulers of the darkness of this world," or age; *i. e.*, heathen, Jews, and others, ignorant of the truth: "against spiritual wickedness in high places;" *i. e.*, the most sublime places—dignitaries in the nominal church, who are themselves ignorant of the truth and yet undertake to "lord it over God's heritage." All of which enemies have been encountered by sincere Christians in every century since the days of the Apostles. These enemies are what Paul calls *the diabolou*, "the devil:" the combined powers of wickedness and promoters of hatred to the truth and its advocates. These devils may well be called "legion," for they be "many."

Men have fought an imaginary spirit-devil, and failed to encounter the real and tangible ones, against whom, alone, armor is provided. Happy will it be for Christians when they learn where the real battle is to be fought, and cease to waste their strength by "*beating the air*" to look after the devil and evil spirits. Let them who would "fight the good fight of faith, and lay hold on eternal life," cease to hunt after devils and evil spirits in "the air," and turn the weapons of war against tangible devils around them, so clearly designated by the Apostle. Then they will not "labor in vain nor spend their strength for nought:" let them no longer "beat the air," but take unto them "the whole armor of God," so that they may stand successfully against the *adversaries* of truth and holiness.

LIGHT WANTED.

I FIND in Jer. xix. 10, the following language: "Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, '*Thus saith the Lord of Hosts, even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again:* and they shall bury them in Tophet till there be no place to bury. Thus will I do unto this place saith the Lord, and to the inhabitants thereof, and make this city as Tophet.'"

Now, Br. Storrs, will you or Br. Grim, or Br. Thorne, or any other, give me light on the language in *italics.* Light is all I want, and I will be thankful to any one who will give it me.

Your Br., seeking the truth,
F. C. DOWNS.

PHILADELPHIA, Jan. 24, 1870.

Remarks by the Editor.

We confess ourself unable to give any other light than what history affords: that shows us the threatening has been accomplished to its fullest extent; and it is beyond the power of man to restore that people or that city, just as truly as it is beyond the power of man to restore the dead to life: yet if God wills to do either the one or the other, there is nothing impossible with Him. The only question here is, Has God said He will cause "Jerusalem to be inhabited again in its own place, even in Jerusalem?"—See Zech. xii. 6.

Connect this testimony with Jer. xxxi. 38–40, "Behold the days come, saith the LORD, that the city shall be built to the LORD . . . and it shall not be plucked up, nor thrown down any more forever."

We know nothing of Br. Downs' difficulty; but the text must be construed in harmony with the general testimony of prophecy. The judgment proclaimed in that prophecy has long since been inflicted. The prophecies of its restoration, rebuilding, and being re-inhabited will as certainly be fulfilled as the judgment was. Both the judgment and the restoration are the work of God; and without His direct agency no human power could accomplish either.

A GRATIFICATION.

I AM much pleased with Br. A. Rondthaler's "Interesting Letters," and hope we may have some more of them. It really does one good to find such men as Judge Halsted, Ambrose Rondthaler, Lee, of North Carolina, etc., and I might say, Br. McAllister, taking hold of the work; for a man who can write such an article as "Faith, Hope and Charity," should be a contributor as often as his health will permit.

Some of us who first went into the forest as pioneers were content to bark the trees so that we could only get room to plant, while others were busy rolling the timber together and burning it out of the way; and now, thank our heavenly Father, there are those coming into the work who are able to embellish as well as clear up.

It has been said that not many of the learned and able ones have taken hold of "Life Only in Christ," as we are pleased to call it; but we begin to see and feel that abler hands than ours, are soon to take the field, and then some of us who have been digging against great odds, to find the truth, may stand aside and listen while those more fitted for the work may take the field. Thank you Br. Rondthaler, McAllister, Lee and Halsted, for the able assistance you have rendered the cause. May you all be blessed in the stand you have taken, is the earnest prayer of your brother,

JACOB GRIM.

PHILADELPHIA, *Pa.*, Jan. 31, 1870.

HINTS ON HEBREWS. IX. 27.

BY JACOB GRIM.

"And as it is appointed unto men once to die, but after this the judgment."—Heb. ix. 27.

THERE has been a great deal said on the above text, and our opponents are constantly urging it in proof of a judgment after death. I have thought for some time past of writing an article on the subject, but have waited in hope that some Br. would take up the subject, and give the HERALD the true meaning of the text.

I was pleased with an article from the pen of W. S. Campbell, a few months ago, on the Breastplate of judgment, and was in hope that he would have finished the subject; but he closed a little too soon, without as we thought, finishing the subject. Now it does not need revelation to tell us we all have to die. All nature informs us of that fact; we may look on our right hand and on our left; the animal and the vegetable kingdoms declare that fact. Yes, all nature is dying, and proclaims that truth. But says one "that is not what Paul wishes to teach; it is the judgment after death, for Paul says that such a judgment is appointed for all men." That is just the question before us, and the truth of which we desire to understand.

We think the last verse of the chapter contains the key that unlocks the whole question. Paul begins this chapter with the first *covenant* and its ordinances; and tells us there were cherubims of glory shadowing the mercy seat. "Now (says Paul) when these things were first ordained, or appointed, the priests went always into the first tabernacle, accomplishing the service," *appointed* for the occasion. "But into the second went the high priest alone *once every year*, not without blood, which he offered for *himself*, and for the errors of the people. The Holy Ghost thus signifying that the way into the holiest of all, was not yet made manifest while as the first tabernacle was yet standing." Now whatever this judgment relates to, it relates to the subject of which Paul in this chapter is treating. Some say I make a great deal of the law of Moses, and seem to force everything within its folds; and I might say that some of my Brn. ignore the first covenant as though it was given to the children of Israel for their amusement; whereas Jesus said it was of so much importance, "that heaven and earth should pass away, before one jot or one tittle of it should fail." But the question before us is, What does Paul mean by the language used in our text? When I refer back to the shadows of which Paul is speaking, I find a breastplate of judgment the High Priest was to wear. "And the High Priest was to bear the judgment of the children of Israel upon his heart continually."—Exodus xxviii. 30. Shadows may sometimes lead us astray; we may suppose them to point to one thing when they are made by an entirely different substance. But in this case we have both shadow and substance; and our duty is to compare them. We find in Lev. xvi., "that the High Priest was to make an atonement for himself, for his household, and for all the congregation of Israel."

In speaking of this shadow Paul says, "Nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world; but now once in the completion of the ages (Diaglott) hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once (a year) to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without a sin offering unto salvation." The Syriac renders it, "A second time without sins will he appear, for the *life* of them who expect him."

Now to sum up our conclusion, we have in the type or shadow under the law, an appointment for the High Priest to make an atonement once a year, and it is to be "an everlasting statute unto the children of Israel for all their sins once a year, as the Lord commanded Moses." We find the high Priest going into the Holy of Holies once every year, to offer the sacrifice provided for himself first; and we find the people waiting outside of the tabernacle. The high Priest is absent from their sight, but the Lord has provided the means for them to know that the high priest is still alive; he has bells fastened to the skirts of his garment that the people may hear while waiting in suspense for the judgment. If the atonement is made, the sacrifice is accepted, and the people live; and the high priest comes out, and the people see the breastplate of judgment, which is the ensign of God's acceptance of the sacrifice instead of the people.

The priest and the people die by proxy in the animals provided for them. So Christ was once offered like the sin offering, under the appointment to bear the sins of many (the many under the law.) And he has entered into the Holy of Holies, and the people are waiting; and the Apostle says the judgment is, "he will appear the second time without a sin offering for the life of them that look for him." He now wears the breastplate of judgment as our high priest. "And as it is appointed unto men once to die" under the first covenant, under the *penal* law of that covenant, and it was to continue for an everlasting statute; and the Apostle says, that, under that covenant "without the shedding of blood there is no remission of sins." But they were through the blood of bulls and goats passed over from year to year. Christ, in the end or completion of the Jewish age, put an end to this everlasting statute of Lev. xvi. 34, by the sacrifice of himself, instead of the people; and the judgment is, that God is satisfied and has abolished the statute, and put an end to the yearly sacrifice, by accepting the one great sacrifice of his Son. So Christ was once offered (not every year), to bear the sins of many (the Israel under covenant); and Paul says in Rom. iii. 25, that "God hath set forth Jesus to be a Mercy seat, by his own blood."

We think then, that Heb. ix. 27, contains an ellipsis, and should be read the same as verse 25. Thus, And as it is appointed unto men once, (a year) to die under the statute Lev. xvi. 34, and after this (appointment) the judgment. The judgment consists in knowing whether God was going to accept of the animal, or demand the people; which could not be ascertained until they saw the high priest with his breastplate of judgment.

We have thrown out these remarks that some of our Brn. may embellish them.

PHILADELPHIA, Jan., 1870.

EARLY LIFE BELIEVERS.

BY W. S. CAMPBELL.

I SPAKE recently of one of the old, firm believers in and defender of the doctrine of "LIFE IN CHRIST *only.*" Now I will mention another.

Br. HENRY ANDREWS, who died some seven years since, was well known in this place, (Southington, Conn.,) and the surrounding region, as one whose life was exemplary and his faith consistent, being a believer in the immediate coming of Christ, and the future life of the righteous only, in the resurrection and by the resurrection, which the Lord Jesus shall effect at the last day. He was a man whom all held to be a good man and a Christian, and long an Advent believer of the true stamp; receiving the doctrine of Immortality as it is in the word, by the teachings of Br. Storrs and others, and the real doctrine of *life*, for such it is, almost as soon as it was brought to view. His name and his works remain precious in the estimation of the good and faithful still, and will, no doubt, till the end, certainly, if any faith is still left in the great truths which he embraced. I love to think of such men! Men who died in the faith, having been an ornament to it while living.

The faith of Life in Christ only still lives in Southington, and I find some in this State, where I little expected to. I was led to say, "the Lord was in this place and I knew it not," where I was preaching last week.

WEST WINSTED, *Conn.*, Jan. 24, 1870.

THE DEVIL: SATAN.

BY A. BOYNTON.

THAT there is a personal spirit-devil has become a question of serious doubt with us, and we think much to our advantage too. The workings of sin in ourselves or others, we can account for on rational principles, so we have no need to go outside the man for a foreign foe. Man's constitution and condition, if rightly understood, we think would explain all the wonderful phenomena attributable to a spirit-demon. We would suggest a thought: Did not this devil doctrine originate among the heathen idolaters who deified almost everything, making gods of all grades and qualities; (for proof of which see, "A concise account of the Heathen Deities," etc., in the tables of "Webster's counting-house dictionary"); and has not this *fancied* belief grown until *real* devils are the result? Does not the Apostle condemn this belief,—1 Cor. x. 19, 20? "What say I then; that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say that the things which the Gentiles sacrifice, they sacrifice to devils and not to God; and I would not that ye should have fellowship with devils;" (which exist only in imagination.) Was it not the prevalence of this false doctrine which made Christ and his apostles use such language as they did respecting demons? They did not seek the overthrow of error always in a direct attack, but taught those everlasting principles which would, if carried out, sweep error from the earth.

A few examples by way of illustration. "But every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."—James i. 14, 15.

Here is a Scripture rule so full, so plain, all may understand. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."—Rom. vi. 12. Sin is the *de-evil*, or devil we are warned against. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."—Rom. vi. 16. Here we find sin personified. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. Mark the force and strength of this language! Any need of an outside force to draw man into sin? "Whosoever committeth sin, is the servant of sin," says Jesus.—John viii. 34. "Every man is the author of his own sins;" said a worthy presiding Elder, and a sounder truth was never uttered. How natural to personify evil; and how easily the carnal mind substitutes a reality may be seen in the chapter last quoted.

If our view on this subject be the correct one, do not our dear brethren, champions in battling Spiritualism, err greatly in attributing so much to his Satanic majesty, or his angels? They erect men of straw; then demolish them. The *word* tells us who sends, what is sent and why it is sent. See 2 Thess. ii. 11.

WEST BATAVIA, N. Y.

THE AGE TO COME.

BY T. W. VAUGHAN.

DEAR FRIENDS AND BRETHREN IN THE FAITH: The coming age, or the Kingdom of God, is a subject of such importance to us that we naturally feel a strong desire to have "all see eye to eye," with respect to its order and arrangement; and I have long wished to see the subject ventilated. Its most important features, viz: the coming of our King, the resurrection of his faithful ones, the translation of the living, the establishment of the seat of empire, the complete overthrowing of the present order of rule, I believe we all agree in, and can join together, as we see the day so near, but on some points we do not make progress as we could wish. Permit me, therefore, to examine some of these questions.

We all allow that "all the wicked will God destroy." But we do not all agree as to the character of this proscribed class, and we shall do well to learn God's description. As we turn to "Moses and the Prophets," we find no class recognized as the wicked, but those who have broken God's covenant; and our Lord and his followers must have understood the same rule of responsibility. And now who are the covenant breakers? Surely none but those who have personally subscribed to it; as none but such could be held responsible under it. In taking this view of it we can see why the ancient church were so often visited by such condign punishment from those "whose carcasses fell in the wilderness," until "Zion was ploughed as a field;" and the future judgment and punishment must fall upon the apostate churches only. "To destroy, therefore, those who have destroyed the earth" (viz: false teachers and rulers, who claim official distinction by virtue of a pretended claim as a covenant class), will be a matter of necessity, as well as policy, previous to reorganizing society under the regime of Zion's King.

The restoration of the twelve tribes, Judah and Israel, or the Jews and Saxon races, will be found next in order. After purifying them by cutting off "all the proud and all that do wickedly" from among them.

These nations, thus sifted, "and with a new heart," or a new purpose to direct their resistless power and energy, with all the modern appliances of force, commerce, agriculture, mechanics, arts and sciences, will be sent forth to the nations with the olive branch of peace, under the direction of a perfect executive court, with Jesus as its head, and an immortal cabinet of tried ones, who are "faithful and true," and competent to carry out the promise of Abraham, viz: "to be a blessing to all the families of the earth." God's promise to Israel and Judah of enlargement can never fail.

The question has often been asked, "Will those made immortal by the coming of our Lord, intermingle with the nations as teachers, magistrates, directors, or administrators among the people?" I answer, by no means; their office is peculiar, and also local. "They shall be kings and priests unto God."—Rev. v. 10; iii. 21; iii. 12. Matt. xix. 28; Luke xxii. 30.

They will reside in the holy portion, "a place of delight," on the north of the world's capital.—Ezek. xlv. 1–5; Psa. xlviii. 1–3. Here will be erected "thrones of judgment," communicating by telegraph with the innumerable subdivisions of the nations; and in the midst of the throne of the "Great King." Within this city, Zion, mortal men (with few exceptions), will never be allowed to enter; and its walls will exclude prying eyes.—Ezek. xliv. 9–14; Rev. iii. 12 and 21.

As the future age is to be one of probation and progress, in which moral development and faith will be the test of character, in order to secure life eternal, the above arrangement would seem necessary, that erring man may still have a right to choose his way, whether it be for life or death; for should he be confronted with the perpetual presence of the glorified race, he could hardly be held responsible for his course of action. As those who have been "born of the Spirit" (John iii. 8), are enabled to "annihilate space," and become invisible (John xx. 14, 15–19–26: xxi. 4–7; Luke xxiv. 13, 31–36; Mark xvi. 12–14), they will doubtless visit their respective kingdoms occasionally, without being recognized; thus securing to their subjects a perfect administration of justice and judgment through their deputies, rewarding the obedient and punishing the disobedient.

Now to return to the twelve tribes of Israel. I find that some of our brethren object to the literal construction of those numerous prophecies respecting those "great and precious promises." I must still say, the more the subject is agitated the more forcible becomes the evidence that those prophecies must be accepted in their most literal significance.

What the kingdom of God was in its introduction, under Solomon, it undoubtedly will be in its full development under David's better Son, without any chance for a relapse.

We hear quotations from Paul of "Spiritual Israel," and of "the seed of Abraham by faith;" but this is a repetition of the orthodox argument against the literal rule of interpretation of those historic prophecies, whose future fulfilment must be looked for in all its amplitude, with as much certainty as the return of the seasons, or of successive night and day.

And now, dear brethren, "search the Scriptures," "which are able to make thee wise unto *life eternal* through faith in the coming of our glorious LIFE-GIVER."

PENT WATER, *Mich.*, Jan., 1870.

Letters and Extracts.

From J. G. Schaff.

Br. Storrs: I have a few items to communicate to you. Myself and Rev. J. Philip Bishop, have for a good many years been members in good standing of the Penn. An. Conf. of the United Brethren in Christ. Br. B. has held the office of P. E. and a number of other prominent positions in the Conf., and church. (Of myself I say nothing.) He is about 40 years old, and myself about 35. He heard you preach a sermon in Philadelphia, about 15 years ago; since which time he has clearly seen the truth that there is no future life out of Christ. It is only within a few years past, that I have seen the same. Holding these views we have been preaching the *positive* side of the gospel; and when referring to the doom of the wicked, using only the language of the Bible, without attacking the usual unwarranted construction put on the words "death," etc. We did indeed observe (for we take your paper) some time ago, that you advised persons holding different sentiments from the religious organizations to which they may belong, to separate themselves. In this we held a different opinion, choosing to preach in the synagogues till virtually *put out*. *Privately* we advocated with more or less distinctness and frequency, that we understood the term death, when applied to the doom of the wicked, literally. This waked up all the intolerance of the *priests*; and at a meeting of the above-named body, at Newville, Cumberland Co., Pa., a committee of "Inquiry," was appointed to which our names were referred. Pending the discussion of the question of reference, we demanded by what law the inquiry would be conducted; but no law was named. After the reference, we offered a resolution instructing the "Committee" not to require answers to any questions except such as should be prepared "in the language of the Bible, or the discipline." This of course was voted *down*, even after they had attached to it an amendment that the book named in the discipline be used. An effort was made to get in an amendment that the *construction* put on the Bible, etc., of the church be used in the examination; but it looked too *Romish*. We went before the august committee, and in our replies stated that we should not reply to the question whether we believed that the future everlasting punishment of the wicked consisted "not in conscious torment" (as they ridiculing put it), "but in the extinction of being;" but that privately we have *taught* that it consisted in everlasting destruction or, as the Apostle says, "the wages of sin is death," and that these words are to be received literally. Upon this the committee reported that we should promise to keep silent about the matter and review the whole subject during the year, and be examined on the same, next year; or, if not, to be left without appointments. Under these circumstances we withdrew, with certificates of good moral character.

The field seems to be ripe for the harvest in this great valley, but there are indeed few laborers. We intend to preach some, but must devote most of our time to some employment to support our families. Will believers everywhere pray for us in this trial and persecution for the truth's sake? The address of Br. Bishop is Mechanicsburg, Pa. Mine, Chambersburg, Pa.

Chambersburg, *Pa.*, Jan. 26, 1870.

From J. Philip Bishop.

Br. Storrs: Unto you greeting. Before this reaches you, I expect you will have heard from the Rev. J. G. Schaff, of Chambersburg, Pa., relative to the fact that he and your humble servant were forced to sever their connection with the Pa. Annual Conference of the United Brethren in Christ, at its late session in Newville, Pa. We were arraigned under this charge: "Not believing in the everlasting conscious torment of the wicked." If we had promised silence, we could have retained our standing, and have good appointments from the Conference. But we could not deny the word of the Lord nor refuse to bear testimony for Jesus. No, not for a house full of silver and gold. We are out of employment, of course, but we have clear consciences, and can rejoice in the light of life in Christ Jesus. We suffer in opposition and persecution.

I will be happy to hear from the brethren of like precious faith, scattered throughout the land. Something could now be done in this valley if we could devote our time to the work. We will have, however, to turn to other engagements, in order to procure a livelihood for ourselves and families. We have sacrificed our living. Some few have already believed, and one subscriber for the Herald of Life I send you. If you have any tracts you wish distributed, to effect, I think we can do it for you. I will be happy to hear from and more so to see you. Adieu.

Your Br., in the hope of life in Jesus, by the resurrection.

Mechanicsburg, *Pa.*, Jan. 28, 1870.

From J. W. McCagg.

Br. Storrs: The "Troy Praying Band" held meetings in our place from the evening of the 8th until the morning of the 17th, and the Lord has wonderfully blessed their efforts. I must say I never had such tangible, abiding faith as in those few days. You well know I could not indorse their *doctrine*; but in the work of the *Spirit* I can go with them heart and hand. I was at much of a stand to know what course to take, and prayed the good Lord to use me just as He saw fit. I was his now, and by his grace was determined not to know any thing but his will concerning me. I am not so much in favor of these sensation revivals as many, but God's work I must acknowledge. So would you, as you always mean to do. Many have found a Saviour; but I fear their ignorance of God's word may cause them to stumble after the excitement goes down.

I bless God and praise His holy Name that I am founded upon an intelligent understanding of His holy word. I do not depend upon the "Troy Band" for my daily life. No: I have the witness within me. I am not looking for heaven when I die; but I am looking for a glorious resurrection of the dead when Jesus comes. This faith comes from God's, not man's promise. Oh how good it is to trust the good Lord. He will lead us through green pastures and by the side of still waters.

My soul is full of love to God this day, and I feel to shout, "Glory to God," who has redeemed me by the precious blood of Jesus. Is not this enough for one poor mortal? We are nearing our anchoring ground. Soon the trials of this life will be over, and then we can trust all in the hands of our good Father, who doeth all things well. Oh how I long for sympathy in our doctrine; but the churches have shut up all places from our teachers; and there seems to be no way, at present, to get the subject before the people. I thank God he has kept me free from contamination, while I have mingled with my brethren of other faiths. I am a great lover of religious meetings; and by going among them I have sustained a good Christian character, notwithstanding my conflicting doctrinal views. May the good Lord keep me to the end for His Name's Sake. Amen.

My best wishes for your success and prosperity in spreading the way of Life among the people. Yours, looking for Jesus.

Warsaw, N. Y., Jan. 23, 1870.

From Eld. S. L. Walter.

Br. Storrs: I am well, and at home again, after an absence of about ten weeks in Wayne, Jefferson, and Marion Counties, preaching the word of life only through Christ. I had many interesting meetings. And thank the Lord, many embraced the truth. They were men of sound minds that searched the Scriptures to see if what we preached was there; and some Universalists gave up their doctrine, and said they saw it was wrong. At one place an old man of strong mind and an honest heart after hearing for himself, (he could not read), said, he always thought that it was a lie that God was going to burn men in hell; but now he knew it was. I found some in Keenville, that had received the truth from Br. Smith, who attended the meeting that Br. W. S. Campbell and myself held, two or three years ago, in Lebanon. So the seed is springing up. Praise the Lord. I did not forget the Herald. Four or five would have taken the paper but had not the means. They said they will have, and will take the paper. I gave away papers and tracts, and sold some of the "Six Sermons," and "Life only in Christ," bound. They gave me more than it cost to go and come, in money and produce, which was as good as money. My buggy was full, and the people thought I was a pedlar, and asked me what I had to sell. I had a very tedious journey home, between rain snow and cold; but had a good time on the way, talking of God's plans and purposes. Yours in hope of Life.

Bunker Hill, *Ill.*, Jan. 19, 1870.

From E. M. Curtis.

Br. Storrs: I bless God for the light that shines on my pathway at the present time. What a blessed gospel to see the character of God manifest toward the sons of men, that when they were condemned to death, a way was provided for them, that they might escape the penalty, which was death. We are all under that sentence. How shall we be delivered from it? By obedience to God; by keeping the law of Life, which makes us free from the law of sin and death. I rejoice in the hope of a future life. I find by the gospel I have got to be *in* Christ to be worthy of life in the future. I feel we cannot do too much for the cause of Christ; for I believe the King is soon to come and give life and immortality to all worthy of life; the rest to be as those in the wilderness, bitten by the fiery flying serpent. So are all the race, stung by sin, and under the sentence of death. No way of escape. But through Christ, if we get into him, our Life-giver, we have hope of a future life. But out of him we eternally perish; not tormented. Glory to God for the peace and joy the gospel hope brings to my heart. I once believed the torment doctrine, but God's word has shined on my path and showed me the true light. No future life out of Christ. I feel bold to declare it to the world, that this is the only gospel hope. Paul says, "I declare unto you the gospel." The gospel proclaims a resurrection from among the dead, or change if alive, when he who is our help shall appear. I am looking for the blessed appearing of our King to give life and immortality to all that are worthy of it. May God keep my heart pure, so that when Jesus comes I may appear with him in glory.

Bristol, *Conn.*, Jan. 27. 1870.

From Z. B. Chase.

Br. Storrs: I feel like writing to you since reading your paper, for the very reason that it bears such a good spirit. I have, for the last five years, been with the "Crisis" folks, although not yoked up with them, for I never have believed in church organization.

I thank God I stand a free man in Christ. I have been attending the Ministerial Conference in this city. It is the first one I ever have had the privilege of attending, and it will be the last.

I have never embraced the "No Life views," so called, but when I hear preachers and professors use harsh and hard words, it touches my heart. It is not right; it is not Christ-like. I have preached down sectarian walls for over three years; and as long as I live I ever shall, if it severs every earthly tie. I know in whom I trust. If God is for us, he is more than all who can be against us.

I do not labor so much as I should for lack of means. I have to support a family with day's work, hire rent, buy wood, and in fact everything we have except cold water. I have consecrated myself and all to the service of God, and can say, "Here, Lord, I give myself away; it is all that I can do."

A word more and I close. I do not see how the wicked dead will be raised, if the dead are to be raised incorruptible. They must be raised *mortal*, and that I cannot find. There I leave it. God grant that I may never fight the truth, but love it as I may understand it. Your brother, searching for truth.

Bangor, *Me.*, Jan. 15, 1870.

From Nancy R. Orcutt.

"Come unto me all ye that labor and are heavy laden and I will give you rest."

Sweet rest promised to the child of God, who by patient continuance in well doing seeketh for glory, honor, and immortality; to those who endure hardness as good soldiers; who run, and do not get weary, walk and not faint. Some time, when the way seems long and dreary, when storm after storm rises o'er the lone way, how sweet are the words of Jesus; how they sink down into the heart, cheering us on the pilgrimage way. "Come unto me, and I will give you rest." How many, to-day, wanderers from God, in the broad road of folly, knowing nothing of the peace in believing, of joy in the Holy Spirit; how many, I say, are perishing while Jesus invites them to come! O, why will you die? Choose life that you may live. All that a man hath will he give for this poor, short life; while eternal life, in a world of glory, is offered you without money and without price; and yet it will cost all you have; friends, yes, everything; but God will be all in all to you; for his promise is sure, "He that forsaketh father and mother, house and lands, for my sake and the kingdom, shall receive an hundred fold in this life, with persecutions," etc. Then you have got to suffer persecutions; yes, that is part of the promise. He that will live godly in Christ Jesus shall suffer persecution. But our afflictions here will work out for us a far more exceeding and eternal weight of glory.

Dear reader, if your peace is not made with God, make no delay; now is the accepted time, now is the day of salvation: repent, believe, make God your choice, and he will never leave nor forsake you. To those who believe, how precious is the hope set before us in the gospel of a soon coming Saviour, to gather his Israel from out this sin-cursed earth, to give them an inheritance in the promised land. I mean to be there. Brother, sister, will you be there? It is for us, if we are faithful to God.

Yours, looking for redemption when the Life-gifer appears.

Holden, *Me.*, Jan. 20, 1870.

From Mrs. S. N. Colby.

Br. Storrs: I have taken the Herald of Life six months; have no disposition to discontinue it. I prize it next to my Bible. I love the truths it teaches. I have learned to love the dear brethren and sisters that write for it, and when Jesus comes I expect to meet them in the kingdom.

Last spring Br. M. C. Herriman came into the place and gave me some tracts and the Herald to read, and it led me to read my Bible more, and. as light broke into my mind, it seemed like a new book. What harmony there is in the word of God. Oh that all God's dear children might see the truth. I meet with opposition, but, blessed be the Lord forever, I have his word, and his word will stand, and He has promised to be with us clear through to the end. His promises are sure. I confide in them and take courage, knowing in whom I trust; although I would not convey the impression that I am a full believer in the life doctrine, for there are some texts of Scripture that I don't quite understand, but I receive new light every week. My heart is open to receive the truth, as it is made plain. Dear Brother, pray for me that my courage may not fail. I would like to take the Herald for a year, but as I have but one dollar, I will take it for six months, hoping to do better at the end of that time. Your sister seeking for the truth.

Salisbury, N. H. Jan. 18, 1870.

From Emeline Wood.

Dear Brethren and Sisters, scattered abroad; how my heart was made to rejoice in going about yesterday looking after the afflicted ones, and my joy was full in seeing them all getting better. The dear Sr. Husted that I said I found in the second story of a house, said to me, "I wish I could write and tell the dear ones that our Father has answered their prayers for me." I never felt so like praising God as I did yesterday. Sr. Husted said, "How glad I am to see you; last week one day, I was lifted right on my feet by a power that I never felt in my life." Her right hand is getting so well that she can almost straighten it, and says, "Tell them I will soon write them a letter in the Herald myself; tell them how much I thank them for their prayers in my behalf." Oh how she will praise God for it. She thinks her husband would be converted through your prayers; it may be the means of saving all of them. Br. Hager will walk out soon. How can I praise God enough for his loving kindness to the children of men? My heart overflows with gratitude to God and his dear Son, for raising up such a cloud of witnesses for his truth. Truly God moves in a mysterious way his wonders to perform. Just look back to the handful under the "Chestnut tree," and see now the cloud of witnesses, and how he sanctifies us in the belief of the truth. All things are possible to them that believe. I think we honor him when we trust his word, and do as Jacob said, "I will not let thee go except thou bless me."

Albany, N. Y., Jan. 28, 1870.

P. S.—A Herald of Life, belonging to some one in Albany, came to me with the wrapper off. Call on me at No. 1 Plain St. continued, and you can have it.

James Harling, Chicago, Ills., writes: Brother in the blessed Hope; it affords me great pleasure to give an order for a "Life only in Christ," and six months Herald of Life to me, and twelve months to another. Truly God is good to Israel in these last days. I realize a great liberty since I gave all theology (of the Roman caste) up, and simply believe the word. I having been an atheist, and a brother of mine having died an infidel, I could never heartily believe that awful discrimination that theologians contend for; but the solid vein of truth recorded in the word, that he will die out of memory instead of coming up for me to see, hear his cries and agonies, I assure you deepens my adoration of my heavenly Father to realize it, and since I find that wrath, in full, is *death*. That awful cup that intoxicates man with a feeling like the two apostles, "Let us command fire to consume them;" that delight that some seem to ask, "But will murderers only die?" Poor Man. Oh the reality of having a Supreme being to judge. The Lord give me more of "His Spirit." I say, that awful cup I thrust away. We have quite a lively interest awakened at our chapel on the "Life" question. Truth will tell. I delight in freedom. I want all to see light. My tongue cannot stop, because it brings Jesus to the foreground, "as the altogether lovely." May the Lord give you yet more wisdom, that your last days be the greatest boon to the believers and lovers of "Life." Yours, in Jesus.

James Carless, Toronto, Canada, writes: I have been ill, on and off, for four or five years; during which time have been wonderfully supported by the Redeemer, our Life-giver, to whom be glory forever and ever: Amen. The latter part of '68 was obliged to resign my situation as Depositary of the Upper Canada Bible and Tract Societies, which I had held nearly thirty years. On the fourth of the present month, January, I completed my eightieth year. I can truly say, Goodness and mercy have followed me since first I drew the vital breath—but "Jesus lives." Glory to God. My dear wife is in her 73d year. We have been traveling the same road nearly 41 years. I am, dear brother, yours in the Lord, looking for that "Blessed Hope."

Eld. D. O. Hopkins, North Foster, R. I., writes: I am giving the Herald of Life to those persons who, I think, will read and investigate the matter for themselves. By so doing I have got one subscriber for the paper, and hope to get more. I have been preaching this winter in East Killingly, Conn., where I find some of the most bitter enemies to the Life views we have. The cry raised, "Nobody was ever converted under the doctrine, nor can be." But, thanks to our blessed Life-giver, by the help of the good Lord I have been able to prove the cry false. Several have already embraced the Life views, or Life only in Christ; and three have been hopefully converted; others are seeking the Lord. Yet we have to encounter great opposition and bitter persecution and evil reports; nevertheless the truth is gaining ground.

Hattie Clapp, Springfield, Mass., writes: It is two years since I embraced the Life views. I do not wish to hear any sermon preached unless it has Life from the dead, and Life only in Christ in it. I bless God that he has opened my eyes to see the truth, and enlightened me so that I understand his word. I never saw the great love of God as I do now. I know I love his blessed truth better than any thing else. I am trying to be faithful and live so that I may be accounted worthy to go in to the marriage supper of the Lamb. Yours, in hope of eternal life through Christ.

J. W. Maffit, Webster City, Iowa, writes: Mr. Newton, in the Herald of Life, Jan. 5, comes down on chewing and smoking tobacco. I like his style; but I wish he had closed with Dr. Trask's tobacco cure, that you printed in the Herald about one year ago. There are fourteen persons, to my knowledge, who have not used tobacco since they read that receipt in the Herald of Life.

I am a poor hand to tell a story, but I will tell you one about our lamented Br. J. Marsh. He met an Infidel in the streets of Rochester, N. Y., one day, with whom he had often talked about the coming of Christ. The man asked Br. Marsh what he thought Jesus Christ would say to him if he (Jesus) should come and find him (Marsh) with that pipe in his mouth? Br. Marsh never smoked after that.

Selfish Praying.—"O, sir," said a lean-hearted believer to his pastor, "I have been praying a whole year that I might enjoy the comforts of religion, and get no answer to my prayers." "Go home now and pray, '*Father, glorify thyself*,'" was the reply. Selfish prayer contains no nutriment.

Let us read, mark, and learn.

Obituary.

Richardson.—Fell asleep in Jesus, at Rahway, N. J., on Friday, January 21st, Elvira Hinman, wife of Philo Richardson, in the 57th year of her age. Sister Richardson had long been a believer in Jesus, and bore her long illness with a fortitude and resignation which speaks well for her Christian character. We spoke at the funeral of the blessedness of those who die *in* the Lord; having a hope of living again when our Lord returns from heaven. That is *the* hope of the gospel. The hope of "going to heaven at death" being a baseless one; having no foundation in the Bible; yet true Christians, dying in the Lord, will know no time from the point where they close their eyes in death and their awaking in glory, whether it be one hour or ten thousand years; time with the dead is annihilated; so that the moment of the saint's awaking in the resurrection, is the same to them as the moment they fall asleep; and the whole family of the redeemed, from Abel to the last saint that dies, will awake and arise at the same "moment, at the sound of the last trump," and the descent of their Lord and Life-giver from heaven. In this hope our sister Richardson fell asleep. She has left a husband and four daughters to mourn her absence; her only son having died thirteen months previous to his mother. May our Covenant God so overrule these trying events to the survivors, as to make them a means of their sanctification, that they may all meet at the rising in glory, at the last day.

Cadwell.—It has become my painful duty to record the death of our Br. Ruben Cadwell, who died on the 23d inst., being a few days over 70 years of age, after an illness of a few days, in which his sufferings were great; yet in the midst of them all he could rejoice in hope of the glory of God, and in prospect of a speedy resurrection to eternal life in the kingdom of God. He was a daily searcher of the Scriptures, and in reading found that man was mortal, and that eternal life is the gift of God, to be bestowed by a resurrection at the last day, and that the wages of sin is death. He also embraced the doctrine of Christ's personal reign on the throne of His father David, and that the earth is to be the eternal abode of the saints. Our brother has fallen under the power of death, where he will remain until the trump of God shall sound to awake all those who sleep in Jesus. Br. Cadwell has left a wife and Christian friends to mourn his loss; but not as those who have no hope.

Shall I meet thee, my brother, in Eden restored
To purity, loveliness, beauty, and bloom?
Where God and the Lamb shall be ever adored,
And joyfulness flourish unsullied by gloom.

James H. Jacobs.

Freetown, N. Y., Jan. 27, 1870.

Remarks by the Editor.

Br. Cadwell's residence was Cortland, N. Y. He was one of the earliest friends of the Herald of Life, and gave liberally to its support. Personally, we had no acquaintance with him, having never seen him. The reports of his benevolence have often reached us. But he sleeps, we trust, in Jesus.

Huntly.—Br. Storrs: By request I write to inform you of the death of Charles P. Huntly, son of James R. and Mary A. Huntly, who died November 16, 1869; aged 24 years, 4 months, 19 days. He was a seafaring man, and was on his way home from Savannah, where he took the "Swamp and Chill fever." He was sick on board the vessel ten days before their arrival at Boston; after which they removed him to the Chelsea Hospital, where he lived but three days.

I cannot inform you what the state of this young man's mind was at the time of his death, but his parents tell me they have been "Life believers" for some eighteen or twenty years past, and have instructed their children to believe the same. Mr. and Mrs. Huntly are anxious to have the death of their son put in the Herald of Life, and asked me to write to you for that purpose. Some of their relatives are subscribers for the paper. Your sister in hope of life, when the Life-giver comes.

Mary Mansfield.

Whiting, *Me.*, Jan. 18, 1870.

P. S.—Mr. Huntly resides in Cutler, Maine.

The Fruit of Tribulation.

There is a strange contrast often between the substance that nourishes the root and the perfected flower. The Apostle Paul tells us that "tribulation worketh patience; and patience experience; and experience hope," revealing to us how the life having its roots in those things which are sad and repelling, under Divine influence, may grow and blossom into hope. Let us mark the stages of this growth.

The seed cast into the earth proves the power of the life within, by its struggle to break through the evil that covers it. It must lift the dirt in order to get into the sunshine. When tribulation comes we shall prove the power of the Christ life within us, by the efforts which we make to rise into the light which faith causes to shine upon the soul. Sorrow, trial, when it overwhelms men and leaves them in darkness which lies upon them a burden of woe, soon crushes out the life. What matters it if the pulses still beat. So the clock ticks until the weights run down. Is that life? Patience is the earliest growth of the life which struggling out of tribulation is to culminate in hope. We are to seek this first. The Lord's prayer teaches us this. "Thy will be done," comes before we even ask for daily bread. We shall not come into this state of soul without effort. Patience is not mere listlessness, a sinking into a state of helplessness like the beast which finding its burden heavy, lies down and will be urged no further.

Patience reveals itself in the smile of peace which ripples over the face of the invalid whose every nerve is keen and alive to suffering. That smile, that quietness, is of the soul. Those lines of pain, the tight shut mouth for a moment, is of the body. Patience is the heavenward look, which the sorrow-stricken heart lifts up through its tears, saying, "Father, not my will but thine be done." Patience strengthens trust, and the soul no longer drooping earthward, looks up and opens to heavenly influences; then it is that the life enters into blessed experiences on every side. Who shall tell what hopes have budded and blossomed out of these Christ-given experiences? Full of fragrance and beauty, these hopes unlike earth-born flowers, shall never fade. Those who have come up through great tribulation are only transplanted into that brighter world where there is no more sorrow.—*A Connecticut pastor.*

To Correspondents.

Persons ordering works from our office should give the name, definitely, of the work wanted, except in case of those under the head of "Campaign Documents;" then designate those wanted by the figure at the left hand. Suppose you wish an assortment of the Campaign Documents; instead of writing the name of each, give the No. For example, say, Send me 10 cop. No. 1. 10 cop. No. 5. 7 cop. No. 8; in like manner with any No. wanted. In this way you save words and avoid confusion. A person writes us to send him, among others, 14 "Letter to a Clergyman." We send him 14 of them, and find he wanted but *one*. If he had said, Send me No. 14, the mistake would not have occurred.

No works should be sent for, to this office, not in our published list. We have no time to devote to procuring works outside of our office.

Our trying to love an object, is like our trying to laugh when we are not pleased; the more we try the less shall we succeed. The trying part of the process implies it is a thing we do not prefer.

Too Long Sermons.—It is not a good plan, after you have driven a nail in a sure place, instead of just clinching and leaving it, to keep hammering away till you break the head off, or split the board.

Appointments.

Holden, at chapel, Feb. 6.

Geo. W. Brown.

New York, Cooper Institute, room 24, Sunday, Feb. 6.
West Meriden, Conn., Sunday, Feb. 13.
New Britain, evening, Feb. 16.
Forestville, evening, Feb. 17.
Warehouse Point, Conn., Sunday, Feb. 20.
Hartford, Conn., Sunday, Feb. 27.

S. W. Bishop.

Hartford, Conn., Talcott and Pasto Hall, Sunday, Feb. 6.
Springfield, Mass., Sunday, Feb. 13.

Wm. Stuart.

Salem, Mass., Sunday, Feb. 6.
Hartford, Conn., Feb. 13.
West Meriden, Conn., Feb. 20.
Evenings of Feb. 14th—18th, inclusive, at New Britain, Conn., Forestville, Conn., and New Boston, Mass. Particulars hereafter.

Rufus Wendell.

West Meriden, Conn.:
S. W. Bishop, Feb. 13.
Rufus Wendell, Feb. 20.
Wm. Stuart, March 6.
W. N. Pile, March 12.

West Abington, Conn., Sunday, Feb. 6.

W. S. Campbell.

Business Department.

CASH RECEIPTS.

One dollar each from—"A friend," Addie Bickford (all right), I. J. Schaff.

Two dollars each from—Dr. W. C. Hinchman, Mrs. Annie D. Austin, E. G. Farmer, Mrs. Helen M. Wood, J. W. Maffit, James S. Brooks, Mrs. Kate Hanck.

Various sums—Russell Gibbs, \$4; Thos. J. Harris, \$5 on pledge; Jas. W. Purdy, \$4; A. Hoffman, \$3; Abel Larkin, \$5.

PARCELS SENT SINCE LAST ISSUE.

Russell Gibbs, E. M. Curtis (book), Jacob Shafer, James Harling (book), Thomas Stutterd (book and pamphlet), Thos. W. Vaughn, Eld. D. O. Hopkins, R. E. Whittier, Anson F. Cressy, Mrs. Maria Cornell (book), Jane Alderson, A. Hoffman, Rev. J. Philip Bishop (two parcels), Rev. J. G. Schaff (two parcels), Jacob Grim (book), Edward Perkins, Wm. Squires.

TO CORRESPONDENTS.

Polly G. Pitts.—Z. Campbell is at present preaching in the State of Maine. Where a letter would reach him we do not know. His last P. O. address was, Landaff, N. H., where he is expected again; but how soon, we do not know.

"A QUIET MIND."

I HAVE a treasure which I prize;
Its like I cannot find:
There's nothing like it on the earth;
'Tis this—a quiet mind.

But 'tis not that I'm stupified,
Or senseless, dull, or blind;
'Tis God's own peace within my heart,
Which forms my quiet mind.

I found this treasure at the cross;
And there, to every kind
Of weary, heavy-laden souls,
Christ gives a quiet mind.

My Saviour's death and risen life,
To give it were designed;
His love the never-failing spring
Of this my quiet mind.

The love of God within my breast,
My heart to Him doth bind.
This is the peace of heaven on earth—
This is my quiet mind.

I've many a cross to take up now,
And many left behind;
But present troubles move me not,
Nor shake my quiet mind.

And what may be tomorrow's cross,
I never seek to find;
My Saviour says, "Leave that to me,"
And keep a quiet mind.

And well I know the Lord hath said,
To make my heart resigned,
That mercy still shall follow those
Who have this quiet mind.

I meet with pride of wit and wealth,
And scorn, and looks unkind;
It matters not—I envy none,
While I've a quiet mind.

I'm waiting now, to see my Lord,
So patient and so kind,
I want to thank him face to face,
For this, my quiet mind.

—*Selected for the Herald of Life, by* LUCY J. HASTINGS.

COMMON SALVATION.

BY J. S. POTTER.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once delivered to the saints."

IN this text some of our brethren think they see *two* salvations. One for all men! called *common*, and the other for the righteous, called *special*. Now I will quote a few Scripture texts, to show how the word "common" is used in other parts of the Bible.

"If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me."—Num. xvi. 29. "There is an evil which I have seen under the sun, and it is common among men."—Eccl. vi. 1. "And all that believed were together, and had all things common." "But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean."—Acts x. 14. "So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day."—Matt. xxviii. 15. "It is reported commonly that there is fornication among you," etc.—1 Cor. v. 1. I think I have given a fair *sample* of the word *common*, to show the bearing of the same word in the text. Now I will ask, did the apostle Jude write any other letter to the church, beside this one chapter, that the above text is taken from, which is called the General Epistle of Jude? or, did he preach a different gospel to that of his Brother James, and the rest of the apostles? If so, how came he to write after this manner—"Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ and called." Query. If Jude preached *two kinds of salvation*, and the "common salvation" is the *one* that he told the church they "should earnestly contend for," which kind did these *sanctified* and *preserved* ones belong to?

Again, vs. 20–23, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garments spotted by the flesh." Here we have in Jude's writing, "holy faith," "eternal life," and "pulling" sinners "out of the fire." Why pull them out of the fire, if his "common salvation" will bring them back from the dead? I think when men will examine this subject without prejudice, they will see that Jude's "common salvation" brings *holy faith;* and *holy faith* will bring *eternal life.*

We will try the apostle Paul's "common faith" alongside of Jude's "common salvation," and see how they will compare. "To Titus mine own son after the common faith." Now if the common salvation belongs to the *wicked*, so does the common faith belong to them also. Let us put this *new gospel* together and see how it will look.

The wicked have common faith:
The righteous have special faith.
The wicked have common salvation:
The righteous have special salvation.
The wicked are justified by common faith:
The righteous are justified by special faith.
The wicked will be raised from the dead:
The righteous will be raised from the dead.
The wicked will be born again, without being begotten:
The righteous will be born again, by having been begotten.
The wicked will have a future life:
The righteous will have a future life.
The wicked will have a *common future* life.
The righteous will have a *special future* life.

"Marvel not at this," that I have let the wicked take the lead in this *new* gospel plan, for the reason there are so many *earnestly contending* for just such a faith, and I fear they will "rack their brain to get round the truth" of "NO LIFE OUT OF CHRIST." We read, "without faith it is impossible to please God;" but in this *new* gospel they all please God, for they all have faith.

I will cite the reader to a few Scriptures that treat on *salvation* and faith, that he may see who they apply to. "But Israel shall be saved in the Lord with an everlasting salvation."—Isai. xlv. 17. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every *one* that *believeth*." "God hath from the beginning chosen you to salvation through sanctification of the Spirit and *belief* of the *truth*."—Rom. ii. 13. "That they may also *obtain* the salvation which is in Christ Jesus with eternal glory." 2 Tim. ii. 10. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. i. 14. "Who are kept by the power of God *through faith* unto salvation, ready to be revealed in the last time."—1 Pet. i. 5. "And that from a child thou hast known the Scriptures, which are able to make thee wise unto salvation *through faith* which is in Christ Jesus."—2 Tim. iii. 15. "Looking unto Jesus the *author* and *finisher* of our faith." "How shall we escape, if we *neglect* so great *salvation?*"—Heb. ii. 3. Escape what? Why, *death.* "The wages of sin is *death*."—Paul. "Sin, when it is finished, bringeth forth *death*."—James.

"*Salvation* is *far from the wicked;* for they seek not thy statutes."—Psa. cxix. 155. I think this last text is fatal to the *universal salvation* scheme. But, says one, "Give us the text where it says, *Christ* is the *Saviour* of *all men*, especially of them that believe, and you will see that there will be a *resurrection* of *all mankind*." I cannot do that, for there is no such text in the Bible. But I will turn to the one that many think refers to Christ as being the Saviour of all men, and you will see how it reads. "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."—1 Tim. iv. 10. "Paul, an apostle of Jesus Christ, by the commandment of God our Saviour."—1 Tim. i. 1. "For this is good and acceptable in the sight of God our Saviour, who will have all *men to be saved*, and to come to the knowledge of the truth."—1 Tim. ii. 3, 4. Here we see that God is the Saviour of all men, in that he has provided a way whereby all might be *saved*, and that is through Jesus Christ his Son; but it is of no benefit to the unbeliever. It only benefits the believer, and *becomes a special salvation* to him.

In conclusion I would say, there is but *one salvation* revealed in the Holy Scriptures, of truth for the fallen sons and daughters of Adam; and that is offered to all the world, on the condition of repentance toward God, and faith in our Lord Jesus Christ; or, in the words of inspiration, "He that believeth and is baptized shall be saved [or, have life]; but he that believeth not shall be damned" [*i. e.*, condemned to *death* as a finality].

"Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, *made known* to *all nations* for the *obedience of faith:* to God only wise, be glory through Jesus Christ forever. Amen."—Rom. xvi. 25–27.

EAST BOSTON, *Mass.*, Jan. 1, 1870.

EXPECTATION MAY BE REALIZED.

To those brethren that think Rome will literally sink during the session of the Œcumenical Council in that city, and to all others that look for the Lord's return from heaven, I take great pleasure in addressing, with a view to bring out all the light that can be had on this subject, as I think that it is very important.

The object of this council, as I learn from the secular press, is to ratify the syllabus of the Pope, and to declare the Pope infallible, and thereby become articles of faith. The other questions that will come before this Council are of minor importance compared with the question of infallibility, which will be declared without doubt in my humble opinion. This I think will fulfil the prophecy of Rev. xi. 7; "And when they shall have finished their testimony (the fulfilment of this prophecy), the beast that ascendeth out of the bottomless pit (spiritualism), shall make war against them and shall overcome them, and kill them." Therefore the "law and testimony" is made null and void, as regards that sect of people. (Come out of her my people, that ye be not partakers of her sins.—Rev. xviii. 4.) Is not *this* the "Man of Sin," fully made manifest? "For except there come a falling away first, and that Man of Sin be revealed, the Son of perdition who opposeth and exalteth himself above all that is called God, or that is worshiped so that he as God," etc.—2 Thess. ii. 3, 4. Hear what this man of Sin (the Pope), says in his opening allocution—"That the church need not be afraid now, as it is now *stronger* than *Heaven*." ("I sit a queen and am no widow, and shall see no sorrow."—Rev. xviii. 7.) Some may think that the Man of Sin is "Spiritualism;" or the beast that ascendeth out of the bottomless pit. Admitting this to be a fact, does it not fully reveal Spiritualism, the very capsheaf? and is not the cardinal doctrine of the Roman church, spiritism in the fullest sense? When you see this dogma declared, take your Bible and turn to Rev. xi. and read from the 8th to the 13th verses; and in the 13th verse please take notice of *that* "Earthquake" spoken of which I think is literal. In fact where the word earthquake occurs in the Bible, it should be taken in a literal sense, and not symbolical.

Perhaps it is not generally understood that there is to be an international fair held in Rome sometime in February of this year, for an exhibition of the paraphernalia of the church; clearly demonstrated in Rev. xviii. 12, 13. This circumstance with the other spoken of, brings us to the conclusion that the Lord is nearer than some think. I would also call the reader's attention to the fact that we are living in a fast age, and this fair is not likely to last five, ten, or twenty years as some think.

Therefore we have great reason to "rejoice, for our redemption draweth nigh." He which testifieth these things, saith, "Surely I come quickly, amen. Even so, come Lord Jesus." Yours in Christ, STEPHEN PELL.

MORRISTOWN, N. J., Jan. 17, 1870.

FROM ELD. S. L. WALTER.

BR. STORRS: My stay here has been protracted by the desire manifested to hear of this new doctrine, far and near. I ought and would if I could stay among them for a year. I left home on the 3d of November, and arrived on the 6th. I have preached in Marion and Jefferson counties, and the doctrine of Life only in Christ, or, the righteous only will live again from the dead, has stirred the great deep all around the country, from which we have heard. A Br. of the Methodist church says, "That the ministers all take me for their text." They say "The wicked dead will be raised to life." And when asked for one text in proof, they can't give it, but say they can find many; yet they are not forthcoming. I preached in the Baptist church from 1 Cor. xv. 22, "As in Adam all die, even so in Christ shall all be made alive." I tried to show the necessity of a resurrection; the certainty and the nature of it. At the close, I asked Eld. L. Osborne of the Baptist church, to close, but he declined, and said he would preach from the same text on the morrow evening. I then dismissed them. A company of us rode about six miles to hear him. He said, "I understand the old man is present, (meaning me), and I am glad of it." He admitted that I had "proved the necessity of the resurrection." He said, I "quoted that man was made a little lower than the angels, but the Scriptures do not say so. But we see Jesus who was made a little lower than the angels, for the suffering of death;" and he could not see that Paul said only two verses before, "Thou madest him (man) a little lower than the angels." He remarked that we "said 'man had no soul;' but he has, 1 Thess. v. 23, proved it; and that man was a soul entity, and not that man was made a living soul;" as the Lord hath said. He said, "They say, that 'spirit means breath;' but it does not." And this in the face of what James says, ii. 26, "the body without the breath, (margin) is dead," and Job xxvii. 3, "The spirit of God is in my nostrils;" or the breath which God gave him;—xvii. 1. "My breath is corrupt," or "spirit is spent." The above texts ought to satisfy an honest enquirer after truth. He affirmed that, "all men must be raised to life in order to be judged, so that they may receive according to the deeds done in the body."

They can't see that the Lord, "will judge the quick and the dead," as we read—Acts x. 42; 2 Tim. iv. 1; 1 Pet. iv. 4; "Who shall give account to him that is ready (not to raise the dead, but) to judge quick and dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." So we see that God will judge the dead. Hence they may very properly be said to stand before the Judge, who will raise up the believer, and leave the unbeliever in death. Hence they cannot "see life," nor see Christ as he hath said, "the world shall not see me."

In speaking of "the order of the resurrection, Christ the first fruits, they that are his at his coming 3d order. Here he was surprised; and then quoting, "As in Adam all die, even so in Christ shall all be made alive," he defined "even so," to mean "the all referred to as dying in Adam were the all who got life through Christ, because *all* meant *all;*" but he could not see that Paul was not saying one word about the wicked, but the righteous who died because they were in Adam, were made alive because they were in Christ." Also, he said, by "the wicked rising was meant they go down, down." He quoted Dan. xii. 2; Acts xxiv. 15; and a Dutch minister, quoted John v. 28, 29, for him, for he could not. He then told the people that "we could not find one text that said the wicked should not be raised;" and this after, as I believe, he had read these texts; Isa. xxvi. 14, "They are dead, they shall not live; they are deceased they shall not rise," etc.; also, Isa. xliii. 17; Prov. x. 25; xxi. 16; Jer. li. 39, 57; Ezek. xiii. 23. He quoted, "Corruption shall not inherit incorruption." "Man's body was corruptible and could not be made incorruptible; and so the body could not be raised, because corruptible." He did not see the difference between inheriting incorruption and being raised incorruptible. God gives life.

He then denied the resurrection; and stated distinctly, that "it was Christ that got the victory over death, and sang 'O death, where is thy sting,'" etc.; when the Apostle says, "Thanks be to God who giveth *us* (not Christ) the victory through our Lord Jesus Christ." I would ask when will they cease to pervert the truth of God to establish their fable, and wrest the Scriptures to their own distruction?

Finally he said "the wicked would be raised as Samuel was." That is true, for he never was raised by the witch of Endor. And then he gathered them by "the three unclean spirits," etc.; and finally by satan when loosed; he should deceive them and gather them, a thousand years after the first resurrection; and fire came down from heaven and devoured them; his "immortal souls," according to his theology. So he came out a Destructionist; just what he learned from the HERALD OF LIFE, which he subscribed for when he lived at Grafton, Ill.

And this heterogenous mass from a man that said, God had called him to preach; which I cannot believe, for the Lord wants men that teach his word, and not the doctrines of men when they are not in harmony with the Scriptures of truth.

I would say, that many embraced the truth of Life only in Jesus, and the wages of sin is death. Men that had taken refuge from the God dishonoring doctrine of eternal torments in Universalism came out and acknowledged that Death is the penalty of the law, and that was just. Yours in hope of Life.

KEENVILLE, *Ill.*, Dec. 26, 1869.

THE TWO COVENANTS.

BY A. BOYNTON.

[*Concluded.*]

WE were writing more particularly of the new covenant, and proposed in this article to notice where this was written, how it was written, and for what purpose.

Paul tells us, in Heb. viii. 10, and x. 16, "I will put my laws into their *hearts*, and in their *minds* will I write them." He also treats on this subject in 2 Cor. iii., which please examine carefully. We quote the 3d verse. "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink but with the Spirit of the living God; not in tables of stone but in fleshly tables of the heart." David saith of the righteous, "The law of God is in his heart."—Psa. xxxvii. 31. Ezek. xi. 19, speaking of this work says, "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh."

No one will claim a strictly literal fulfilment of the above, but all concede a change of heart is spoken of—a change in the will, mind, affections wrought by the Spirit, called, "The *renewing* of the Holy Ghost."—Tit. iii. 5. This divine work is further spoken of in Eph. iv. 22–24. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your minds; and that ye put on the new man, which after God is created in righteousness and true holiness." This new covenant law is called the "Law of the Spirit of life in Christ Jesus."—Rom. viii. 2. *i. e.*, it gives the believer an assurance of *life future* through or by the LIFE-GIVER, Jesus.

The old covenant pertained to the old or natural man; and its blessings and curses were mainly of an earthly, temporal nature; while the new relates itself to the *renewed* man; its objective work being to transplant the Adam man into the Christ, or second Adam man.

Transplant we say, yet by a change of his moral nature and also of his earthly or corruptible nature, yet a preservation of his individuality or identity. So Job seems to have understood the matter when he says, "And though after my skin worms destroy this body, yet in my flesh (resurrected immortal flesh) shall I see God: whom I shall see for myself, and mine eyes shall behold and not another."—Job xix. 27.

The book commonly called the "New Testament," is the embodiment of the new covenant, and especially do the Epistles of Paul, elucidate this subject in its general application to the true church (or, Israel) of God, who are the "elect of God" taken "out of every nation under heavn;" known as the children of Abraham, as Isaac was; *i. e.*, the children of promise. See Gal. iv.

Much more might be written on this interesting subject, but as our purpose was more to "call to remembrance," we have studied brevity.

One thing more and we close. The rule we adopt in scriptural research is, come to the Lord in all simplicity and Godly sincerity and expect his *Spirit to shine on the word*, and thus lead us into the truth. God's commentary is the Holy Spirit; the expositions of the best of men are but as a "briar and thorn hedge," comparatively. Honor God by adopting the true light which brings "peace by believing, and joy in the Holy Spirit," and secures an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

WEST BATAVIA, N. Y.

BE KIND IN LITTLE THINGS.

THE sunshine of life is made up of very little beams that are bright all the time. In the nursery, on the play-ground, and in the school-room, there is room all the time for little acts of kindness that cost nothing, but are worth more than gold or silver. To give up something where giving up will prevent unhappiness; to yield, when persisting will chafe and fret others; to go a little around rather than come against another; to take an ill word or a cross look, rather than resent or return it; these are the ways in which clouds and storms are kept off, and a pleasant, smiling sunshine secured, even in the humble home, among very poor people, as in families in higher stations. Much that we term the miseries of life, would be avoided by adopting this rule of conduct.

CHILDREN'S DEPARTMENT.

GENTLE WORDS.

The sun may warm the grass to life,
The dew the drooping flower,
The eyes grow bright and watch the light
Of Autumn's opening hour—
But words that breathe of tenderness,
And smiles we know are true,
Are warmer than the summer time,
And brighter than the dew.

ANGRY WORDS.

Poison drops of care and sorrow,
Bitter poison drops are they,
Weaving for the coming morrow
Sad memorials of to-day.

Angry words! Oh, let them never
From the tongue forbidden slip;
May the heart's best impulse ever
Check them ere they soil the lip.

TRUTHFUL AND OBEDIENT.

"CHARLIE! Charlie!" Clear and sweet as a note struck from a silver bell, the voice rippled over the common.

"That's mother," cried one of the boys, and he instantly threw down his bat, and picked up his jacket and cap.

"Don't go yet!" "Have it out!" "Finish this game!" "Try it again!" cried the players, in noisy chorus.

"I must go—right off—this very minute. I told her I'd come whenever she called."

"Make believe you didn't hear!" they all exclaimed.

"But I did hear!"

"She don't know you did."

"But I know it, and—"

"Let him go," said a bystander. "You can't do anything with him. He's tied to his mother's apron-strings."

"That's so!" said Charlie; "and it's to what every boy ought to be tied; and in a hard knot, too."

"But I wouldn't be such a baby as to run the minute she called," said one.

"I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes. "I call that manly; and the boy who don't keep his word to her will never keep it to any one else—you see if he does!" and he hurried away to his cottage home.

Thirty years have passed since those boys played ball on the common. Charles Grey is now a prosperous business man in a large city and his mercantile friends say of him, that "his word is as good as a bond." We asked him once how he acquired such a reputation.

"I never broke my word when a boy, no matter how great the temptation, and the habit formed then, has clung to me through life."—*Child's Delight.*

LITTLE THINGS AND LITTLE PEOPLE.

IT is of small things that a great life is made up; and he who will acknowledge that no life is great save that which is built up of great things, will find little in Bible characters to admire or copy.

Little things and little people have often brought great things to pass. The large world in which we exist, is made up of little particles as small as the sand on the sea-shore. The vast sea is composed of small drops of water. The little busy bees, how much honey they gather! Do not be discouraged because you are little. A little star shines brightly in the sky on a dark night, and may be the means of saving many a poor sailor from shipwreck; and a little Christian may do a great deal of good if he or she will try. There is nothing like trying.—*Dr. Chalmers.*

INCIDENT OF A CHILD.

A LITTLE boy about eight years old, having jumped off the car from the rear platform, ran forwards to get on in front, and by accident slipped and fell so that the heavily loaded car passed over his leg crushing it in a frightful manner. In the first excitement of feeling the passengers, horrified at witnessing such a scene, cried out, "Hang the conductor—he ought to be hung;" when the little fellow though quivering with agony, exclaimed, "Don't hurt him; I was to blame." Poor child! Brave, just, thoughtful of others, even in the sudden presence of death. While he was lying on some straw by the roadside, previous to being taken to the hospital, a little girl picked up his cap, and, having ascertained his name and residence, ran with it to his home. His mother opened the door, when the child exclaimed, "Here is the cap of the little boy who has just been run over by the railroad car." What words to reach a mother's ear! What wonder that with frantic speed she should have rushed to the fatal spot, thence to track him by his blood to the hospital. There she was at first denied access to her boy, lest her excessive agitation should hasten his death. A few moments, and the mother's love so stilled the surging anguish of her heart that, with the calmness of despair, she was admitted to the presence of her darling child, only to find him conscious of his danger and ready to obey the sudden summons. "Jesus is with me, mother," he said; "I must die, but Jesus is with me."—*Sunday School Times.*

GOD'S METHOD OF HELP.—God did not take up the three Hebrews out of the furnace of fire, but he came down and walked with them. He did not remove Daniel from the den of lions; but he sent his angel to close the mouths of the beasts. He did not in answer to the prayer of Paul, remove the thorn in the flesh, but he gave him a sufficiency of grace to sustain him.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, FEBRUARY 9, 1870. VOLUME VII.—NUMBER 18. WHOLE NUMBER 304.

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INTERESTING LETTERS.—No. 4.

FROM AMBROSE RONDTHALER.

DEAR BR. P.: In my letter of the 20th inst., I promised, the Lord permitting, to continue the translation from Plitt's Evangelical Doctrine of Faith. I shall, as I said in my last, not give you any garbled extract. Occasionally I may omit some unnecessary words and one or two sentences, which, however, will not change the author's meaning.

After saying, as I told you in my last, that the Bible does not teach the doctrine of universal salvation, but, on the contrary, gives room to the thought of the annihilation of the wicked, there follow several pages, which it would be needless to translate. At the close of these pages he expresses himself in stronger language than before. He says, "We must acknowledge that the Bible is not for, but *against* the prospect of a final salvation of all." He then proceeds to say—"Under these circumstances, the only question that can be asked is the following: Will not divine grace at last, at some time or other, deprive a creature that is absolutely depraved and lost through his own absolute obstinacy, of his ruined existence, or rather will not a gracious God liberate him from the same, since he has that existence only as a sufferer of misery? In other words: Since there is no prospect of the restoration of the damned, and since that restoration, according to the Bible, will never happen, Christian hope would love to hold fast the possibility of their annihilation. And on good grounds we dare say, that the biblical idea of death, especially in its full intensity as the second death (which in another place he calls absolute and eternal death), although it is not a mere negation of being, still comprehends in it also non-existence, and still more, essential non-existence, just as, on the contrary, the idea of life, although it goes far beyond mere existence, still, at the same time, always takes in, and presupposes continued being. Just as, on the one hand, life as *eternal*, is perfected in an endless, happy and glorious existence, so, on the other hand, it would seem as if *finished* death must be fulfilled in the removal, not only of all happiness and glory, but, at last, also in the very deprivation of its being. Thus according to Rev. xx. 14, "Death and Hades will be cast into the lake of fire." This might be explained in this sense, and thus, at last, the whole fulfillment will take the place of that of which Paul speaks, 1 Cor. xv. 26, "The last enemy that shall be destroyed is death." To this neither Matt. xii. 32, nor 1 John v. 12 are opposed. Much rather, on the contrary, is the last passage in perfect consonance with the just mentioned ideas. Even Matt. xxv. 46, and 2 Thess. i. 9, read in this light, would not oppose such an end, in the same measure, as they would universal salvation; for then, in the idea of *Kolasis aionios*, as the life-destroying absolute judgment of wrath, there would be also, at last, an annihilation of existence, just as in *Zoe aionios*, as the highest unfolding of life, is contained the assurance of an endless existence. The same holds good with regard to the less positive expressions in Rom. ii. 5, etc., 1 Cor. xi. 32, John v. 28. The expression with regard to Judas, Matt. xxvi. 24, John xvii. 12 finds its full truth, but not only as respects him, but, as quite naturally, with reference to all sinners to death. It would have been better for them not to have been born, than to have so fearfully and wholly missed the object of their being. The rest of the prophetic, typical and concrete drastic passages, such as Mark ix. 44, etc., and the apocalyptic, especially Rev. xiv. 9 are, it is true, in their literal import, not more favorable to final annihilation than to universal salvation, because they speak of eternal suffering. But here certainly we are authorized to separate the prophetic ideal expression from the dogmatic exact, to distinguish the figurative from the real; and we preserve the essential character of the prophetic thought, really, unequally more faithfully, if we consider the end as annihilation, than if we look upon it as Restoration of all, or Universal Salvation. And then, too, some Pauline passages, which in their literalness favor Universal Salvation, would, in accordance with the essential thought, much more retain their right, than if we simply adhered, according to the doctrine of the church, to endless suffering. For then, through annihilation, at last a state once comes, when, it is true, not all created personal beings will have become happy, but still only happy ones will exist, in all of whom God will be all."

I might translate more from this section, but, I think, enough has been given. At the close of this paragraph, on the last page of his work, Plitt sums up the whole. I shall not here translate "verbatim and literatim," but give you the sense. Viewed in the light in which he sees it, he thinks, that the idea of the annihilation of the damned ought to have its place in a system of theology, both exegetically and dogmatically speculatively. He says, the threatening of endless suffering is vain and fruitless! However, he adds, in preaching, we ought simply to adhere to the idea of Eternal Damnation. This maintains its essential truth amid all circumstances; and then he closes with a powerful exhortation to work out our salvation with fear and trembling.

Brother, I have done. However, before I close, I must make a few remarks. I have written to you as my friend. We do not think alike—but I regard you as a Christian. As my friend, and as my Christian friend, you have never condemned me for the views I hold. On the contrary, you have diligently searched whether these things are so or not. Publicity, you know, I do not like; and, therefore, I might have, in part, confined my views to our rooms, where we have often met. I might have been silent too, because the truths, which I hold, are so ably, so plainly and so clearly stated in the HERALD OF LIFE, and of the coming kingdom, and, especially, in the Six Sermons, by George Storrs, and in other publications by the same author. But there are some Moravians not living in this place, with whom I am acquainted, and who hold the same views that I do, and I know that it is not uninteresting to them to hear, occasionally, from their friend, through the HERALD OF LIFE. And then, again, there are Moravians and members of other denominations of Christians, whom I know, in the State of New York, where I preached four years, and in Maryland, where I had charge of a congregation about six years, and at Emmaus, Pa., where I labored almost seven years, and at York, Pa., my native place, and where, in later times, I lived four years, and at Nazareth, Pa., where I spent my youthful days—and there are friends and acquaintances in Ohio and New Jersey, where my lot was cast for a time. Some of these have heard that I hold very strange views—views in opposition to the Bible. Many of these people I love and esteem—and I thought that, perhaps, some few letters in the HERALD OF LIFE would tell them what these strange views are. Besides, I take the HERALD OF LIFE, and in that excellent paper, believers in "Life only in Christ," often speak one to another; and I consider it my duty to speak at times to them too. And then, there are "Life only in Christ" believers, who give liberally toward the dissemination of the truth; and should not I try to do a little, even if it be in an humble way? And here I think it not out of place, publicly to return my sincere thanks to Br. Storrs, for kindly admitting my articles into the HERALD OF LIFE. The Lord continue to bless him. Amen.

One word more. It is sometimes said, that "Life only in Christ" believers are constantly dwelling on doctrines, but very seldom say any thing of experimental religion. With regard to this matter I have my own views. However, in order to satisfy some, who at times advance this objection, I will tell my experience. It is contained in the last of the following lines:

> "And when I'm to die,
> Receive me, I'll cry,
> *For Jesus hath loved me I cannot tell why.*"

BETHLEHEM, *Pa.*, Jan. 22, 1870.

THE CHRISTIAN WARFARE.

BY L. C. THORNE.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every one that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown · but we are incorruptible. I therefore so run, not as uncertainly; so fight I not as one that beateth the air."—1 Cor, ix. 24-26.

IT may be somewhat difficult to conceive of language more replete with earnest exhortation to soldiers of the cross than the above expressions of Paul, the ever-faithful apostle to the Gentiles. With him it was not enough that followers of Christ should receive the truth; they must show forth its power, must let it shine out in all its richness and beauty through lives of consistency and godliness. It was not enough that they should work; they must seek to act intelligently; they must systematize their labors, and study to direct their efforts to the accomplishment of the greatest possible good.

To the Corinthian church, Paul's allusion, by way of both comparison and contrast, to the games of foot-racing and boxing, then much practiced at Corinth, conveyed a world of meaning. It suggested assiduous care, resolution, self-denial and perseverance both in the strife itself and in preparing for the contest. Says the poet:

> "A youth who hopes the Olympic prize to gain,
> All arts must try, and every toil sustain;
> The extremes of heat and cold must often prove;
> And shun the weakening joys of wine and love."

The race to which Paul cites his brethren, once entered upon, there must be the utmost care in the expenditure of strength; no false steps taken; no stopping in the way, nor erratic flights; no looking behind, but a steadfast earnestness in pressing "forward to the mark of the prize."

Contestants in the game of boxing were said to "beat the air" when their opponents, by nimble movements of the body, eluded their blows, and it not unfrequently happened that the striker, missing his aim, fell to the ground. It was, therefore, ruinous to a contestant to be compelled by reason of improper training, ignorance of the art, or of superior agility on the part of an antagonist to "beat the air" by waste of blood; it was laboring for nought.

There is a striking similarity between the efforts of those taking part in these games, and the struggle of those who rightly wage the Christian warfare, but a marked *contrast* in this, that in the former all must of necessity strive in a degree of uncertainty, since only *one* could obtain the crown, and that a corruptible one; while in the latter, *all* may obtain an "incorruptible crown." In the former, many enter the lists; but, however careful and thorough their preparation, however intrepid their demeanor, and valiant their struggles, however strenuous their exertion, the most of them must retire from the field disappointed and, perhaps, disgraced. Not thus the Christian race. In that, all who strive may win the prize—life from the dead. This, in the boundless love of God, has been made possible. Some may run faster, may mount higher than others; they *may* attain, finally, unto greater degrees of glory in the kingdom of God, but perseverance unto the end insures to each possession of the glorious prize. Watchful care and well-directed and steady efforts *throughout* this struggle are essential to success. We must be ever watching ourselves. Our temptations, in their various guises and disguises, spring from our fleshly nature, and are strengthened by carnal mindedness. Hence we should seek to thoroughly understand ourselves—know all our weaknesses, our salient points, and against these endeavor to establish, by aid of the Spirit, impregnable spiritual fortifications. If this be not done we shall, unlike Paul, run uncertainly, and "as one that beateth the air." Just in proportion as we walk not after the Spirit we trust in our own strength, and consequently we run into error, and are in imminent danger of falling away utterly. Our runnings hither and thither will be misruns, our doings will be mis-doings, because of mis-directed efforts, and we shall feel an uncertainty as to how we stand with God and with our Lord Jesus Christ. If, however, we sincerely and earnestly seek divine guidance; if we yield obedience to the Spirit, which Jesus promised to send His people, and does send and are subjects of its enlightening influence, we have dealt a powerful blow, and have hit the foe squarely. We are in a position to say with Paul, "I keep under my body." We have not, however, vanquished the enemy, but have simply so far disabled him as, by aid of Divine grace, to control him—keep him under, that so the spiritual nature may triumph. We shall never get entirely rid of him until the final change is wrought at the "last day," for a great deal of the old Adam clings to the most eminent of Christians; and he who flatters himself that the adversary is stripped of all power for further harm, has been decoyed into a feeling of false security dangerous in the extreme. We would not be understood as saying that there are no enemies to fear outside of self. On the contrary, their name is legion; but they cannot approach us to our injury, except as they appeal to some quality of our carnal nature. So the same work which affords us security against dangers from self, protects us from the wiles of others.

But there are other ways in which Christians lose ground, by wasting their strength in false strokes and beating the air. It is claimed by some Greek scholars, and we presume properly so, that the word translated "uncertainly," in Paul's expression, "I therefore so run, not as uncertainly," signifies also *ignorantly.* O, what a vast amount of precious Christian strength is wasted in useless labor through ignorance of the truth. Men labor zealously throughout a whole Christian life in vindication of what they *suppose* to be truth, defending what they have received on no better authority than bare human assertion, when a *few months* of careful, thoughtful and prayerful search in God's great repository of truth, the Bible, would result in such an overturning of their man-made theology, and consequently such an illumination of their understanding, with true gospel light as would enable them to accomplish more to the glory of God and to the honor of Christ, in one year of studious effort than by a whole life time of hard labor, which, while much of it may be directed to the building up of what is noble, good and true, a large proportion is, though ignorantly, devoted to the dissemination of God-dishonoring, soul-cursing error. Such rear superstructures that look beautiful to them, but instead of being composed of precious truths, like unto "gold, silver, precious stones," they consist of such destructible material as "wood, hay, stubble," and will be burned up in the great day of purification, but they themselves may "be saved, yet so as by fire."

Who has not seen men, seeking to establish certain doctrines, wax eloquent in dilation of an array of *assumptions*, and noted their ill-concealed chagrin when compelled at last to the admission that no texts can be found in all the Bible that assert them? With the obvious fact before them, that no Scripture truth is more plainly taught than that evil will not only continue, but *increase* until the coming of Christ, how many, for instance, seemingly agonize in prayer for the speedy conversion of the world? What fruitless effort! These and kindred ones are well-nigh inexcusable, but very prevalent modes of "beating the air." Many, very many misruns are made and mis-strokes given in preaching and in prayer, under the idea that the enemy has received a stunning blow, and that a good work has been done, when, in fact, strength has been spent for worse than nought, and the diffusion of error assisted.

If, like Paul, we would "run not as uncertainly," and "fight not as one that beateth the air," we must strive to possess the "sword of the Spirit"—truth, the weapon which he so effectively used. They who are content with little truth have but a short weapon at best, and perhaps a dull one at that, and hence must contend at great disadvantage; but they who grow in the knowledge of gospel truth, holding it in righteousness, grow in grace, and wield weapons of everlasting power, for the pulling down of the strongholds of error and sin. Then, too, many mis-strokes are made and much ground lost, through inconsistencies in the Christian warfare. This arises mostly from ignorance of self, and so of failing to "keep under" our "body"—subjecting the lusts of the flesh. Men sometimes, by their knowledge of truth, and eminent ability in the presentation of it, lead many to love God and their fellow-men, to rejoice in the truth, and to engage heartily in disinterested efforts to promote it, and then, by thoughtless displays of selfishness and pride, repel those they have won, and chill the love they have kindled. Too often is it, also, that Christians who touchingly and eloquently plead for an exercise of Christian kindness, and for the necessity of forbearing one another in love, more than neutralize the result of their labors in this direction, by treating with marked unkindness and disdain some who happen to differ with them.

If they who contend for earthly prizes spare no pains, object to no self-denial, but accept hardship, and exert to the utmost their skill and endurance, to secure fading garlands, or empty titles, how much more should we, who seek an incorruptible crown, and "an inheritance undefiled, and which fadeth not away," deny self, and avoid whatever may hinder us or prove a stumbling block to others. How much more should we be steadfast in labor, and guard against a waste of precious time and strength in the propagation of the traditions of men, rather than of revealed truth. How eagerly we ought to avail ourselves of every means whereby we may grow in the knowledge of and obedience to the truth, and thus ever promote a development of that holiness without which no man shall see the Lord.

Persecutions, afflictions, trials of various kinds are inevitable to the Christian warfare; but these are "but for a moment," and will work "for us a far more exceeding and eternal weight of glory." Who continually thus labor will not, having preached to others, themselves become cast-away. "He that endureth to the end shall be saved."

BLOOMFIELD, N. J., 1870.

CALLED TO SUFFERING.

IT certainly seems that some people have more than their share of suffering. And it is not in appearance only that it is so, if we judge by relative merit. Some whose whole lives have been singularly pure are the subjects of unintermitted affliction, while others not at all distinguished for piety are comparatively exempt. There are those who scarcely draw a healthful breath from year to year, who never know an unclouded day, when no dark sorrow is not in their sky, but who, born unto trouble, do indeed fulfil their sad destiny. Imagine loving wives who are invalids well-nigh from the time of their marriage, and who have to contend not only with the violence of physical pain, but the keener mental anguish which is only too apt to be suggested to a sensitive nature, that she may be a burden to her husband. When such are also mothers, and see their offspring growing up around them, and are unable to render the tender care, the thorough help, which a mother's love prompts for her children, how bitter is the portion! Examples could be enumerated indefinitely, just such as are to be found in every neighborhood.

We can only explain the question by the consideration that some of God's people are called to suffering. This is their particular vocation—to exemplify the power of divine grace in affliction. Religion needs for its commendation to the world all sorts of illustration. It is significant that He who is the great Exemplar was the *suffering* Saviour. He was a doer, but pre-eminently a sufferer. If pain be the great joiner of human hearts, then does every suffering soul find in the passion of the Redeemer that fellowship of sorrow which cements all loving disciples to him. It touches and relieves us that he was touched with the feeling of our infirmity. Every heart knows its own bitterness, and a stranger intermeddleth not therewith; but He is no stranger, but a Friend and Brother, the Sympathizer in our griefs, who was on all points tempted as we are, yet without sin. His own sweet, tender nature, perfected through suffering, comes with its universal experience and looks with loving eyes into ours, and speaks in loving words to our inmost feeling, so as not to be misunderstood. Like his is the mission of his disciples. All cannot have the universal experience which he had, but to his followers is divided the gift of proving the sufficiency of his grace in the manifold and differing departments of human exposure and conflict.

Important as the manifestation of the power of religion, in every department of the Christian life, is to the exemplification of its suitableness for mankind, it may be safely assured that in none is it more needed than in the province of submission to the divine will under the allotments of privation and inaction. There is something in an active service which has attractions for most minds. Motion, work, especially in the successful accomplishment of an object, though it may be attended with difficulty, is agreeable in the very tumult of the passions which are excited, so that the soul, self-forgetful, is borne on by a force it scarcely can comprehend, and of which it has occasion to take but little note. Thus, labor may not only be a relief from trouble by the occupation which it affords to the thoughts, but a real luxury to the heart which is instinct with ardent emotions. All the heroic elements of the soul are stirred in the excitement of action, and the more arduous and perilous, the more they are stirred; hence the many are ready to run in the paths of achievement, where, as in an arena, they are ever under the powerful stimulus of the popular eye. But to lie down and be still, and that too, not because one chooses to do so, but because one cannot help one's self, is quite another exercise for the mind. Here all the adventitious aids of support are withdrawn, and the soul is thrown back upon itself, and must depend upon its own resources; and capable of and panting for action, it is obliged to be laid aside as comparatively useless in the great struggle of good and evil—such is a trial of faith which the few who are called to endure know how hard it is. To have to be a silent spectator of the battles and victories of brethren, when the soul burns for the thickest of the fight, is no sweet cup for the earnest Christian. Yet thus it is appointed year after year to some of Christ's bravest soldiers. To them it is given to illustrate the power of divine grace in the winning of triumphs which are far greater than those which are plucked from the onsets of contending foes, in the calm victories which are gained over self. To conquer one's self, to attain the highest of achievements in the absolute acquiescence of the human will in the divine will—this is the work which is left to such an one. Here the perfect career of Jesus, ever deepening, as we may suppose, in its human aspect, finally culminated: "Father, not as I will, but as thou wilt."

We acknowledge a great drawing to those patient and beautiful souls whose vocation is suffering. They are found not only in the sick-room, but also in the work-room, and even in the fashionable parlor. They are not confined to any class or station. They are in Christian homes and wicked houses. Their suffering is as often the anguish which is inflicted by cold neglect or bitter wrong-doing, as by the hot fever of disease. And they are not the complaining; no parade is made of their sorrow; their grief is silent; and noiselessly they move among their companions. The hair, it may be, is prematurely gray, the forehead unduly blanched and marked with the prints of care, the eyes have a deep, pensive look, and the lips are slightly more compressed than the age would justify—all showing to the close observer unwonted earnestness and tension of spirit; but beyond this, nothing—to every friend agreeable, to every duty attentive, to the feelings of all considerate. Of such are the angels unawares who are moving about our sinful world, shining as lights in dark places, and bringing benedictions upon thousands, where else would be curses.—*The Methodist.*

A DARK PROSPECT.

AT the anniversary meeting of the Methodist Episcopal Church, held in New York last month, Bishop Simpson remarked:

"Eighteen hundred years has the Church been endeavoring to convert the world, and as yet but one third of it has been nominally Christianized. If we take the inhabitants of the globe to be, say between ten and eleven hundred millions, possibly from three hundred to three hundred and fifty millions are nominal Christians, and some seven hundred millions are yet even nominally out of the pale of Christianity. The work that the whole Church has accomplished in all its branches has been the conversion of only one third of this world. And now, if we look at the future, though we fondly anticipate the near approach of the world's conversion, yet at the same ratio shall we look to the distance of three thousand six hundred years before this world shall be converted. This will be true unless more shall be accomplished in the next years than have been accomplished in the past. . . If we get through with the world's conversion in a thousand years, we must add seven hundred thousand every year; and yet, I am sorry to say, that for the last fifty years the Christian churches have not had seven hundred thousand additions from the heathen world. Now, when we take this view, anxious as we are for the conversion of the world, it would seem to be at a great distance from us; and I most frankly say that unless we, as Christians, do more than we have been doing, none of us shall see the dawn of the glorious millennium. The little children in our arms shall grow up to be old men and die, and the world will be unconverted, unless we do more than has ever yet been done."

This is indeed a dark prospect, but the bishop is hopeful: hear him again:

"I think we have no cause to fear the ultimate conversion of the world. God has promised it, and events are hastening to it."

It is said to the praise of Abraham, that when difficulties increased "he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God," and thus he "against hope believed in hope." It is indeed noble to quietly rest on Jehovah's promises in the darkest hours; and if God has really promised the conversion of the world by the preaching of the gospel of Christ, we have no doubt it will be accomplished, but has He done it? The bishop affirms He has, but in the long speech he made never quotes a solitary text of Scripture in support of the assertion. When the passages are brought forward on which he rests his hope it will be time enough to examine them; and till it is shown by fair exegesis that they teach such a doctrine, we must continue, with Martin Luther, to regard it as "a falsehood, forged by Satan, that he might darken sound doctrine, that we might not rightly understand it."—*Com.* on John x. 11-16. When we find the angel's revelation to Daniel extending from the days of Medo-Persia to the resurrection (Dan. xith chap. and xii. 1-4); our Lord's great prophecy on the mount of Olives spanning the gospel age (Matt. xxivth and xxvth chaps.); his "parable of the tares of the field," as explained by himself, reaching to "the end of the world" (Matt. xiiith), Paul's prophecy of the great apostacy covering the entire time from his own days to the destruction of the man of sin by the brightness of Christ's coming (2 Thess. ii. 1-8); and not an intimation of the world's conversion given, but on the contrary, a mixed state of society and the domination of sin and Satan throughout the entire period distinctly taught; and when we find the history of the world thus far in perfect keeping with these predictions, we conclude with John Knox, the champion of the Scottish reformation, that "there is no final rest to the whole body till the Head return to judgment," and with Lord Napier of the sixteenth century, that "zeal to God, and charity to our neighbors shall [continue to] grow cold, and self-love shall abound among all people, whereby the most part shall neglect and despise God, and follow their avarice, self-love, and partial affections—for undoubtedly to the world's end these vices shall ever increase." Read 1 Tim. iv. 1-3; 2 Tim. iii. and iv. 1-3; 1 Thess. v. 1-3; James v. 1-8; 2 Pet. iii. 3, 4; 1 John ii. 18; Jude 17-21, and see if the apostles were not of the same opinion.—*Advent Herald.*

THE SPIRIT OF THE LORD'S PRAYER.

IT is beautiful. The form of the petition breathes a filial spirit—"Father:" a catholic spirit—"*our* Father: a reverential spirit—"Hallowed be Thy name:" a missionary spirit—"Thy kingdom come:" an obedient spirit—"Thy will be done in earth:" a dependent spirit—"Give us this day our daily bread:" a forgiving spirit—"and forgive us our sins as we forgive those who trespass against us:" a cautious spirit—"Lead us not into temptation, but deliver us from evil:" a confiding spirit, and a spirit of adoration—"For Thine is the kingdom and the power and the glory forever and ever, amen."—*Selected by* JAMES H. JACOBS.

"WHAT SHALL HE GAIN?"

BY MARIA M. WEAVER.

"WHAT shall it profit a man if he gain the whole world and lose his own soul?"

Reader, if you are worldly wise, and are anxious to manage your affairs so as to secure the *greatest gain*, let me ask you to ponder these words, spoken by him who "spake as never man spake."

Sometimes in our experience we meet those who, seeking life through Christ, are sensible that they must "leave all" for him; forsaking friends and prospects of success in worldly matters. For a moment they cast accounts—this life, its ease, means of making money, etc., etc., along side of "peace in believing, joy in the Holy Ghost, the hundred fold in this life," and the "eternal weight of glory" in the endless life to come. Then if *reason* speaks she will say,—Farewell vain world with all your glittering toys, farewell. I will make Jesus my friend, follow him and obtain the "true riches," laying up for myself treasure "where moth and rust doth not corrupt, nor thieves break through and steal."

O, if any such one should read these lines, let me urge you to *make the exchange*. Give this poor feeble life to the Lord by spending it in his service, and he will give you eternal life with a vast inheritance in the world to come. Fear not for the present. He will provide. His people are "soldiers," and every one has his rations; thank the Lord. He has promised to "give to him that asketh;" and praise his holy name, we find the promise sure. Said Christ to his disciples when he sent them out without purse or scrip, "*Lacked* ye anything?" And they said "*Nay* Lord." Ah! methinks every toiling follower of such a kind Saviour, can reply, "Nay Lord, my wants are well supplied."

Let us trust such a God as ours. He is truly a father and faithful friend. And then his *wisdom* is so great! He guides us safely. He deals with us so tenderly. We can find no other such friend. May we be faithful in his service, faithful to the end. Amen.

WESTFIELD, *Mass.*, Jan., 1870.

FROM J. S. HANNAH.

BR. STORRS: I have been talking about the glorious truths as taught in the Bible; such as no immortality out of Christ, and the non-living of the wicked dead, until I have got the whole neighborhood in an uproar. The Methodist preacher has attacked me, and in the place of argument, has charged me with being an infidel; and the fact is I am looked upon as a confirmed heretic and hardly fit to live in a *Christian* community. But while some are raging others are reading and searching to see if these things are so, and inquiring of me for reading matter on the subject. In fact the leaven is working, and the people are becoming anxious on the subject. I have a bound copy of the "Bible Examiner," which I keep loaned out most of the time; and desire more works for the same purpose. With my best wishes for your continued good health and prosperity, I remain yours in hope of life through Christ.

PENNSGROVE, N. J., Jan. 30, 1870.

JARED HOADLEY, Niles, Mich., writes: Whenever opportunity presents, to extend the circulation of the HERALD OF LIFE I shall embrace it, believing I shall be doing no more than my duty. I can understand that the cause of truth is greatly indebted to it for bringing within the comprehension of all, a true understanding of divine revelation and of the duty of man. I have been held in subjection to error and unbelief, through the best part of my life, in consequence of wrong impressions on my mind, whereas, if I had seen as I now see, and understood as I now understand, better things might have been expected of me.

THE TRACT ON "THE JUDGMENT."

WE have several orders on hand for this tract. We have none at this time to supply; but are expecting an edition in a few days, when the orders will be filled. The thousand Br. E. Wolcott paid for will soon all be on the wing, and they seem to be just what is wanted at this time; for great confusion prevails on the doctrine of the Judgment. That doctrine fairly and Scripturally settled, settles the whole question of Life and Immortality.

Who will take up some other of the works, and have them sent out gratuitously? Let the scattering of Campaign Documents go on. Much has been done, and a spirit of inquiry is awakened that should be fed with materials such as is to be found in the works in our list.

OBITUARY.

STOWELL.—Died at Granby, Mass., Jan. 27, of typhoid fever, CARRIE ESTELLA, daughter of Lewis and Elizabeth D. STOWELL, aged 21 years and six months—after seven weeks of dreadful suffering. We have laid our darling down to rest. Her young friends half filled her grave with flowers and evergreens. We left her sweetly sleeping and returned to our lonely home. From the first of her illness she had the impression it was her last sickness; yet she could sweetly sing,

"We shall sleep, but not forever:
There will be a glorious dawn."

Her last prayer was, "Father, if possible, relieve me of this terrible suffering; if not, give me patience to bear it." Her physician remarked, he never saw so much patience in suffering.

ELIZABETH D. STOWELL.

THE HERALD OF LIFE.

NEW YORK, FEBRUARY 9, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE HERALD OF LIFE.

WE ought perhaps, to say something to our friends and subscribers in relation to the pecuniary concerns of this paper. We had the full amount of pledges at our last anniversary; and had all our subscribers paid for their papers, strictly in advance, as heretofore, and as our terms demand, there would now be no occasion to fear as to our going through the volume unembarrassed. Owing to the difficulty many were under in obtaining money last fall, we continued the paper to all who had paid in full for the two previous volumes, though they had not met the terms of advance payment on this; thus giving them time to meet the claims of the paper. Up to this time, there are nearly three hundred who have not remitted payment on the present volume. We appeal to them, whether we shall, or ought to continue to send the paper without a remittance toward sustaining the expenses of publishing it. If nothing is received from such, after a week or two, we shall feel compelled to leave their names off the list of subscribers; but we hope better things of them, though we thus speak.

Will not our friends everywhere see if they cannot increase our subscription list by adding a few hundred subscribers immediately? We make the following liberal offer: For one dollar we will send the remainder of this volume to any *new* subscriber; commencing with the first number after the money is received. There are now thirty numbers more to be issued to complete the volume; and the sooner the dollar comes, the more numbers the subscriber will get for it. Now, just *try* and see how many of you will send us at least one *new* subscriber on this generous offer; or send the dollar and make the paper a present to some friend or acquaintance who will read it. In this way you will help to scatter abroad light on the most glorious theme that ever occupied the mind of man—the Love of God to dying men.

THE POST OFFICE DEPARTMENT.

LIKE some other governmental transactions, of the present times, the Post Office Department seems to act on the principle that all its transactions are to be performed to help themselves, and not to accommodate the people. The most scandalous neglect, in relation to newspapers, is practiced somewhere, from week to week. Our paper, for some time past, has been placed in the Post Office, in this city, on Wednesday morning; and yet places within twenty miles of the city the paper is not received till Friday or Saturday; even in Brooklyn, only across the river, this is often the case; while farther off, many complain their papers come to hand several days later than formerly; and some a whole week later than heretofore. Under such mismanagement, no wonder we hear complaints of papers not coming at all. The wonder is that any ever reach them. Still, do not fail to call at your Post Office, and see that they are not detained there. When you finally fail to get any number, please inform us, and we will do the best we can to supply it. Any No. is worth more than the postage on your letter.

PERIODICALS RECEIVED.

THE SUNDAY MAGAZINE for February is received. Rich and interesting as usual. Published by J. B. Lippincott & Co., Philadelphia, Pa., at $3.50 per annum.

GOOD WORDS: Designed "*For the Young*," Edited by GEO. MACDONALD, LL. D., and Published by J. B. Lippincott & Co., Philadelphia. Terms $2.50 per year. It is a profusely illustrated Magazine, and must be interesting to those for whom it is designed. The January No. is before us.

GOOD HEALTH for February is received. It is "A Journal of Physical and Mental Culture." Published by Alexander Moore, No. 21 Franklin St., Boston, Mass. Terms $2 per year. It appears to be ably conducted, and filled with valuable information.

THE LITTLE CORPORAL has been received, both for January and February. It is a spirited and beautifully executed monthly, designed to amuse and instruct boys and girls. Published by Alfred L. Sewell & Co., Chicago, Ill. Terms $1 per year.

"BURNING OF THE WORLD."

THE above subject has called forth several articles for the consideration of our readers. So far as our feelings are concerned, we have no choice in the matter whether the world is to be literally burned or not. With us, it is a question of fact. If it be a fact, at what time is the event to occur? With reference to this point, there are two opinions. The first is that it will take place immediately at or after the second advent of Christ, now nigh at hand. This view is so out of harmony with prophecy on the subject of Christ's reign on the earth, and over the nations, that many intelligent men reject it as irreconcilable with the general tenor of the prophecies, and place it at the end of a thousand years' reign of Christ after his return from heaven.

Among those that take this latter view is our highly esteemed Br. D. H. Chase, of Middletown, Conn. It is pleasant to have one so intelligent to set his side of the question so clearly and candidly before us. Yet we are compelled to differ from him both as to the fact of the literal burning of the world, and if it is to be burned, as to the time of that event. His article in our last issue we trust has been carefully and candidly read; and our brother's opinion would have as great weight with us as that of any other man within our knowledge. Science has been his study and employment for many years; and he has been a most successful teacher in fitting young men for college. In general views of Scripture truth we are, probably, tolerably agreed. While we go on with our remarks we hope the reader will keep his eyes on Br. Chase's article of last week.

We remark in the first place, that the book of Revelation is the main fortress to sustain all doubtful theories: but for that Book, many of the theories of the present day would find no substantial foundation in the Bible. Immortal-soulists, Eternal-tormentists, and a multitude of other theories, when driven from all other Bible support, resort to the symbols of Revelation to uphold their positions; and it happens that they find it necessary to abandon the symbolic character of that Book and quote the language as if it were literal. We do not say that any one does this with design to mislead; but it is done to sustain theories which otherwise could not stand before the clear statements of the other inspired writings.

In the next place, the main texts claimed as literal in their statements of the burning of the world, are found in 2 Pet. iii. 7, 10, 12. These are relied on, because Peter speaks of the flood of water in the days of Noah, and says, "Whereby the world that then was, being overflowed with water perished," etc. But Peter is not speaking of any change that took place in the earth's surface; or of the world as a globe, or that any change in its geography took place. He says, explicitly chap. ii. 5, that God brought "the flood upon *the world of the ungodly*." It was the world of ungodly men that was destroyed; and not earth's geographical surface; that was left unchanged, for all the Bible teaches to the contrary.

But even in this overthrow of "all flesh," some were left in the flesh, and survived to fill the earth with men and beasts. Thus, if our friends insist upon the destruction of men by literal fire, they ought not to claim any more to be accomplished by it than by the water. Hence, the earth's surface will remain unchanged, and some men will be left of the nations in the flesh; and such is the testimony of many of the inspired writers, if we understand them.

But again: After speaking of the burning day, Peter says, "Nevertheless we according to His *promise*, look for new heavens and a new earth," etc. Had Peter any other "promise," than that of the prophecy of Isa. lxv. 17, 18? If so, where is the promise found? If there is no other known promise when Peter wrote, are we not bound to take Isaiah's explanation of the promise as the truth in the case? God saith, by Isaiah, "For behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind; but be ye glad and rejoice forever in that which I create: *for* behold I create *Jerusalem* a rejoicing and her people a joy," etc.

To us it seems manifest that, the re-establishment of Jerusalem as the throne of empire for the government of *this* world, and God's chosen King sitting on His "holy hill of Zion," (Psa. ii. 6), and that "King reigning and prospering, executing justice and judgment in the earth," (Jer. xxiii. 5), and "the law going forth of Zion, and the word of the LORD from Jerusalem," etc., (Micah iv. 2.) Such an establishment of the governing power of this world, and the overthrow and utter destruction of the present governing powers of earth, fully meets Peter's burning day—properly represented by the elements melting with fervent heat, and the "perdition of ungodly men"—and truly meets his strong figurative language, which so many have construed into a literal fire, and a literal burning of the world.

Peter's language has no bolder figures than that of the old prophets who prophesied of judgments on surrounding nations and on the people and land of Israel; none of which was fulfilled in a strictly literal sense. Take for example, the prophecy of the overthrow and destruction of Idumea or Edom,—Isa. xxxiv. Mark the language: "All the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as a leaf falleth off from the vine, and as a falling fig from the fig-tree; *for* my sword shall be bathed in heaven; behold it shall come down upon Idumea, and upon the people of my curse to judgment," etc. Please read the whole chapter and you will see that the judgment on Idumea, which was Edom, is expressed in as strong language as that by Peter, and yet it was a local judgment, affecting mainly one nation and people, by which their "princes and nobles" (verse 12) were so completely cut off and destroyed that their government was at an end.

So when Christ returns from heaven, (not a thousand years after), God will make such an overthrow and destruction of the great men who have ruled and cursed the earth, whether in Church or State, that the inhabitants of earth who are left will see in the revolution what Peter describes in figurative language, as Isaiah did the overthrow of Edom's rulers and government. The governments of this world are incurably corrupt; and God will soon bring this corrupt system of government to an end; symbolized by "the elements melting with fervent heat;" the whole course of human legislation and administration will, to use the figure, be on fire; and such a dissolving of human inventions as shall end them, as if destroyed by raging flames of fire.

But, blessed be God, this dissolving of human inventions and corrupt governments, and destruction of corrupt rulers, is to be succeeded by a new heavens and new earth—a new government, in which legislation and laws will be appointed and administered for the good of the people ruled; and justice and judgment will be executed in the earth. This will constitute new heavens and a new earth wherein dwelleth righteousness, as Peter saith.

Our excellent Br. Chase foresees this excellent reign, but puts off the burning of the world till a thousand years after it begins. This is inexplicable to us; for he admits,

> Despite every effort the race waxes worse and worse, the man of sin is revealed; abounding iniquity has brought another crisis; divine interposition is needful.

If this is so at this present time, and the world is to be literally burned, this would seem to be the time for that event. But no; prophecy will not permit it now, our brother allows; hence he must find another time for the burning day; and before it takes place he says,

> Christ returns from heaven, attended by the holy angels: he raises the sleeping saints, changes to immortality the living saints, punishes his enemies and takes his place on the "Throne of David" as King of kings and Lord of lords. Through his saints he rules over "the left of the nations." His glorious reign fills the millennial era, extending "from the river to the ends of the earth;" "from sea to sea." The nation that dares rebel, has no rain, and perishes. If Egypt rebel, that has no rain, it shall be destroyed by pestilence. The true subjects of His kingdom will increase beyond all precedent. The righteous, the meek, the peacemakers will inherit the earth. But the millennial age is closing; satan is loosed; rebellion is rampant. The rebels go up on the breadth of the earth, vastly outnumbering the saints, whose camp they "encompass round about." The rebels are destroyed by fire from God out of heaven.

Truly this is a wonderful event in the history of our world, if the conclusions are correct. The world at the present time is awfully corrupt under human rulers; yet the burning of the world is put off, and the world is made a Paradise under the reign of Christ. Just as all things are going on gloriously, satan is let loose, and in a short time "rebellion is rampant," and "fire from God out of heaven" destroys all "the rebels." So they were not destroyed by the world on fire; *i. e.*, the fire did not come out of the bowels of the earth, but "out of heaven;" *i. e.*, down from above. Well then, what use of burning the world after this, seeing all "the rebels" had already been destroyed by fire which came "out of heaven?" What use of a day of judgment after the rebels had been executed? There must be some mistake about the interpretation given to Rev. xx.; and the trouble evidently is, the expositors attempt to make the symbols literal; which, of all interpretations put upon this chapter, is the most liable to lead astray from the truth.

To find the doctrine of a thousand years reign of Christ and his immortal saints, after His second advent, to be followed by the day of judgment and the burning of the mundane system, called "the world," from the solitary chapter of Rev. xx., is what we dare not undertake in the face of a multitude of prophecies to the contrary, and not one in plain language to sustain it. Christ shall "judge the quick and dead at His *appearing* and kingdom," (2 Tim. iv. 1), and not a thousand years after.

Some eminent writers on prophecy have placed Rev. xx. 7 to 10, in a parenthesis, thus connecting the sixth and eleventh verses, and so throwing the whole transaction in the parenthetical verses back of the second advent, or before it, which agrees with Dan. vii. 9–14, which makes the "sitting of the judgment," by "the Ancient of days," to take place at the close of the reign of "the fourth beast," whose "body is destroyed and given to the burning flame;" and immediately following this, the "Son of man" had "given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve and obey him;" and "His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall *not be destroyed*." Hence, as the world is His kingdom, *it* will not be burned by a literal fire. "It shall stand forever."—Dan. ii. 44. "Of the increase of His government and peace there shall be *no end* upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the LORD of hosts will perform this."—Isa. ix. 7. No literal burning of the world here—there is no room for such an event.

The testimony of Gabriel may be added in confirmation of this, thus: "The Lord God shall give unto Him (Jesus) the throne of his father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be *no end*."—Luke i. 32, 33. Here is no room for "burning the world."

But it is needless to multiply testimony, as the work would be to transfer near one half the Bible to our columns. The kingdoms of this world are to be given to Christ; and whatever renovation the world is to undergo, it will not be burned in the sense of making it uninhabitable for men in the flesh; and we consider the attempt often made to do away with the force of the promise of God, made to Noah and his posterity, no more to destroy all flesh as He had done, as a mistaken view of the promise. It is construed to signify that He would no more destroy all flesh by *water;* while He did intend to destroy, at a distant day, all flesh in like manner by *fire*. Among men we should count such a promise, with such a mental reservation, duplicity or hypocrisy.

Let us look at it. To give Noah and his posterity assurance that the cultivation of the earth should no more be interrupted as it had been by the destruction of all flesh, God said, "I will not again curse the ground any more for man's sake;" (the reason); "for the imagination of man's heart is evil from his youth;" (now mark): "neither will I again smite any more every living thing, as I have done."—Gen. viii. 21.

That this promise was a pledge not to destroy all flesh again by water, none dispute; and to us, it is equally clear that it was a promise not to destroy it by any other element. That is clearly embraced in these words—"*I will not again curse the ground any more* for man's sake." If that does not cover the whole ground, and as truly guard against the curse of a *universal fire* as it does against water, we confess ourself mistaken, and would not know how to take any promise of the Bible, lest we might be deceived. A mental reservation is, to us, the worst kind of deception; unsettling all faith, because we do not know on what to rely. The man is pronounced blessed who "speaketh the truth in his heart." Such "shall abide in God's tabernacle" and "dwell in His holy hill."—Psa. xv. 1, 2. If duplicity is condemned in men, can we believe that the Fountain of Truth would say, "I will not again curse the ground any more for man's sake," and yet intend to curse it more fearfully, and by a more terrible element than He had employed before?

We do not believe any one would charge God thus designedly: but it certainly looks like such a charge to maintain the universal burning of this world, so as, for the time, to make it uninhabitable. We disclaim any intention of accusing any one—and certainly not our beloved Br. Chase—of knowingly and willingly intimating any such thing. We believe him too pure minded, and too sincerely searching for truth to do it.

Our own faith has long been settled, that whatever Peter intended to teach, he did not intend to teach the literal burning of the world. But supposing he did intend to teach that; the burning would come at the time of the second advent, and not a thousand years after. Yet we are satisfied he did not and could not intend to teach that, as it would be to set at naught a multitude of the plainest prophecies of the Bible. It was common with the Hebrews to set forth terrible judgments on wicked nations and rulers with high drawn figures; and fire especially was one of the strongest to denote destroying judgments. But our space forbids our enlarging on this subject at this time.

THE ŒCUMENICAL COUNCIL.

MUCH is said about this council, now sitting in the City of Rome. We, however, have said but little, because we really think there is little to be said. It has, to our mind, established two facts: First, it has made it evident that its name is "MYSTERY," for the world cannot find out what it is doing or designs to do. Second, it is clearly entitled to the name "BABYLON," for it seems to be a "confusion of tongues;" the members not being able to understand each others language, notwithstanding they have all been taught to speak Latin as a bond of union; yet they talk it so unlike that they are not understood among themselves.

These two facts point out the Romish Church as the GREAT HARLOT of Revelation. She is the "MOTHER," also of other "HARLOTS." Whenever and wherever professional ministers undertake by Councils, Synods, Conferences, etc., to legislate for the body, the Church of Christ, or to promulgate their decisions in regard to what that church shall do, or shall not do, they become "Daughters of the Mother," at Rome: it is an attempt at legislation without authority from Christ and against His express injunction: thus, "Ye know that they which are accounted worthy to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But it shall not be so among you," etc.—Mark x. 42, 43. Luke's record reads thus, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors; but ye shall not be so," etc.—Luke xxii. 25, 26.

This law of Christ is violated by Rome and all other organized bodies of ministers who determine what the body of Christ shall or shall *not* do. Many professed Protestants laugh at the idea of the Pope's claiming infallibility, or of the council claiming it for him; but how much less do Protestants claim for themselves when their Synods, Presbyteries, Conferences, etc., fulminate their decrees and resolutions, dictating to the body of Christ what they may or may not believe? and what they may or may not do?

"The Body of Christ" includes every one who is *in* Christ by faith, or by the work of God's Spirit forming Christ *in* them. It is not known by any external organization. All these human organizations, called churches, etc., exclude many of the body of Christ from being of them, simply because of the fancied infallibility of the leaders among them, who usurp the place of Christ to determine who shall be among them.

In all these bodies, calling themselves churches, are to be found *members* of the "body of Christ;" but their union with those organizations did not make them so; they were so before any union with those bodies, or in spite of their union with them. All persons believing in Christ, in any one place, are the Church of Christ in that place; and all such believers should assemble together, as they have opportunity, at the most convenient place, and own no head but Christ, and have no rule of government but the word of God, and admit of no authoritative teacher but the Spirit of God connected with the word, and none are to be allowed to exercise lordship over the others in matters of faith or ceremonies: each individual is responsible to the Head of the Church, and to Him alone. If one trespasses against another, the Head of the Church has marked out the course to be pursued, so plain in Matt. xviii., that no one need stumble in the matter; and there is no need of Councils, Synods, Conferences etc., to decide what shall be done or how it shall be done. It is these combinations or organizations that have rent the true Church of Christ, and created hatred and strife; each seeking to see "who shall be greatest."

When Romanism meets its doom, it will be found that all these other organizations, as such, will meet a like doom; only, they receive as "daughters," not having gone to the same excess, but have acted on the same principles.

The "Christian Union" has an article, by "Rev. Geo. B. Cheever, D.D.," taking off the folly of this infallibility matter of Rome; but it will apply with slight alteration to all ministerial assemblies, who waste time and money to legislate for the Church of Christ, or pass resolutions which they intend to be virtually *law* for the body of Christ. If the following may be called ridicule, it seems that such

dealing with some, who fancy themselves the keepers of other men's faith and practice, is the best method to show them their folly, as they appear incapable of estimating sound reason and the Scriptures on the subject. Dr. Cheever says:

"It is the drollest thing on earth to see the stir in the Romish world in regard to the Pope's infallibility. How is it to be known that he is infallible? By the vote of a congregation of men, not one of whom could get his own word taken without bondsmen, for the sum of five thousand dollars? By the vote of a congregation of men who have themselves to be first convinced by evidence outside the Pope, and of course outside themselves, if it be not the mere reverberation of their own affirmations, as of echoes among the mountains.

"Let us form an insurance company; call it the Œcumenical Insurance Company, if you please, or any other name that suits you. You swear that I am worth five hundred thousand dollars, and I will do the same for you, and we will do the same for the others, and then we will all make affidavit that our concern is worth five hundred thousand million, and the president is infallible. We do not any of us know him to be infallible, and he does not know himself, else he would not ask anybody; and some do not believe him any more infallible than the rest of us. But the moment we all *say* that he is infallible, then he is. Our saying in council is the same as the saying of the mass; it creates infallibility, as that creates a God. It is a mass-meeting, whereby two negatives make an affirmative; two uncertainties, one absolute truth. It is the mass, the wafer, the priest's word, and Behold your god!

"But the infinite drollery of the thing is the gravity with which it is announced that the proposition will not be brought before the council, unless it be known beforehand that the Council will certainly decide in favor of the Pope's infallibility.

"Now if the Pope be infallible, he ought to be able to say whether the Council will so decide, and he ought to make this known, and so put an end to their perplexity and his own. His Infallibility is perplexed whether to bring the question of his infallibility before the Council, because His Infallibility is uncertain which way the Council may decide, and the attribute of his infallibility will be greatly injured, cut down, and mortified, if they should decide against it, or even decide doubtfully, or even say that they don't know. The question, therefore, will not be hazarded if His Infallibility remains in doubt as to the decision of the Council.

"But if His Infallibility is infallible and sure, then let His Infallibility inform the Council and the world of the fact of his being infallible, and the Council will infallibly decide accordingly. All they want is evidence; but the evidence of infallibility can in the nature of things be furnished only by that which is infallible, or by him who is so. For that which is in itself fallible cannot give credible testimony as to the infallibility of another person or thing—cannot give revelation of such infallibility. One hundred liars cannot prove concerning the one hundred and first that he is infallible, and expect on that announcement to have his word in turn taken by all the world that the one hundred are infallible in whatsoever they may affirm as the result of their deliberations under him.

"If the Pope ask the Council to say that he is infallible, and the Council say that he is, what then? If they refuse to say that he is, what then? If they doubt whether to deliberate, what then? If the Pope be not infallible, what of the Church?"

ZION'S HERALD.

IN its issue of the 3d inst., the above-named paper, in noticing "Reviews," thus speaks:

The Bibliotheca Sacra opens with an able essay on "The Incarnation," by Prof. Reubelt, of Indiana University. The Professor gives a synopsis of the history of the doctrine, condemns many modes of stating it, and gives his own, which is such as, in some of its points, would please *The Herald of Life.* He contends that the Logos abandoned His divinity, which He had before the Incarnation, and resumed it after the resurrection. That in the flesh He was not truly, personally, completely Divine. He lacked omniscience and omnipotence. This he seeks to prove by the text, "Knoweth no man; no, not the Son, but the Father," and His petitions for power, etc. But how the Logos could lay aside His Divine attributes, is of course insoluble. His Divine nature, he thinks, remained, but in subordination. The argument is more interesting than conclusive.

We are glad to see our old friend does not forget us. But when he says, that "some of" Prof. Reubelt's "points would please *The Herald of Life,*" we are not sure that he is correct. They might please some of our readers without pleasing the Editor of this paper. So far as "Zion's Herald" has stated Prof. Reubelt's views, we see nothing to be specially pleased with. He seems to us like one "beating the air;" talking of a matter of which he and all others are ignorant. The testimony of Jesus is, "No man knoweth who the Son is, but the Father."—Luke x. 22. Here we are content to leave the subject; believing that "God *manifested* himself in the flesh" of Jesus Christ. Why will not theologians be content to let the words of the Son of God be the end of all disputes on a question about which they all show nothing but ignorance, and "blow scholastic bubbles," to blind their own eyes, and keep up a war which has lasted for eighteen centuries, with no result but to disturb the peace of the church; breeding hatred, strife and bloodshed?

Such has been the influence of this unwarrantable controversy, as to "Who the Son is." There is really but *one* "mystery" in the whole Gospel scheme—"God manifest in the flesh." The *fact* is plain enough; but the manner, the how, is hidden from mortal minds; and the more they seek to explain it the deeper their darkness is; and it is a just judgment from God that it should be so for their presumption in prying into a subject which is not revealed, and that Christ has pronounced *inscrutable.*

We accept Christ as the "only begotten Son" of God; who came into the world to be "the Light of the world, and the Life of men."—John viii. 12, compared with John vi. 33, 35, 50, 51. Accepting Him, as such, does not imply that we have or can have a perfect knowledge of *who* He is; but it does imply that we have a perfect confidence in the Father's wisdom and knowledge in appointing Jesus, and "anointing him with the Holy Spirit and with power" (Acts x. 38) to enlighten men, save them from sin, and to deliver them from death by raising up, those who believe on Him, at the last day, and bestowing on them eternal life.

Such was and is the mission of Jesus the Christ, the Anointed of God; and all who believe in Him, and embrace Him as their LIFE-GIVER and Lord, will find He is their "Resurrection and Life." It is enough for us to know, "He is able to save unto the uttermost *all* that come unto God by him."—Heb. vii. 25. Let us, therefore, leave all this strife about "Who the Son is," and embrace Him as God's appointed LIFE-GIVER.

A SIGN THERE'S NO MISTAKING.

THE ANNIHILATION OF THE WICKED.—This doctrine, according to the Methodist Home Journal, is taking root and spreading among thinking men, both in and out of that church and both in and out of its ministry, with a growth that is obvious and threatening. It is asserted that the question whether the Scriptures promise perpetual existence to any but the good must soon have a thorough rehearing in that denomination.

BR. STORRS: Enclosed I hand you a slip cut from the "Ledger" of yesterday, touching the question of the "destruction of the wicked," which I thought you might not have seen. It shows that the seed "sown in weakness" is taking root, springing up, and bringing forth fruit. I trust the good Lord will still attend the promulgation of "*No Life out of Christ*" with heavenly grace, until the fable of inherent life shall be driven from the so-called Christian church.

I am, as ever, yours in hope,

DAVID W. WHITE.

PHILADELPHIA, *Pa.*, Feb. 4, 1870.

Note by the Editor.

After the above was given out to the compositor, a note was received from Br. Grim, relating to the same matter, saying, "Straws show which way the wind is blowing." That is true; and we trust the chaff will be blown away, and the wheat remain.

THE RIGHT COURSE.

WE copy with pleasure the following article from the "World's Crisis" of the 2nd inst. It is written by an old veteran in the cause of Love, Br. L. BOUTELL. It adds to our satisfaction that the Editor of the "Crisis" has indorsed it, and we join with him in commending it to all the professed "followers of Christ." Read carefully Br. Boutell's remarks, and Br. Grant's indorsement at the close.

CHRISTIAN UNION.

"Wherefore receive ye one another, as Christ also received us to the glory of God."—Rom. xv. 7.

The church of Christ is a unit, from the fact that they are baptized by one Spirit, into one body, and that body is the church or Christ's body. "We are all the children of God by faith." So says Paul; and, as there is but one true and living faith, so the children of faith are one. In his last pathetic prayer, Jesus prayed that his children might be "*one,*" even as he and the Father were one. Why then all these divisions and subdivisions; the mangling of the body of Christ? Because the words of this text are not heeded. The disciples are not ready to receive one another, as Christ hath received them; hence differences have arisen, and they have substituted tests of fellowship, unauthorized by the great head of the church. Thus the wicked work of dividing the living body has been going on, till they are almost numberless.

The question now arises, What can and shall be done? In the first place, stop making or help making any more divisions. How can it be done? I answer, by receiving one another as Christ hath received us. If this rule had been followed out, the church would have presented itself an unbroken body. But there have been innovations upon this golden rule, by bringing our opinions of Bible into a formula, then taking that as the standard for church building, so that those, and only those who can subscribe to it are, or can be, members of "one body." Now what is the test of fellowship?—Can you subscribe to our articles of faith? So you see a variety of foundations for church building, by putting the peculiarities of good men's opinions of Bible into their creeds, substituting as many tests as there are creeds, all contrary to the doctrine of Christ and his apostles; for Paul says, "Mark them that cause divisions and offences contrary to the doctrine ye have learned, and avoid them." But did the gospel contemplate this oneness of the church, that they should be one? Yes. Says Jesus, "That the world may know that thou hast sent me." This was to be the most convincing argument that our religion was of heavenly origin.

But can Christians, with opinions varying from each other, stand on the same foundation? They can most surely, because they take the Bible to be an infallible rule of faith and practice. Standing on that, they are to receive one another, even with all their differences, and to love one another, and to have good will and fellowship; and by doing it, they will fellowship Christ their Saviour; but by witholding, they withold fellowship for the dear Saviour. How blessed it would be to see the directions of the gospel lived out in this wicked and adulterous generation.

Our prosperity depends upon our carrying out this scriptural programme. All in whose hearts the love of God has been shed abroad, by the Holy Ghost given them, are brethren; they are *our* brethren. And while we are led by the Spirit of God, we shall love as brethren, and treat them as members of the same family. There must be, there will be, no saying, Stand off, "I am holier than thou."

This I understand to be the true position, and this our true direction for future operations, if we would prosper. Not let down the standard, but lift it up, and be filled with the Spirit, and have your faith grow exceedingly; taking all along with you possible. Be as liberal and kind as the grace of God will make you, contending "for the faith which was once delivered unto the saints," and all will harmonize with the oneness of saints, and will unite all in the bond of gospel fellowship and love.

L. BOUTELL.

Br. Grant's Indorsement.

Do not fail to read with care the article on "Christian Union," by Br. Boutell. The subject is a *very important one,* and demands the hearty co-operation of every follower of Christ. Brn. and Srs., let us come up to the true standard of "christian union." Points of doctrine should never separate those who truly love Jesus. Let us cultivate Christian sympathy and union with all who follow Christ. If we have more light and truth than others, let us manifest the better spirit, and win others by our extra kindness into the same happy position we profess to enjoy. Let elbows be down, hands extended, hearts open, and full of love to God and man.

INQUIRIES.

BR. STORRS: I wish to ask a few questions on the Church. Does it exist in an organized form? If so, where is it? If it does not exist in such form, how can the children of men get into it and be saved? As some think it does exist, and others that it does not, can the Church be organized and have the Head, off in a far country? I think there is much darkness on the subject, for all sects think they are the Church.

JAMES H. JACOBS.

FREETOWN, N. Y.

Remarks by the Editor.

Our Br. will perhaps find an answer to the most of his queries in our article on the "Œcumenical Council." It is perfectly manifest to us that no organization on earth is the Church of Christ, and that there is no Scripture authority for any of them. Christ's Church is known by its *fruits*; and not by any organizations, ceremonies, or outward show. The true members of Christ's body, are the "light of the world:" not by making Creeds, Articles of Faith, or Declarations of Sentiments, nor organizations; but, saith the Saviour, "Let your light so shine before men, that they may see your *good works,* and glorify your Father which is in heaven."—Matt. v. 16. Such are of the "body of Christ"—they are the true church; known, not by connection with any visible organization, but by their Christ-likeness. Our Lord organized no churches, in the sense that the term organization is understood in these days. *Love* was the bond of union among His followers. The business of organizations, as carried on among professed Christians, has no authority from Christ or his apostles; it is a work too clearly selfish and for sectarian purposes, to claim Divine authority. But we forbear further remarks here. The evil will exist till Christ's return from heaven; then the true organization will take place, and the true materials be gathered out from the rubbish that sectarianism has heaped upon the gold, silver, and precious jewels of Christ their Lord.

AN INTERESTING COMMUNICATION.

BR. STORRS: I have just received a letter from England, from a dear friend and former Sabbath School companion, a part of which I will transcribe, thinking it will be interesting to you, and the readers of the HERALD OF LIFE.

You will remember that in the summer of 1868, I paid a short visit to my native land, after an absence of 20 years, and carried with me about $5 worth of your tracts and campaign documents, which I distributed on the steamer and among my relatives and friends in England; and I am happy to inform you that the seed has taken root and is bearing fruit. My dear friend writes to apologize for his long delay—assures me that he has not forgotten me, and acknowledges the reason of his long silence, to use his own words, is

"Simply this. I have been looking at those pamphlets—I have read them and re-read them, and I must say that the more I read them the better I like them; especially the one on the *Atonement*—this is my excuse for not writing sooner. I had intended going over them again in connection with the Scriptures, and giving you my opinion of them in this letter; but I find I cannot do it and write you this year, for this reason; I was talking to a friend of mine on the subjects in hand, and consented to lend him the pamphlets for his perusal, and he was so taken with them that he took French leave to lend them again and again, to others of his friends and by that means I have been kept from my purpose; but I hope soon to have them at home again. I feel like one halting between two opinions, and cannot fully settle my mind as to which way I shall decide. I want to take Paul's advice,—Rom. xiv. 5, 'Let every man be fully persuaded in his own mind.' I can go as far as this, that there are no books that I ever read with so much interest as those you left me. Can you send me the work called Bible *vs.* Tradition and say in which way I can send you the money?"

In a P. S. he informs me, that he has learned that he can get the above work in London, and concludes by wishing me to send him occasionally a copy of the HERALD OF LIFE. I have already sent him the HERALD of the last two weeks, and propose to send it every week after reading it myself, and the following pamphlets: Constitution of Man—God is Love—The Living Soul—Devil; Satan, etc., and Man's Destiny; which I think will about complete his list of the Campaign documents. I shall take pleasure in communicating to you the result of my friend's further investigations; and conclude, praying that God may accompany his own truth by the influences of his blessed Spirit, to the scattering of the refuge of lies by which our dear friends have been so long bound; and may the time, the glorious time soon arrive when we shall all see eye to eye in the blessed kingdom of our Lord and Saviour Jesus Christ. Yours in hope of eternal life.

THOMAS JOHNSON.

NEWARK, N. J., Jan. 30, 1870.

FROM WM. H. SPENCER.

ROCHESTER, N. Y., Feb. 1, 1870.

BR. STORRS: It seems a long time since I last wrote you, and I hope you will pardon the seeming omission. You and the dear HERALD are constantly remembered. Oh how rich the HERALD is, laden every week with the precious truth which has been graciously committed to us, and breathing such a spirit of love and devotion from our dear brethren and sisters. May we never cease to love the truth of "Life only through Christ;" and may we ever be animated with apostolic *earnestness* and *devotion* in its promulgation.

I often look back upon the day, when, amid blinding tears, we parted in the HERALD office. I beheld those silvered locks, and thought very possibly the change would come ere we should meet again. The future was veiled; and perhaps it was well that I could not penetrate it. Though queries thick and fast followed each other, yet my precious Master presented himself in all His loveliness; and upon Him I could rest, feeling satisfied that the future was impenetrable to me. Were I destined to fall asleep to await the resurrection trumpet, in Jesus I feel that all is well. But I often feel an inward desire to be one of that number who shall remain unto His coming, and behold Him descend the pathway of the skies in the royal chariots of heaven, surrounded by that angelic host, whose number was "ten thousand times ten thousand, and thousands of thousands," who celebrated His ascension, "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

"My longing heart cries out, oh, come!
Creation groans for thee!
Oh come and bring thy people home—
Bring immortality."

I am wandering far from what I intended to write you. When I wrote you last I thought surely that in my next letter I should be able to report much improvement in health, but again I feel that I am destined to disappointment. However, I feel that my general health has improved since I left New York, but the experience of the past two months leads me to believe that my lung difficulty will be no better until we have settled weather. During the latter part of last week I felt so well I thought I had got the upper hand of the disease; but yesterday and to-day I have been as bad as ever. This is doubtless the result of a cold which I have in some manner caught, and which has settled upon my lungs.

LATER.—Feb. 3. So much time has elapsed since I commenced this letter, that I am obliged to finish it under another date. I am now feeling much better than when I commenced this letter, and could I recover from the soreness and oppressive pain in my lungs, I should feel pretty well. But in all things it is our duty to give thanks, for surely the Lord is good and His mercies endure forever. Praise His holy name!

I have been placed under great obligation to the brethren during my ill-health, for their continued remembrance of me. May the dear Master bless them; and I am sure He will. Many, whose names have become household words, I have never seen; but I can remember them at the throne of grace, in blissful anticipation of the glorious meeting by and by.

"Then from the craggy mountains
The sacred shout shall fly,
And shady vales and fountains
Shall echo the reply:
High tower and lowly dwelling
Shall send the chorus round
All hallelujahs swelling
In one triumphant sound,"
Our Lord has come!

The thought of the resurrection morning fills my heart with untold joy.

Much that I should like to write I must now omit. I have felt for some time that I would have to relinquish my trade and seek some business that would be more favorable for my health and yield a support for my family. But the Lord will open the way in this direction in His own good time and way.

May the Lord bless you for your article on the Holy Spirit; and also may the Lord bless the efforts of our dear Br. Wolcott to spread the truth, as indicated in his "Notice" in the HERALD.

I was much interested in the article on "The Errors of Geology," as it contained the substance of an article which I had promised to write. I may, therefore, be excused from fulfilling it.

May the Lord bless and sustain you in your labors of love, is the prayer of your Br., waiting for the return of Christ.

FROM S. COOPER.

BR. STORRS: 'Mid the vicissitudes and changing scenes of human affairs we are found in this place, far from the line of travel of our Life brethren, whose calls and visits, at our former place we have appreciated, and which we shall miss somewhat here. But the HERALD OF LIFE is regularly and most gladly received, and perused with interest, believing its position the most in harmony with Divine truth, of any publication before the world. Your article in the last issue, upon the aid of the Holy Spirit, I have read with much satisfaction, as it touches a very important point; one full of interest to the believer, and upon which he delights to reflect, as upon it hangs his only hope. Without it he never would come to Jesus, could not know the love of God in Christ Jesus, nor would the word become a light to his feet or a lamp to his path. Silver and gold is not compared to it; its price is above rubies. Oh how ought we to "oovet earnestly" its indwelling and instruction. Jesus has promised that "he (the Spirit) will guide you into all truth, and show you things to come;" and I cannot for a moment believe this wholly confined to the apostolic age, even the showing of things to come. There has been an interest awakened, and a small society of Adventists gathered here under the labors of Br. Potter, who is not a Life believer (*i. e.,* with us), and I know of none about here. Br. P. knowing my faith, easily found an opportunity to preach against the non-resurrection of the wicked in his first discourse, the second day after my reaching this place, when he frankly acknowledged that the xv. of Cor. had nothing to do with the wicked; not even the 22d verse, which he quoted, "For as in Adam all die, even so in Christ shall all be made alive." So far so good. I hope he will not so closely close his eyes but what he will be able to see, by and by, that the plan of redemption nowhere embraces the unbeliever.

I understand Br. P. claims the non-resurrection destroys men's accountability. I would like to see from him or any one else, a written article attempting to base an argument upon that ground, well defining what he wishes to be understood by accountability. I think the truth might be made to shine more clearly by it, by showing its falsity. Others have stepped upon that platform. By whom it was laid I know not. But as I wish to be a consistent "peace-maker," I do not feel like pressing my views only when assailed or inquired of as to the reason of my hope, or meet with a candid reasoner; 'tis then there is hope of success. May the Lord prosper every right issue and effort. Shall lend the HERALD to such as will receive it. Inclosed you will find five dollars to apply on my subscription.

One word more. "The natural man receiveth not the things of the spirit," etc. Are those "things" the inspired word? If so, must man become a spiritual man before he can understand that which was written for his instruction? Surely no spirit can be trusted for a moment that is not in harmony with the word.

WOODSTOCK VALLEY, *Conn.*, Jan. 30, 1870.

FROM MARIA M. WEAVER.

DEAR PILGRIMS: Another year has opened to us. How shall we best improve the months before us? By living hour by hour; yea, moment by moment as becometh those that profess to be "new creatures in Christ Jesus." Making resolutions that we cannot keep is not the way to live; but *keeping the vows we made in the past,* when we promised to "leave all" and follow Christ. Ah! it has been hard to do it, sometimes. Father, mother, brother, sister, friends, neighbors, school-mates, all, all, for Christ and his gospel. Well do I remember the "resolution" I made, by God's help, to follow the Lord, not knowing but it might cost me *home* as well as friends, and send me, a little asthmatic girl of fifteen years, to seek shelter where God would provide it. But, heaven helping, I confessed faith in the Son of God and His promises. Although mocked and made to feel that I had chosen unpopular society, home was spared to me, and as for friends, I would not exchange the new ones, given me in the Lord, for the old ones who still mock at his coming. "Thus far the Lord has led me."

Dear Sr. Beach, we pray for you. The great Physician will deal skilfully with you. He knows your frame. He loves his *patient,* and will do for you according to infinite wisdom. Fear not. The grave looks dark: yet there's a shout of victory over it by and by. May we learn submission. It is my prayer, not submission to death, but to God. What is the grave in the mind of God? Can it devour his chosen ones? Never. It is but a shadow before him, under which his beloved sleep. No matter if it is the land of the enemy; God will turn it into good purposes—rest for weary, careworn souls; a hiding-place for the frail ones, while strong ones toil on.

We are again among entire strangers, but are rejoicing *in hope* of the "gospel" being "the power of God unto salvation" to a few who almost "believe." We trust that the investigation of the Life views now going on in this place will result in great good; but will not boast, only in the Lord. The subject is very new and attractive to *some* here. Said one, after meeting last night, "To die and be forgotten is *punishment enough.*" *It is,* to those who have appreciative views of Life. We hope to send a new subscriber before long.

Let us all be "sober and hope to the end." Pray for me.

Your Sr., in Hope of Life.

Post Office, WESTFIELD, *Mass.*, Jan. 16, 1870.

POLLY G. PITTS, Fredericksburg, Iowa, under date of Jan. 25, writes: I have a communication from Br. Z. Campbell, dated Sept. 1, 1869, which by some mistake did not come into my hands till a few days since. He will forgive for not responding to it when he knows this fact. I always prize a communication from any of our dear brothers or sisters, though I have never seen them face to face. It makes me feel that I live in their mind, as they do in mine; and that we have fellowship one with another. I wish to thank Br. Campbell through the HERALD OF LIFE for his kind communication, and for his brotherly counsel and advice, and for his care and earnest desire to defend the truth. We may not all see everything alike; but I feel that essentially we have been baptized by one Spirit, into one body. O, I bless the Lord for it. And,

"'Mid scenes of confusion, and creature complaints,
How *dear* to my *soul* is communion with saints;
And to find at the banquet of mercy there is room,
And to feel that dear Jesus will gather us home.

O these poor earthen vessels! how little they can bear of the blessed Spirit's influence. O, will it not be glorious, brother, when we put on immortality, and can bear to be filled with the Spirit of God? May we all hold up the HERALD OF LIFE as a banner; and when one standard-bearer falls asleep in Jesus, may another be ready to take his post.

APPOINTMENTS.

WEST MERIDEN, Conn., Sunday, Feb. 13.
NEW BRITAIN, evening, Feb. 16.
FORESTVILLE, evening, Feb. 17.
WAREHOUSE POINT, Conn., Sunday, Feb 20.
HARTFORD, Conn., Sunday, Feb. 27.

S. W. BISHOP.

SPRINGFIELD, Mass., Sunday, Feb. 13.

WM. STUART.

HARTFORD, Conn., Feb. 13.
WEST MERIDEN, Conn., Feb. 20.
Evenings of Feb. 14th—18th, inclusive, at NEW BRITAIN, Conn., FORESTVILLE, Conn., and NEW BOSTON, Mass. Particulars hereafter.

NOTE.—Tuesday and Wednesday evenings, Feb. 15th and 16th, New Boston, Mass. Forestville, Conn., Friday evening, Feb. 18th. (Had intended to be at F. also on evening of 17th, but observe that Br. Bishop is down for that evening. Will speak that evening in New Britain, if desired.)

RUFUS WENDELL.

WEST MERIDEN, Conn.:
S. W. Bishop, Feb. 13.
Rufus Wendell, Feb. 20.
Wm. Stuart, March 6.
W. N. Pile, March 12.

SOUTH VERNON, Vt., Feb. 20 and 27. Will Br. Merril meet me at the depot Feb. 18?

GEO. W. BROWN.

PROVIDENCE, R. I., Sunday, March 6.
ANTHONY, R. I., Sunday, March 13.

F. H. BURBANK.

FRANLIN, Me., Feb. 13.
SULIVAN, Me., Lord's Day, Feb. 20.
NORTH ELLSWORTH, Me., Lord's Day, March 6.

Z. B. CHASE.

BUSINESS DEPARTMENT.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Ardin Hotchkiss, E. O. Halstead, E. S. Sheridan, Mrs. Charles Barnes, Amanda Babcock, David Graffam, E. I. Packard, Devine Platt, E. J. Whitehead, M. Babcock.

TWO DOLLARS EACH FROM—Perris O. Ingalls, Gaius Wood (pays to end of this volume), Mrs. Jane R. Dill. Samuel Ashcraft, Henry Lees, Thomas George, Mrs. Lucy Gates, Mrs. A. S. Libby, Wm. Wright.

VARIOUS SUMS—Horace Bigelow, $5; S. Cooper, $5; H. G. Armstrong, $5; Hattie N. Hazard, $1 50; R. V. Lyon, $1 16; David J. Ellsworth, $15 on pledge; Frances L. Storrs, $1 50.

PARCELS SENT SINCE LAST ISSUE.

John W. Stokes, G. H. Bundy, J. S. Hannah (two parcels), Mrs. A. C. Holmes, Rev. J. O. Mason, Mrs. E. Wilmarth, N. Hall ($1 due), Jared Hoadley (3 books and pamphlets), H. W. Chace, Eben Hester, Rev. J. G. Schaff (bundle by express), Jas. Harling, (3 books), Jos. Laciar, H. Rockwell (book and pamdhlet), David J. Ellsworth.

TO CORRESPONDENTS.

JULIA A. DODGE.—The $2 was received Dec. 15.

PEACE.

"*Great peace have they that love thy law, and nothing shall offend them.*"

GREAT peace have they that love thy law,
And naught shall them offend;
And o'er the heart, like holy awe,
This peace from God descends.

The peace of God that passeth thought,
O, may it fill my heart;
The peace of Christ I long have sought,
O may it ne'er depart;

The peace that like a river runs,
To fertilize and bless,
From God the fountain-head it comes,
And gives sweet joy and rest.

Its righteousness, like waves of sea,
Rolls o'er the happy soul,
Till joy surpassing speech there be—
'Tis joy beyond control.

SOPHIA JACKMAN.

N. Woodstock, N. H.,—World's Crisis.

THE ANTICHRIST.

BY ABEL LARKIN.

I HAVE read with much interest and some curiosity, the article of Br. Green as published in the HERALD of Jan. 5th, headed "ANTICHRIST." He seems to request correction if he is wrong on an important point. And as I am inclined to take some exceptions, should be glad to give the reasons; and in turn receive correction if wrong; and accord to him, as I hope he may to me, a pure, earnest desire to know important truth.

First then, Is the "hindering power," of Paul, the "Antichrist" of 2 John 7, as given in the article; even if we admit the Man of Sin is the Papacy, and that antichrist culminated in the incarnate doctrine advocated by Apollinaris and his party? And for which the Emperor Theodosius called a council at Ephesus in 431 to accept or reject, but in consequence of the equal division failed to decide. Then at the same place in 449 another council was called and confirmed that doctrine. But the emperor suddenly demised, and another council was called two years after at Chalcedon, having 630 bishops. This council, in 451, reversed the decision of the latter; and condemned what they had confirmed, and confirmed what they had condemned as genuine, *i. e.* Christ in one person but in two natures. This was soon after established by an Imperial law, making the disbelief of this doctrine a penal offence.

Now suppose the majority vote at this council, and the Imperial power that sustained the act of it, had been applied in confirming and establishing the act or creed of the other council; would it not then have been as much Roman Catholic as the one they accepted? Surely it would; for it was the sword and not truth that made it; and they could have swallowed and made that error Catholic, as well as many others that were accepted. They had and took their choice of doctrine, and was that choice the hindering power spoken of by St. Paul? This hindering power must have been, at last, in part Pagan Rome; the removal of which was necessary for Papal Rome to take her seat in the political chair, and capital of the former. So Papal had to wait for Pagan. But surely this does not prove that the Man of Sin is Papacy, though I admit in them some relation; he being the last head of the beast on which the woman (Papacy) rides as her Imperial protector. See Rev. xvii. But this head has a description peculiar to himself; and as Paul seems to make this subject important, I should be gratified could I extend the present thought of reflection and inquiry on it.

He says, "Let no man deceive you by any means; for that day (the day of the Lord) shall not come except there come a falling away first, and *that* Man of Sin be revealed, the Son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, showeth himself that he is God." "And then shall *that* wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. ii. 3, 4, 8. Now the question is—Who is "*that* Wicked," "*that* Man," whose destruction is here described, and "whose coming is after the working of satan, with all power and signs of lying wonders?"—verse 9.

If the Pope or the Papacy, is what Paul means, then St. Peter's church at Rome, must be the *temple* of God; for there the Pope has only had his seat. But is it possible that Christ will come and claim that church as his; or, would Paul call it the temple of God? By whom, I ask, was it built, only by an apostate Christian power, and for the express purpose of promulgating and establishing Roman Catholicism? and nothing else in it has been taught. What attachment or respect has the true Christian for it, or the doctrine its supporters teach? If Paul calls it the temple of God, surely we should; and would not this make it obligatory to accept as genuine and of God, the doctrine that the builders and supporters advocate? for character can only give that title; and of course, there must be at least something godly in the character to justify the appellation. But can we find a godly trait in the Papal character of any note?

The question is, What temple is it, and who is this Son of perdition, who is to occupy it at the coming of Christ, and who is then to be destroyed? I will cite Mal. iii. 1–4. "And the Lord whom ye seek shall suddenly come to his temple. But who may abide the day of his coming, and stand when he appeareth? And he shall purify the sons of Levi, and purge them as gold and silver. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in the former years." The context plainly proves this to be the second coming, and that there will be a temple then erected.

And may we not suppose that they who seek him, or as Paul says, "And unto them that look for him shall he appear," etc., Heb. ix. 28,—(the wise who shall understand), Dan. xii. 10, are the people who are yet to build the temple for their God and the kingdom, and are to enter it with tribulation? "And serve him day and night in his temple."—Rev. vii. 16.

"And there was seen in his temple, the *ark* of his testament: and there were lightnings and voices and thunderings; and an earthquake, and great hail."—xi. 19.

Now the temple that is here spoken of is surely a church edifice, and the Revelation was written after the destruction of the temple in Jerusalem in A. D. 70, and that has not been rebuilt. But do not these prophecies plainly teach that there will be one at the time and place of the Advent, and of course the erection of it is yet future.

But a little further. Mat. xxiv. 15, and Mark xiii. 14, say, "When ye shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place," etc. Let me here stop and say that we should not confound these two prophecies with Luke xxi. 20. "When ye shall see Jerusalem compassed about with armies, then know that the desolation thereof is nigh." This refers to the destruction it received by Titus in 70. But the two former are not fulfilled; and of course have not the same meaning; but refer directly to Daniel xi. 31, which says, "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall place the abomination that maketh desolate."

Now the city and the sanctuary were destroyed (see Daniel ix. 26) in A. D. 70. But in this case the sanctuary is only polluted. The phrase, "shall pollute the sanctuary," supposes the temple to have been rebuilt, and of course the sanctuary. But by whom is it polluted? Paul tells me (or I understand him) that it is the Man of Sin; the Son of perdition, (not an official dynasty); and who comes after "a falling away" or as the emphatic Diaglott has it, "Apostacy;" and the Douay, "Revolt," when he is revealed and destroyed by the Messiah. And for what, I ask? Because he made war on the saints, took their all, and seats himself in the temple they had built for their God. See Daniel vii. 21, 25, viii. 10–14; ix. 27; xi. 21, 31, 45; the latter reads, "And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain, (Jerusalem; see ix. 16), yet he shall come to his end, and none shall help him."

[*To be Continued.*]

THE TRANSLATIONS OF THE SAINTS.

BY EDWARD PERKINS.

THE resurrection and translation of the saints, is shown to occupy two stages in its accomplishment.

At the first translation the Saviour comes from the highest heaven into the air, and then the raised and translated saints are caught up to meet him, probably unseen and unheard by the inhabitants of the earth, at a time of comparative peace and prosperity.—Luke xxi. 35. As a snare shall it come on all them that dwell on the face of the whole earth. 1 Thess. v. 2–5. The day of the Lord so cometh as a thief in the night; for when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape. Matt. xxiv. 37–40. Two shall be in the field; one shall be taken and the other left. Luke xvii. 34. I tell you that two shall be in one bed, the one shall be taken, the other left. This translation consists of the righteous dead, and the 144,000 of the sealed living persons, and mostly taken out from amongst the Gentile nations being an earlier and smaller ingathering of the saints, called the FIRST-FRUIT, redeemed from among men, and called virgins; wise virgins giving the midnight cry, after the ratification of the *antichristian covenant* with the Jews at the beginning of Daniel's last week. The warning or preaching for more than seventy years past, on the near approach of the Second Advent, being a prelude to the midnight cry.

This small ingathering of 144,000, called the first-fruits, or Philadelphian Church by the Revelator, or the Celestial Mount Zion, or New Jerusalem saints, by St. Paul,—Heb. xii. 22, etc., or the Wise Virgins, by the Saviour.

The second translation of saints is a distinct company; or a later ingathering called the harvest,—Rev. xiv. 15, which takes place at the end of the Antichristian persecution, or a three and a half years tribulation.

After the translation of the wise virgins, three angels successively proclaim three gospel messages throughout the earth, warning mankind, that the hour of God's judgment is come; Rev. iii. 10; the hour of temptation;—Rev. xvii. 12.; the old ten kingdoms restored for one hour, under the antichrist;—Rev. xviii. 10, In one hour is thy judgment come. At the end of this hour, or three and a half years, the harvest of the earth is reaped, consisting of the repentant foolish virgins who inquired of the wise virgins for oil, and of the 144,000 *sealed* Jews of Rev., converted after their return and sojourn under the antichristian persecution; and a great multitude which no man could number of all nations, kindreds, peoples, and tongues, stood before the throne, and before the Lamb, which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. See Laodecean church, Rev. iii. 14–22. We have quoted a few texts which speak of the first stage in the second advent as taking place at a period of peace and prosperity. While another class of texts represents it taking place at a time of great affliction and calamity, its second stage.

Daniel xii. And at that time shall Michael stand up, the great Prince which standeth for the children of thy people, and there shall be a time of trouble such as there never was since there was a nation even to that same time; and at that time *thy people* shall be delivered, every one that is found *written* in the *book*. (Read Rev. vii.) Daniel's people have always been, and are now Jews, and are to be settled in Palestine by the Antichrist, and to undergo the trials and persecutions spoken of by the prophets; such GREAT TRIBULATION as was not from the beginning of the world to this time; no, nor ever shall be. And except those days should be shortened there should no flesh be saved; but for the *elect's* sake those days shall be shortened.—Matt. xxiv. 15–31, Mark xiii. 14–27.

Luke xxi. 25–27. And there shall be signs in the sun, and in the moon and in the stars, and upon the earth distress of nations with perplexity; the seas and waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth; for the powers of heaven shall be shaken, and then shall they see the Son of Man coming in a cloud, with power and great glory. The four Evangelists all agree that the Son of Man makes his personal appearance not at a time of eating, drinking, and feasting but when the earth is in a woful and desolate condition.

Zech. xiv. 1–4. Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations (the antichrist and his allies, who now surround Jerusalem) as when he fought in the day of battle. And his feet shall stand in that day on the Mount of Olives, (from whence he ascended 1800 years ago.)

Again, two different Greek words are used in Scripture to describe the second coming of the Saviour. The one signifying only his personal presence transferred to the vicinity of this earth; the other denoting the subsequent appearing or open manifestation of that presence.

A careful comparison of the passages in which these two words are employed to describe the second coming of Christ, shows that the word *parousia*, or presence of Christ in his first stage coming in the air, 1 Thess. iv. 16–17, when the world is as prosperous as in Noah's day. But the word *epiphaneia*, or visible appearing of Christ, is the term used in reference to the second stage of his advent, when every eye shall see him descending in glory at the end of the three and a half years of great tribulation to destroy *antichrist* by the *appearing of his presence*, 2 Thess. ii. 8, which until then is veiled in the clouds from the sight of the world at large.

The following texts refer to the second advent, or the presence of Christ's coming: Matt. xxiv. 3. What shall be the sign of thy coming? *Parousia*, etc.,—verse 27. As the lightning . . . so shall the [*parousia*] coming of the Son of Man be. Verse 37. As the days of Noah, . . . so shall also the coming (*parousia*), of the Son of man be. Verse 39. Till the flood came . . . so shall also the coming (*parousia*) of the Son of man be. 1 Cor. xv. 23. They are Christ's at his [*parousia*] coming. 1 Thess. ii. 19. What is our joy or crown of rejoicing? Are not even *ye* in the *presence* of our Lord Jesus Christ *at his coming* [*parousia*]? And ten other texts in the Epistles where three of the other apostles make use of the same word, applicable to the first stage, [or *parousia*] of Christ's coming.

The word translated *epiphaneia*, from the Greek, *appeareng* or *brightness* in the English language, occurs only in six passages in the New Testament; and in the first five of them, refer to Christ's second advent. 2 Thess. ii. 8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth and destroy with the *brightness* of his coming. Titus ii. 13. Looking for that blessed hope, and the glorious *appearing* of the Great God, even our Saviour Jesus Christ. 1 Tim. vi. 14. That thou keep this commandment without spot, unrebukable, until the *appearing* of our Lord Jesus Christ. 2 Tim. vi. 1. I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his *appearing*, and his kingdom. 2 Tim. iv. 8. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that *day* and not to me only, but unto all them also who love his *appearing*.

In these texts, Christians are commanded to look for and love the *epiphaneia* of Christ, because it alone, and not the *parousia*, will be an object of sight; and the consummated blessedness of the world will not be brought in at the *parousia*, but at the later *epiphaneia*. Therefore the *epiphaneia* of Christ will be manifested to the wise virgins at his *parousia*, although not to mankind generally, until a subsequent period.

ROME, N. Y., Jan. 1870.

SINGULAR FORGETFULNESS.

A QUESTION arose between certain parties in the township of L——, which threatened to occasion legal difficulties, and a neighborhood quarrel. The settlement of the question depended upon certain disputed facts which had taken place many years before, and had passed for the most part from the memories of those who were cognizant of them. One man, however, Mr. Allworthy, was found who had a distinct recollection of all the facts connected with the matter in dispute. In the presence of both parties, he made a statement that astonished the hearers on account of the minute accuracy of his recollection, which was confirmed by certain legal documents to which he referred. His testimony arrested the controversy, and prevented the peace of the neighborhood from being disturbed.

"What a wonderful memory Mr. Allworthy has!" said Mr. Gilpin to his friend Jenks, as they were talking the matter over.

"Yes, he has a good memory," was the reply, "yet in some things he is singularly forgetful."

"Indeed!—in what things? He never forgets anything that he reads, or anything that passes under his observation; he never forgets to keep an appointment—I am quite curious to know what he does manage to forget."

"Some years ago he was settling up an estate, and one of the heir's was dissatisfied and brought some heavy charges against him—charges which if they had been believed, would have done him serious injury. He was believed by some for he made out a very plausible story, and several things happened which seemed to confirm his statements; and then there are in every community some persons who are ready to give credence to everything to the disadvantage of a man of good standing. The slanderer left for the West, and was absent a number of years. When he came back Mr. Allworthy received him just as if nothing had happened. To one remarking that it was strange that he could be so cordial to one who had tried so hard to ruin him, he replied; 'I believe he didn't behave very well toward me, but I don't remember much about it—I guess he has been sorry for it, if he hasn't we won't rake it out of the ashes of forgetfulness.'"

"You have given I think an example of forgiveness rather than one of forgetfulness."

"That is true; but so much the better for him. His wife, however, says that he really seems to forget as well as forgive injuries."

It is said of one of the old Puritans that he had a good memory for benefits, but not for injuries received. There has been a succession of men of this kind, from the days of Stephen the first martyr, down to the present time. They are the salt of the earth.

There was another sense in which Mr. Allworthy was singularly forgetful. He had a great regard for the enjoyment of others, and seemed to forget his own happiness in his efforts to promote the happiness of others. "Mr. Allworthy never thinks of himself and of his own comfort," was a remark frequently made.

It is not probable that he lost anything by either of those kinds of forgetfulness. When a man forgets his own enjoyment in his care for the happiness of others, God takes his happiness into his own almighty keeping.—*The Methodist.*

CHILDREN'S DEPARTMENT.

THE LITTLE MISSIONARY.

I WANT to tell you a story about a little girl that was taken captive many hundred years ago—not by the Indians as you sometimes read in history, although it was during a cruel war. I suppose most of you children, go on day after day, without remembering how really delightful it is to have a pleasant home, parents, and brothers, and sisters. Think of the dear mother who is first to greet your waking eyes in the morning, who thinks of you all day; gets your breakfast, and dinner, and supper; keeps your clothes in nicest order; attends to all your little wants and ills; tucks you in your tiny bed at night, and kisses down the sleepy lids, shutting the world out from her darling's sight. What if she were gone? Maybe some of you know a poor, motherless child among your playmates. How you all pity her.

This little girl must have had a very happy home. She lived in Asia which seems a great way off—doesn't it? She was a Jewish maiden; and this event happened long before our Saviour had come. But all the children then were taught to worship God and to believe in him; and I think she must have had a good deal of faith, and not only that, but remembered what she was taught: many things about the holy prophets—Moses, who had led their nation through the sea; Joshua, at whose word the sun stood still and the moon stayed its course until the people of God vanquished their enemies; and Elijah, who had called down fire from heaven; of prophets still in Israel, at whose bidding the dead were restored to life, the lepers healed, and the sick eased of their torments.

But a change came to this peaceful life. The Syrians, a great and powerful nation, made war upon the children of Israel, and carried away many captives—among them this little girl. Father and mother had been slain, the bright beautiful home destroyed, and she made a prisoner.

That was not all; the Syrians were idolators; they had put up a senseless image in a costly temple and made vain prayers to it. Do you suppose the little maid remembered her own God in this strange land?

The whole course of her life was changed. She must have been very sweet and winsome, for she was taken to a palace to wait on a grand lady. But there was no fond mother to listen to her prayers or to give her a tender good-night kiss. When her work was done, she crept away to her room and wept over the past, still so dear to her. Yet all her duties were performed cheerfully. Her mistress was kind and pleasant; and generally, when any one is good to you, you try to do just what she wishes. The little maid did, at least. Her mistress must have found her trustworthy, or she would not have listened to her afterward. And I dare say she tried to persuade the maiden to worship her idols.

I believe this little girl is the first missionary on record. The Jews you know were not told to go into the world, and preach the gospel to every creature. But she held fast to her faith, and, when the right moment came, confessed it without wavering, and told others how all-powerful was the God she worshipped. They might have thrown her into prison, or sold her to some cruel master; but she did not think of this. Do you believe we would all have as much courage?

In this palace, where everything was so lovely, where the mistress was sweet and gracious, the master kind, the servants well treated, and abundance everywhere, you fancy they must all have been happy. But there was one black shadow—Naaman, the ruler, a great and honorable man, high in favor with the king, and admired for his courage, was a leper. He was afflicted with a terrible and incurable disease that covered his whole body, just as if some one should have the small-pox all the time. In the midst of his triumphs how sad and miserable he must have been!

And Naaman's wife, loving her husband dearly, doubtless bewailed this sad fact with many tears. Among the Jews, to be a leper, was to become an outcast at once. I suppose Naaman and his wife prayed to their idols and offered sacrifices as was the custom with the heathen nations, but still he remained afflicted.

When this little captive maid saw her mistress so distressed, she began to think what she could do for her. It is very natural to try to please people who have been kind to us. There were many acts by which she could show her gratitude, and she doubtless tried them all, and yet her mistress remained sad. When everything failed she said:

"O my dear mistress! why do you weep and refuse to be comforted?"

"How can I be comforted when my husband is a leper?"

Then the little maid's courage and faith were put to the test. Maybe she wondered if any evil would befall her for the confession—whether her God would be laughed at, and her belief treated with scorn; but that did not deter her. She spoke out so boldly and bravely, that I think we must all love her:

"Would God, my Lord were with the prophet that is in Samaria, for he would recover him of his leprosy."

You see she didn't say "perhaps he would," or that he *might*. She knew that her God was all-powerful, and that Elisha was his prophet. And although God had allowed her to fall into the hands of her enemies, still she trusted him and wanted to bear testimony for him; and this is why I call her a missionary. In that strange land she proclaimed the power of God. She was doing her duty everywhere, you see.

If she had been an untruthful, careless child no one would have paid any attention to her; but some one went in and told Naaman. That shows you the estimation in which she was held. And what seems most wonderful, Naaman went to the prophet, taking her simple word, and was healed. From that time he began to worship the true God.

It might have ended very differently. If the little maid had been thrust in prison for her faith—for even children have been persecuted for their religion—or sent out of her mistress's sight with contempt, it would have been hard to bear; but she told the truth in the face of all these difficulties and God blessed her. Probably she was never restored to her native land; but she knew that God was watching over her everywhere, and she took this blessing to her master as her reward.

She did not feel afraid to bear witness for the truth. Sometimes you know, when the truth seems hard to tell, little girls, and little boys too, slip over it without exactly uttering a falsehood, but allowing one to be believed. And though at Sunday-school, we all sing of Jesus, and confess our faith in him, how many do it elsewhere?

I suppose you all have an idea that, in order to be a missionary, one must go hundreds of miles away, and devote one's self entirely to the work. But this little girl performed her daily duties so scrupulously that her life spoke for her. Then her faith was so strong that those who listened believed.

Is there no truth you can tell for the Saviour's sake?—no little act to playmates and friends that will bear witness for your love? We never do it when we are cross, or fretful, or disobliging. She might have said; "My master, Naaman, is a heathen; it doesn't make any difference whether he is healed or not. If it was one of my own people, I would tell him of the prophet." And so you see she would have lost a noble opportunity of bearing noble witness. The Saviour you know, was ready to do good to everybody; and I think the captive maid had some of his spirit.

Perhaps you believe the good you can do is not worth attempting, because it will be so small. You cannot heal any one of disease, or convert him, but you can show a tender, loving spirit. You can pity the poor and afflicted; you can be kind to one another; and when the time comes, you can bear witness for Christ's sake.

I love to think of this little girl, with her true missionary spirit and her unwavering faith. How glad she must have felt, and how her mistress must have rejoiced! And though there is no further account of her, we know she still believed, and still did her duty, in the path of life to which God had called her. And that is all he asks of us. Dear children, how many will try to do it?—*Selected.*

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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GREAT DIABOLUS!

BY ELD. W. S. CAMPBELL.

"THE Independent" says:

. . . "Here is a sample of a penny book published for Roman Catholic schools by Duffy, of Dublin, '*permissu superiorum:*' 'As the Devil is king of Hell, he is also judge. When a soul comes into Hell, condemned by the judgment of God, he executes the judgment. He finds whereabouts in Hell the soul is to be, how it is to be tormented, and what devils are to torment it.' Children are also taught in the same series that for the lightest faults they are to wear a dress of fire, walk on a red-hot floor, drink boiling liquid and thirst the more, and in perpetual and horrible hunger eat their own flesh. Such a book is likely to make infidels of all who are commanded to accept it for gospel."

This is a very natural deduction from the premises, so fully and so long taught by the Papal church. If there is a personal spirit-devil, and God needs him to effect his great purpose of grace, and man needs him for his trial, why not have the devil for executive officer? He makes a good accuser. Would he not do well in electing the place (in hell), and the special application of fire for the lost soul? "But this is the Papal idea!" So it is the Protestant idea, where the Protestant dogma keeps a personal spirit-devil to torment, and puts souls in hell to be tormented. The thought is, really, the same in either case; for the soul goes to hell before the judgment day, and the devil has charge of the infliction, as many Protestants hold. It is simply as broad as it is long. The notion of a personal spirit-devil and of a hell of torment for souls, or for men, go together, and they ought to, as they had the same origin—Papal darkness. One, as well as the other, will be driven out of the gospel church, in due time.

The torment theory being abandoned, leaves the greater inconsistency still in the theology of a large class who have such a tormentor, but none for him to torment; for they believe that death is the penalty of sin (the devil does not cause that), and the second infliction is at the hands of Christ, after he (not the devil), has turned tormentor; for the new life, which he gives them, is a part of the programme. Thus all the tormenting is done without any devil of this kind.

Next, the doctrine of temptation. The evil condition and the evil influences increase. Who does it? Who is made responsible? Wicked men. Evil men and seducers. If men are "deceiving and being deceived," and "led away by their own lusts and enticed"—especially in the last days—in the "strong delusion" which God (not the devil) shall send them, because they "believed not the truth," and still resist it, there is no necessity for the existence or action of a spirit-devil-general, who should control evil actions, and hence be responsible for them. There is no more truth in the dogma of a personal, created, omnipresent devil (tempting men everywhere, at the same time), however created and endowed, or fallen and degraded, when taught by a Protestant than when taught by a Catholic.

Created, he could not have an attribute of Deity. Uncreated, God were not supreme.

"Does not the Bible teach it?" The Bible, forsooth! The Bible teach a doctrine which is inconsistent with its own most plain statement of man and his accountability! Inharmonious with, and contradictory to its own authority! Destruction of the God it reveals? Never! Do not talk so.

We are glad that "The Independent" has admitted that the doctrine of torment for souls, "makes infidels of those who are commanded to receive it as gospel." Does not "The Independent" hold it as gospel? If not, how is it held? How is it held by many Protestants? How is it taught by them for the people to receive? It is the large book (as interpreted) that makes Infidels; but not when read without the "commands" which attach a personal spirit-devil as tormentor and future torment to it. The idea of torment as given to the Irish children is no worse than that given American adults by many teachers. It only specifies, for the sake of impression, a very good plan, if the fact exists.

Talk not about Infidels! Men must and will throw away the book before they will admit such horrid conceptions of God and his administration.

Why then do not vast multitudes turn away from it, who are, more or less, connected with such teachings? Simply because they do not believe the teaching. A better thought of God is latent. A conception that God is true, is yet found, and this holds to God as a being of love. Men who have "good and honest hearts" need no such personal, fallen angel, horned and hoofed "Diabolos" to brandish a Neptune's trident, or a whip of scorpions; nor yet a prospective home in a lake of lava, to cause a fear sufficiently strong to secure faithfulness. But many professors now, when the old Romish inculcation is disturbed, really urge, "Great is *le Diable*" (of tradition), as lustily as the heathen artisans creed, when their *demon* worship was uptorn, "Great is Diana of the Ephesians."

THE ROMAN COUNCIL.

WE copy the following from "The Methodist." It is in its "Foreign Correspondence," by DR. HURST, dated at Frankfort-on-the-Main, Germany, Jan. 5, 1870. It gives us some insight into the despotism of assuming leaders and rulers, who fancy God has made them the keepers of their brethren's faith and practice. We place all these councils, synods and conferences in one category—they all seek to be "lords over God's heritage;" *i. e.*, the *leaders* in them do; others may not think of such business. Let all Christians be warned by Rome's pride and haughtiness, to keep clear of ministerial combinations, which always lead to lordships.

ABOUT THE VATICAN COUNCIL.

Not a single event, great or small, connected with the Vatican Council, has taken place within the last fortnight that does not promise extreme measures. Just now, the passage of a decree ordaining the doctrine of papal infallibility is regarded by every one as a foregone conclusion. The Ultramontanes have made wonderful progress in a very few days, and some of the very men on whom the Liberals had most relied have backed squarely down. Prince Schwarzenberg, Cardinal, Primate of Bohemia, and what not, has belied the good name of his heroic family and even his own spoken and written words, and will not say any thing more against the proposed dogma. And so of many others. The Bull issued by the Pope on December 14th, withholding from the bishops the power of absolution in cases of excommunication, unless specially granted by him, was a direct thrust at all ecclesiastics below the Pontiff, and at all Catholic countries where the Episcopacy has possessed, or at least so imagined, a measure of independence, and foreboded the worst evils feared by the Liberal members of the Council.

But every measure adopted by the Pope for the regulation of the Council is only in keeping with this piece of outrageous arrogance. One of his first acts, which promised the severe restraint to which he designed to subject the body during the whole session, was his extraordinary order for the appointment of the committees—which, in Rome, are called congregations—and particularly of their chairmen. There are minute data concerning the organization of the Council of Trent, and even of the later previous Councils; and these show that each committee had the right of choosing its own chairman. But Pope Pius IX. will not leave such a post to the majority of the committees, every member of which has been nominated only with the greatest precaution, but appoints each chairman himself. He also appoints all the secretaries and under secretaries, and even the President of the Council is, in each case, his nominee.

At first sight, it would seem that it does not make much difference who is chairman of a committee, but in these old countries a man is not buried and made harmless by being thrown into the seat of president or vice-president either. In Catholic countries especially, the presiding officer, or his possible substitute, is no mouth-piece, but a power. The servant in any Protestant and Republican assembly is, in a Catholic one, the master.

Now for the reason for the Pope's appointment of committee chairmen. Not a single question can come before the Council which has not previously been laid before one of these four committees. The Pope has a sort of committee of his own, twenty-four in number, his theological body-guard, to whom all questions must concentrate that have passed the other committees. The men constituting it are Ultramontanes of the purest water, and it is, therefore, impossible that any question, inconsistent with their principles, will ever appear before the Council. Who can tell how many resolutions and speeches on the civil-marriage and non-confessional schools, carefully prepared by bishops crossing mountain, desert, and ocean, will never be heard in Rome? The hands of every liberal-spirited man are as thoroughly helpless as if he were in the innermost dungeon of St. Angelo.

The same jealous watch is kept over the conduct of the Liberals out of doors as in the regular progress of the Council. This can be seen in the arrangements made for the entertainment of the delegates, a matter placed solely in the hands of the Jesuits, to whose many accomplishments must now be added that of knowing "how to keep a hotel." Every member was examined on reaching Rome; that is, where no report of his opinions had preceded him, and the Liberals were spotted. One Liberal is, therefore, lodged with several, often six or eight, of the faithful. Where a bishop can afford independent lodgings on a grand scale, he is not subject to such a strait-jacket. This is the case with Dupanloup, Bishop of Orleans, the acknowledged head of the Liberals. He is shown the cold-shoulder by the Pope whenever possible, but minds his own business. He has hired the Villa Grazioli, and lives in grand style. His entertainments are described as princely, and no doubt his viands and strong wines have already caused attacks of indigestion to many thin pilgrim-bishops from Northern Africa and Western Asia, accustomed all their lives to live on fruits and vegetables.

The American delegates are no more respected at headquarters than any others; their country is regarded by the old man of the Vatican as a worse Pandora's box than ever existed in pagan fable. They are watched with Argus eyes, the presumption being always against them; and every one of their movements, the visits they make, the words that involuntarily escape them over their doughnuts and Marsala, are scrutinized and reported with no less than Jesuitical minuteness.

IS IT SAFE?

BY EGBERT C. BANGS,

Principal of the Michigan Institution for the Deaf and Dumb and the Blind.

THIS question is often asked with fear and trembling, and there are multitudes of cases when the question is a wise one. Only fools or madmen will dash on blindly without asking whither they are going, or what the consequences may be. And yet there are times when the question "Is it safe?" is not the one that has the noblest ring to it. Safety is not always a paramount consideration. Questions are continually arising that require men to commit themselves to certain courses, and to face the consequences; and it will not always do for them simply to ask, "Is it safe?"

The relation of a pastor to his people is, or at least ought to be, a very different one from that of a lawyer to his client. No matter what mean scrape a man gets into, a fee will always secure the services of a lawyer to help him out of it. His attorney is paid to talk up his side of the case; and he undertakes to stand by his client for a consideration, and he will do so as long as the consideration lasts. The attorney on the other side does the same thing by his client; and doubtless justice is promoted by having both sides presented as ably as possible.

In the pastoral relation there is in many cases a tacit assumption on the part of the pastor that he is in honor bound to defend the doctrines of the denomination as set forth in its confession of faith; and the people rather expect him to do it. This, it seems to us, is a mistaken view of the case. A pastor should not consider himself a paid advocate, whose chief business it is to confirm the faith of people in dusty dogmas that they already believe in with sufficient firmness. If a Methodist, he is not bound on all occasions to defend the doctrine of falling from grace. If a Baptist he is not under contract to wind up every discourse with a few remarks on baptism. If an Episcopalian, he is not pledged at every service to present the claims of the Church, or to prove the doctrine of Apostolic Succession. But he is bound to learn all that he can of divine truth, and of its relation to all human activities; and then it becomes his duty to give that truth to his hearers fresh from his own head and heart. In the words of a distinguished Western judge, the minister should preach the truth as God gives it to him; and not as he gave it to his grandmother. But truth is a dangerous thing to handle. All Christians admire it in the abstract; but there are particular truths and particular applications of truth that are apt to be offensive even to the best of them. The studious minister, diligently seeking after truth, may climb to such heights that his flock will not find it easy to follow him; and they may prefer to remain quietly below his level, and chew the cud of sound doctrine that good but not progressive shepherds have from time immemorial fed them with. They are used to that kind of spiritual food, and they may not care to have the bill of fare varied. A faithful minister ought to keep in advance of his flock in the largeness of his views and in his range of thought. But let his whole soul once get ablaze with a new truth, or with a new conception of an old one, and in nine cases out of ten, before giving it to the world with all the force that he can put into it, he is tempted to ask; "Is it safe? Will it not give offence? Shall I not be looked upon as a wolf in sheep's clothing, rather than as a good shepherd, who is ready to give his life for the sheep?" A variety of reasons makes this question of safety a most natural one. Ministers are but men; and, when a man is comfortably settled over a prosperous church, with every prospect of rising to a high and influential position in his denomination, it is not strange that he should be tempted to preach truth that is popular, rather than such truth as will bring down upon him the disapprobation of half his hearers. It is comparatively easy to preach good sermons upon subjects that are not felt as heavy blows dealt directly upon darling sins, to the great discomfort of the darling sinners. . . . What wonder, then, that a minister should ask, "Is it safe?" and hold his tongue, rather than ask, "Is it right?" and lift up his voice like a trumpet! David thought Nathan spoke like an oracle till he said, "Thou art the man;" and reverend doctors of divinity have led conservative flocks into green pastures, beside still waters, by preaching upon the exceeding sinfulness of sin, and letting the everyday sins of everyday sinners carefully alone. This reluctance to stand up for the truth on any and on all subjects, whether it be popular or not, is not what we have a right to expect from ministers of the Gospel. Their temptations to preach what will please their hearers may be great; but they cannot justify themselves for keeping any part of the divine light that may be given them hid under a bushel.

A minister sometimes finds himself committed to a creed with which he is not in full sympathy. The further he pushes his investigations the more perfectly is he satisfied that he does not and cannot believe all that he is supposed to or all that his church believes; and then comes up before him the question, "Is it safe" for me to let the world know what I really think, and how far I have wandered from the accepted standards? Perhaps it is not safe, but it would be right; and it is too bad that the eagle-soarings of many a noble spirit should be restrained by the bars of a cast-iron creed.

Lord Bacon commenced one of his immortal works in these words: "Francis of Verulam thought thus." And so ought every religious teacher to be able to say of his teachings. They should be his thoughts, his opinions; and not merely timid utterance, tortured into unison with what others expect him to believe.

"Is it safe?" is a question that some ministers ask themselves; and that others, by the pungency and individuality of their preaching, set their hearers to asking. There are men who are great admirers of truth; who would have nothing but truth preached; but who question the propriety of preaching the whole truth, because it may not be safe. Especially if the minister should present views of doctrine different from what they have been accustomed to consider sound, they are troubled. They are afraid of any thing new, and keep a sharp lookout against everything that smells of heresy. No watch-dog ever guarded his master's dwelling more bravely than they do the orthodoxy of their minister. They think that the price of orthodoxy, like that of liberty, is eternal vigilance. They remind us of a passage in the adventures of Baron Munchausen. The Baron says that on a voyage to the East Indies he took with him a favorite pointer. When they were still three hundred leagues from land, this sagacious animal surprised everybody on board by pointing. This he continued to do for an hour. The good Baron felt sure that his favorite scented game, and boldly bet a hundred guineas that game would be found in half an hour.

In less than half an hour some of the sailors harpooned an immense shark, and, on cutting him open, it is said that they found no less than six brace of live partridges. Munchausen's dog was a thorough-bred sporting character. Three hundred leagues from the land he scented game and he pointed. Not unlike this famous pointer are many sharp-eyed, sharp-scented, bigoted men (sharp because they are narrow), who level their noses at every liberal idea, at every religious opinion that differs from their own, at every progressive movement in society, exactly as if they scented heresy, and were resolved to point it out and let it receive the due reward of its heterodoxy.

Now, when the minister has to ask, "Is it safe?" every time he contemplates giving utterance to an original idea, and when the church and congregation are disposed to ask, "Is it safe?" whenever they hear one, freedom of thought and freedom of speech have a hard time of it. Let the minister, loving all truth, for its own glorious excellence, seek for it as for hid treasure. Let him ask not is it safe to proclaim it, but is it right; and when he does proclaim it, openly and honestly and boldly, then let all the people say Amen.
—*The Independent.*

A BEAUTIFUL IDEA.—That was a beautiful idea in the mind of a little girl who, on beholding a rose-bud, where, on the topmost stem, the oldest rose was fading, while around and below it three beautiful crimson buds were just unfolding their charms, at once artlessly exclaimed to her brother, "See, Willie, these little buds have just awakened in time to kiss their mother before she dies!"

THE BROKEN BOTTLE.

BY Z. CAMPBELL.

JER. xix. 10, 11. The prophet was commanded to get a potter's earthen bottle, and to gather the elders of the people and of the priests; and to set before them the multitude of their sins, etc., and then in their sight to break the bottle, never more to be mended, as in the 10th and 11th verses. Some suppose this is evidence that Israel and Judah will never be restored to the favor of God, because the bottle cannot be mended, but that they are utterly cast away.—Rom. xi. 1, 2. But not so; to Israel was granted the high privilege of making an entire conquest of all the nations of the world, for the purpose of reducing them from paganism to the worship of the living and true God.

And it appears that David did, at one time, contemplate making himself a universal monarch; and that he would have done it had his people hearkened unto the Lord, and had walked in his ways. But because of their wickedness they were incompetent to govern themselves, and much less to be intrusted with the government of the world. This David perceived, and he lamented it in the following strain: "Oh that my people had hearkened unto me, and Israel had walked in my ways: I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him; and their time would have been forever."—Psa. lxxxi. 13, 14, 15.

This is what would have been done had the people been righteous; and they would never have lost a battle, but would have pushed their conquest to the uttermost ends of the earth; and there would have been no interregnum from David to Christ. See Psa. cxxxii. 12.—"If thy children will keep my covenant and my testimony that I shall teach them; their children also shall sit upon thy throne forevermore."

Had the conquest gone on under David, he would have broken the nations with a rod of iron, and would have dashed them in pieces like a potter's vessel (Psa. ii. 9), and Jeremiah's bottle would not have been broken.

But as Israel were too wicked to rule the nations, or even to govern themselves, their government was dashed in pieces, like the broken bottle, never more to be made whole again. So now, instead of David, Christ will subjugate the nations to the government of God; and instead of the Jews having this honor with him, they are rejected as a government and a nation, and Gentile Christians are substituted in their stead.

Therefore, their bottle can never be mended; that is, as a nation they will have no share in the conquest of the world; but instead of conquerors they will be conquered by the King of kings and Lord of lords. So the text does not teach that the Jews will not be restored to the favor of God; but it *does* teach that their government will not be restored to them so as to make them rulers of the world.

AUBURN, *Me.*, Feb. 5, 1870.

IMMORTALITY OF THE WICKED CONSIDERED.

BY HORACE BIGELOW.

WILL the unregenerate, wicked person have an opportunity to repent in the future life? No; because there cannot be a future life to an immortal being; it must be inevitably the continued present.

If the body is the only covering of the immortal part, and is cast off, *it* never had life; and, like the skin of a reptile, cast off, is lifeless; but the soul, like the reptile, lives, and must live eternally. As there is no Scripture testimony of such a person having immortality, except Gen. iii. 4, advocates must have this as their rock on which to found their belief, "Ye shall not surely die." How full, concise and complete the doctrine!

The phraseology in teaching, in this our present day, is changed; and is, "Ye are immortal; you have an immortal soul; the soul never dies."

The principle taught in the Garden of Eden is not changed by this diction, or by the traditions or doctrines of men. It is plain, inherent, unconditional immortality of man: plain serpent doctrine, "Ye shall not surely die."

In verse 13, the woman (too late), finds fault with the serpent's doctrine, saying, "The serpent beguiled me and I did eat." The Lord God cursed the serpent for teaching the doctrine. See verses 14 and 15.

Surely the Lord God would not have cursed the serpent for teaching the truth! Where is the false teaching? In verse 22 the Lord God substantiates that which was spoken by the serpent in verse 5, for he says, "Behold the man has become as one of us to know good and evil." Then the deception or false doctrine is contained in the fourth verse, "Ye shall not surely die."

Did the Lord God curse the serpent for preaching this little short sermon of immortality to Eve? Would he have cursed him if he had said, Ye are immortal? Would it have been a different doctrine if he had said to Eve, You have an immortal soul?

Did the serpent preach a false doctrine to Eve, if Adam had an immortal soul? He must have had, if his posterity of the present day have. The posterity must be the same as the progenitor.

Will the Lord hold those guiltless who preach the same doctrine, and yet curse the serpent? Does not the Pope (who wishes to be thought and called infallible), with his whole retinue of adherents teach the serpent's doctrine, "Ye shall not surely die"—ye are immortal? and do not all the body of self-styled "orthodox" Christians declare, preach and defend the same as Bible truth?

A contradictory statement of the Lord God is recorded in Gen. ii. 17.—"For in the day thou eatest thereof thou shalt surely die;" or (marginal), "dying thou shalt die." The recorded facts that Adam eat and died (see Gen. iii. 12, 13; also, v. 5), substantiates the statement of the Lord God, and is full proof of the fallacy of the doctrine of the serpent. In verses 16, 17, 18 and 19 of Gen. iii., he tells the woman and man the consequences of transgressing His command, and finishes the climax of evils by saying, "For dust thou art, and unto dust shalt thou return." What! Adam return to dust, to the same condition it was in when there was no Adam! Surely, for this reason, there can be no Adam at the present time.

The serpent's doctrine impeaches the testimony of the Lord God; and no wonder that he was punished for promulgating it.

Adam and Eve believed, eat, died, and lost an eternity of life. Will not the believers and teachers of a synonymous doctrine of immortality meet with a similar loss, or fate, it being a plain contradiction to the teaching of the Lord God to Adam, "Ye shall surely die?" This was spoken to Adam, not to one half, or a smaller portion of him: to the "living soul," which the Lord God had formed from the dust of the ground, and the breath of life (common air), was performing that office which the Lord God had assigned to it; no part was excepted from the sentence, "Ye shall surely die." And he died. The living soul, called Adam, received the wages of sin, *death*. Yes, DEATH. The everlasting punishment of the wicked, unbeliever in Christ. —Rom. vi. 23.

GREENWICH, N. Y., Jan. 30, 1870.

SOMETHING ABOUT OUR TEMPER.—If we have a bad temper, lose it. If a good one, keep it. If a doubtful one, make it certain. If a sweet one, use it for the benefit of your friends. If a jolly one, cultivate it for example's sake, and the delectation of the community. If none at all, avoid looking into the mirror lest you see a goose.

DAYS PASSING BY.—"My days are swifter than a weaver's shuttle."

60	persons die every		minute.
3,600	"	"	hour.
86,400	"	"	day.
3,566,227	"	"	year.

ONE OF PRESIDENT LINCOLN'S ANECDOTES.—"In England, no man thinks of blacking his own boots," said a haughty Briton once to Mr. Lincoln, whom he found polishing his calfskin gaiters. "Whose boots does he black?" quietly responded Uncle Abe.

REASON FOR THE GOWN.—I know a city clergyman who always preaches in a silk gown, though he is not an Episcopalian. "It saves my coat," said he to a friend. "I can wear a seedy coat in the pulpit and no one is the wiser." "But," said his friend, "the silk gown!" "Ah!" said the shrewd parson, "the ladies always furnish the gown."

WHAT LIFE SHOULD BE.—When the Hindoo priest is about to baptize an infant he utters the following beautiful sentiments: "Little baby, thou enterest the world weeping, while all around thee smile. Contrive so to live that you may depart in smiles, while all around you weep."

IDLENESS AND RELIGION.—Let us not be suspected of undervaluing that comfort and internal peace which the world cannot give, and which are generally the portion of men sincerely pious. But it is of consequence that all pious persons should be aware that, if we are idle, even religion cannot make us happy; and that the most certain cure for low spirits and constitutional dejection is the zealous discharge of our active and social duties, in conjunction with and springing from religion.

DEFINITION OF FAITH.—A little girl five years of age, on being asked what is faith, artlessly replied: "It is doing just what God wants us to do, and asking no questions about it." This covers the whole field; perfect trust, combined with implicit obedience.

Thoughts on Isa. xiii. and xiv.

BY B. I. THOMPSON.

Amid the wide-spread unbelief of the Word of God at the present time, it is good occasionally to review some of the marked instances of its certain fulfilment in the past. My mind was called to this subject not long since, while reading the xiiith and xivth chapters of Isaiah. In these the prophet breaks out in a most vivid portrayal of impending wrath upon Babylon; and in exultation of her fall, he uses in the xivth chap. what some critics have styled the boldest figure found in the world's literature.

In the 28th verse of this chapter the prophet says, "In the year that King Ahaz died, was this burden." Now let us, for a moment consider the state of Babylon at that point of time. King Ahaz died, according to Usher, about B. C. 726. Babylon was then just throwing off the yoke of the kings of Nineveh; her name was not yet famous among the nations; her walls and palaces were as yet unbuilt; her history was yet to be written. It was not till the succeeding reign of Hezekiah, that the Jews had any dealings with, or knowledge of Babylon. For two long centuries after this she went on increasing in power, grandeur, and riches, till at last she stood forth the first great universal empire. It was before all this that Isaiah penned his scathing denunciation; before she had said even "in her heart," "I will ascend into heaven; I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds; I will be like the Most High."—xiv. 13, 14.

Well might some of the wise men—and they very probably saw Isaiah's prophecy, during the captivity—turn to the Jewish captives and say, "What do you think now of your prophet's burden? Forsooth is it not Jerusalem 'that will never be inhabited or dwelt in from generation to generation?'"

Such taunts made them sad at heart, as we learn from the cxxxvii. Psa., but their fa'th in their coming deliverance, and in the certain doom of their oppressors, is shown in the 7th and 8th verses of this same Psalm.

Yes, Jehovah's word had gone forth, that "Babylon the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch his tent there, neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there."—xiii. 19–21. "I will also make it a possession for the bittern, and pools of water, and I will sweep it with the besom of destruction saith the Lord of hosts."—xiv. 23.

Modern travellers tell us that this has been most literally fulfilled; that, that once very fertile country, is now but a barren waste; that the Euphrates loses itself in the marshes and pools of stagnant water that abound; that even the untamed Arab hurries past the ruins so as not to be compelled to pitch his tent there, even for a single night; and one traveller remarks that the ruins were so full of serpents—"doleful creatures"—that he dare not examine them as closely as he desired.

Midway in this prophecy, xiv. 1st and 2d verses—for these two chapters are but one,—we find a most gracious promise to Jacob. Has this been fulfilled? If so, when and where? If not, who will say that it will not be yet as literally fulfilled as the woes have been upon Babylon? Let us "believe *all* that the prophets have written."

Springfield, *Mass.*, Feb. 4, 1870.

From Mrs. Charles Barnes.

Dear Herald of Life: It is a blessed title, although I heard it called the "Herald of Death," by one who, I think, has "another gospel" even of *death*. But it is good to feel we have passed from death unto life; and the life we now live in the flesh, we live by the faith of the Son of God, whom we soon expect to see.

I want to say to Br. J. C. Wheeler, his article in the last paper was meat in due season to me. I know it was indited by the Spirit of God. O, let us always obey its teachings, then we build each other up.

I am sorry to see an effort to put far off the evil, or burning day, and thereby cause the enemy to rejoice or scoff at our hope. If the Bible did not teach the purifying of the earth by fire I should not believe it. But not its destruction, for the earth abideth forever.

Can we say with Paul, I have fought a good fight, I have kept the faith, if we deny it? I must speak plain: Dear brethren and sisters I feel the necessity of it. I see such an effort on the part of some to take our crown. Jesus says, Let no man take thy crown. O, let us have the trial of faith and come off conquerors.

I speak to the wise ones; judge ye what I say. Now is our time to exhort one another while it is called, to-day, lest any of you be hardened through the deceitfulness of sin. Yours praying, "Thy kingdom come."

Wilbraham, *Mass.*, Jan. 30, 1870.

Eld. Geo. Waugh, Stoughton, Mass., writes: I have of late heard of, and seen, some considerable feeling in regard to the non-resurrection of the wicked; and John v. has been taken to prove that they will be raised; and I have been told that I must explain away this chapter, to believe that they will not be raised. I have carefully examined it, and the accompanying MS. is just what I believe the text teaches.

THE HERALD OF LIFE.

NEW YORK, FEBRUARY 16, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"Can You Meet It?"

A respected Br. preacher writes us: "I call your attention to Eld. J. H. Waggoner's work *vs.* your views. Can you meet it?"

Though we had that work sent us some time since, we had not time to examine it, and probably never should have but for the above inquiry, as we expect nothing new from our opposers on the question of the reliving of the wicked dead. But on the above suggestion we read the entire work of 100 pages at one sitting; and will say, to-day, we find nothing new to *meet;* and are as confirmed as ever that neither reason nor revelation warrant the positions of Eld. Waggoner, if he really has any position on the question. He has written in a good spirit, for the most part, and we respect him for that. We have neither time nor space to say more this week, but may say more hereafter.

"The Resolution" passed at the last anniversary of the Life and Advent Union, restricting our replying to articles in the same issue, we have no doubt was well intended; but it was not so well considered as it should have been, and will undoubtedly be rescinded at the next anniversary. Some of our correspondents have complained of it; but we have declined giving their complaints in our columns, at present. Let us be patient; it will come out right ere long.

"Two Translations."

On the subject of two translations of saints there are diverse opinions by students of prophecy; and it might be expected that we should add something to what was said a few weeks since on the question, as a defence of the idea of two such events has been advocated in this paper. But we think a protracted discussion on that subject is not desirable, and would not be likely to be productive of much good. That there is to be *one* translation "at the last trump," and that this will embrace all who are *in* Christ, when the "Lord himself shall descend from heaven," no believer in the second advent of the "same Jesus that was taken up into heaven," need doubt.

As to the idea that a portion of the living saints at the second advent, will constitute "the first-fruits," and have a translation in advance of others, we do not see any Scripture authority for it, and think there is none. Christ is expressly called "the first-fruits," (1 Cor. xv. 23) of the resurrection; and it is added, "afterwards they that are Christ's at his coming." And Paul testifies, further on, "We shall not all sleep, but we shall *all* be changed, in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Here is no idea of two translations; nor do we find any such idea contained in any literal language of the Bible; and any resort to the symbols of Revelation in proof of such doctrine, is very clear evidence that such an idea is, at best, only an opinion and not a revelation; and the speculations about the "144,000" we think, are very far from carrying any conviction to an impartial mind. If that number is to be taken in a literal sense, why not accept the whole account as literal? and then, all *men*, not excepting the twelve apostles, are excluded; for they are represented as not "defiled with *women*; for they are *virgins*."—Rev. xiv. 4. We repeat what we said last week, on another subject, any doctrine which can only be proved by a resort to the symbols of Revelation, and making them literal, is, at best, a very suspicious doctrine, and unworthy of our belief. But we leave the subject of two translations as the speculations of men who mean well, if mistaken.

Notices of Various Works.

The Family Friend, London, England, Published monthly by S. W. Partridge & Co., at No. 9, Paternoster Row. No. 1, New series for January 1, 1870, is received. It is a small quarto of 16 pages. The first page of this number is entirely occupied with a fine engraving of the late George Peabody. Several other engravings are found in the body of the work. It appears to be well calculated to interest both old and young. Terms, "One Penny," English.

Also, from the same source, we have received the "Band of Hope Review," a larger quarto of four pages, beautifully illustrated: a child's paper. Sent to any part of the United States or Canada, in parcels of eight copies at 7 shillings (English) per year.

We have received several numbers of "The Young *Pilgrim*," a small quarto of four pages, "Issued semi-monthly by the Advent Christian Publication Society," Boston, Mass., (167 Hanover St.) *Terms*: single copy 50 cents. It is a very pretty sheet for the little folks.

Church Creeds, Etc.

We clipped the following from the "Brooklyn Eagle" of last Saturday. Brooklyn is the location of the church spoken of.

THE LIBERALITY OF PLYMOUTH CHURCH.

Some of the Orthodox religious papers remark unfavorably on the recently developed liberality of Plymouth Church in dispensing with subscription to the articles of faith. The *Congregationalist* says:

The abounding charity—so called—of Henry Ward Beecher, and his church, in so modifying their arrangements to admit Unitarians and Universalists to their fellowship, finds a most fitting illustration in the following incident, which we copy from the Springfield *Republican* of the 24th inst.: "The late dean of Cape Town, in relating his experience with tracts, found that the charity inculcated in them led one of his penitents to say, 'I'm a changed man, sir, through tracts; once I cared for neither God or devil, and now I loves 'em both alike.'"

The *Examiner* says:

We should be glad to see an Orthodox Congregationalist frame a reason for continuing in fellowship with Plymouth Church that would not equally justify the same attitude toward Unitarian churches, or that will not implicitly condemn the steps taken by the Orthodox churches half a century ago under the lead of Dr. Lyman Reecher.

From the apparent concern of many to maintain the idea of a personal spirit-devil, and saying, as some do, that they could give up the idea of the existence of God as readily as that of the spirit-devil, we might infer that they "love them both alike." We fear there is too much truth in that expression; for their representations of God and his government of the creatures He has made make him the most unlovely of the two; because their spirit-devil, bad as he is, never made a creature that could be, or was in danger of being tortured eternally. No wonder that men, who accept the theological notion of inherent immortality and a future life of hopeless torments, should virtually pray as the frightened sailor did, in a terrible storm: "Good Lord: Good Devil." When asked, why he prayed thus? he answered, "Because I do not know which hands I shall fall into;" thus illustrating the above illustration of the "Dean's penitent," who said, "once I cared for neither God or devil, and now I loves 'em both alike."

We fear such is the real experience of multitudes of professors of religion, whose service is the result of false teaching, and is rendered from dread of the theological hell, and not from love to God and delight in his service; for, say they, "If we believed as you do, we would not serve God another day; but would gratify ourselves with every possible pleasure." They seem to "love God and the devil both alike." Of the two, if there is any preference, they appear to love the service of the devil the best; though apparently yielding their service to God, yet unwillingly, so as to escape the theological hell of torment; but really give their hearts to the other party; seemingly not suspecting that "God looketh on the heart," and accepts no other service.

As to the Plymouth Church—presided over by Henry Ward Beecher—"dispensing with subscription to the articles of faith," we would like to know who gave that church or any other the right to make "articles of faith," or to insist on any one's subscribing to them as a test of their acceptance with God? The Bible is the only test; and any man or woman who allows a professed church to impose on them any other test, in just so far surrenders their own responsibility and liberty, and allows others to "lord it over" them; and indirectly renounce allegiance to God. Ignorantly it may be; but none the less a fact.

Let the Plymouth Church, and all other Creedized churches cast their man-made creeds "to the moles and to the bats," where they belong; for such creeds are "works of darkness," by which men who think themselves "Infallible," if they dare not say it like the Pope, seek and exercise a "lordship over God's heritage," and attempt to "root up the tares," in disobedience to our Lord's command to let the tares and wheat "both grow together till the harvest;" and that, then, He will see to the separation, and it will be done right. But the disobedient creed-makers think to forestall this work by their action; and so, often, root up the wheat, while the tares remain. Mistaken men. The Lord hasten the day when His true Church shall be organized, and put on her beautiful garments, and shine forth as the sun in the kingdom of their Father.

Questions of Doubtful Utility.

I would like to ask you two questions. 1. Are little children that have not come to years of discretion going to be raised from the dead and saved in the kingdom of God? 2. Did Jesus Christ have a personal existence before he was born of the virgin Mary? G. P. W.

Remarks by the Editor.

We could give an *opinion* on both these questions; but what would it avail? They remind us of the reply of our Lord to Peter, when he inquired, "Lord what shall this man (John) do?" Jesus replied, "If I will that he tarry till I come, what is that to thee; Follow thou me."—John xxi. 21, 22. This reply, we think, is applicable to all such questions as those above. Our personal interest in Christ, and our obligations to Him who hath redeemed us to God by His blood, is what first of all, and most of all, concerns us. What we can do to others to reconcile them to God and his government, comes next in order; those not within our sphere of influence we are to leave in the hands of God, to be disposed of according to the dictates of His wisdom and love, and not waste our time, talents, and energies in prying into speculative matters, which are really of no practical importance.

We have such confidence in the love and wisdom of God, that our mind is at perfect rest upon both the questions above, and free from disturbance by any speculations on them. We waste no time on either. We know God is able to do whatever his love and wisdom decides right and best to be done. And as to the matter of the "pre-existence of Christ," one way or the other, what does it concern us, seeing God has put into his hands "All power in heaven and earth," and "given Him power over all flesh, that He should give eternal life" to them who believe? Let us cease useless speculations, and lay hold on the eternal life offered to us as a free gift of God in Jesus Christ.

Cardinal Antonelli's Instructions.

The following letter from Cardinal Antonelli, the Prime Minister of the Pope of Rome, is taken from the Nicaragua "Gazette" of January 1, 1870. The Cardinal thus writes to the Bishop of Nicaragua:

We have lately been informed here that an attempt has been made to change the order of things hitherto existing in that republic, by publishing a programme in which are enunciated "freedom of education" and of worship. Both these principles are not only contrary to the laws of God and of the Church, but are in contradiction with the Concordat established between the Holy See and that republic. Although we doubt not but that your most illustrious and reverend lordship will do all in your power against maxims so destructive to the Church and to society, still we deem it by no means superfluous to stimulate your well known zeal to see that the clergy, and above all the curates, do their duty.

G. Cardinal Antonelli.

Freedom of education and of worship "contrary to the laws of God and of the Church!" And this from the headquarters of "Mother Church in the nineteenth century! Free education and worship in violation of the Concordat between the Holy See and Nicaragua, and destructive to the Church and to society! We may guess, then, that something is likely to come from the Ecumenical Council that will make a stir in the world.—*N. Y. Herald.*

The Question of Questions.

Br. Storrs: Enclosed you will find an article clipped from "The Methodist Home Journal," of Philadelphia; and not knowing whether you had seen it or not, I thought I would forward it to you. The author of it is a Methodist preacher by the name of Gorham; somewhere in the upper part of New York State. So I have been informed by another Methodist preacher. It must be very gratifying indeed to you, to see the cause of truth enlisting the attention "of the best thinking minds both in the church and out of it; both in the ministry and out of it." I have inquired of some of the ministers if they saw the article, and what they thought of it; but they seem rather shy about giving expression to their thoughts, and generally give an evasive answer, evidently having no desire to meet the subject fairly and squarely.

Sometime since I had a visit from a preacher, to whom I had addressed a few lines in reply to some remarks in one of his discourses; and during a very pleasant conversation of about four hours, in which I advanced our views somewhat at length, it soon became apparent that controversy was not the object of his coming, although the interview was by appointment, and for that purpose; but he was frank enough to confess that he had no sympathy with the "fire and brimstone theory," as the ultimate and eternal destiny of the finally impenitent; and when asked, what their punishment was to consist in? he could give no definite answer.

They tell me that if I would only take hold with them, and use my talent and influence in getting souls converted, and let these mysteries alone, it would be better for me. "Take hold" of what? The "Sublime Mystery" of a natural, immortal soul! Never, *no never*. We have seen enough of this to convince us thoroughly that it is "the mystery of iniquity" that robs God, dishonors Christ, and deludes men from the true source of eternal life, and prevents them from understanding the "mystery which had been hid from the world for ages," but was made manifest in the days of Paul, and has since been covered up by philosophy and science, falsely so called, that is, "God only hath immortality," and he hath sent his only begotten Son, Jesus Christ, for the purpose of abolishing death, and bringing life and immortality to light by the gospel; so that the question, "If a man die shall he live again?" finds a ready answer from the lips of him who says, "I am come that they might have life;" and, "because I live ye shall live also;" and, as the "Father hath life in himself," and "hath given to the Son to have life in himself," and hath "given him power over all flesh," and "authority to execute judgment;" and if it be the Father's will that "whosoever seeth the Son, and believeth on him, shall have everlasting life," and shall be "raised up at the last day;" and if it be the "just judgment of God that incorrigible sinners are worthy of death," and Christ the Judge assured those who rejected him, when on earth, that there was no life in them, and that they should not see life: then, as he now holds in his power the keys of death and hades, having given assurance that the "gates of hades shall not prevail against his Church," the Father's will shall be executed by the opening of the gates of death to all his people, and their resurrection to life. And to those who "shall not see life," he shuts the gates of death so firm that no man can open them.

Yours, in hope of Life,

Stewart Carlisle.

Wilmington, *Del.*, Feb. 8, 1870.

Remarks by the Editor.

The article below is the one of which Br. Carlisle speaks, given entire. We gave last week the notice of the article by the Philadelphia "Ledger;" but the whole article is of interest enough to put on file. The time will come when it will be seen who the "heretics" are. The writer of the article has "forgotten whether Geo. Storrs left the M. E. Church by expulsion for heresy, or by withdrawal." We can assure him, we withdrew peaceably in "1840;" and no charge was ever made against us, or censure passed upon us, except the one by the Gen. Conf. of 1836 for attending an anti-slavery prayer meeting; which was rescinded by the Gen. Conf. of 1868, in its session at Chicago, Ill., thus wiping a stain from its own character, to its own honor and ours.

We have lived to see that our labor has not been in vain in promulgating the Life views; and especially in the Methodist E. Church, toward which we have never indulged any other than kind feelings. We have never sought to induce any one to leave that or any other church, with which they happened to be connected, when they might be led to embrace the Life views, provided they could remain in peace without denying their faith; and we hope every minister, in the various churches, who may embrace the Life views, will remain in them, and promulgate this faith, if it be true of their "articles of faith," as the writer in "The Methodist Home Journal" strongly intimates it is in the M. E. Church, that no one of them is violated by any one in that church "proclaiming himself an Annihilationist." If that is true, remain in that church, and proclaim your faith of "No life out of Christ," till the whole body is converted to the true Gospel proclamation. It will not be many years before the past theological theories of God's government of the souls He has made, will be seen to have had their origin in heathen speculations, nourished and brought up by the Romish apostacy, and palmed off on Protestants by the poisonous breath of the "Mother of the Abominations of the earth." Luther tried to blow away the pestilence, but was hindered by his more fearful coadjutors, till the sun of Life only in Christ was again eclipsed. May Heaven defend it from another such disaster.

Here is the article which has called out these remarks:

THE COMING QUESTION.

Whoso has watched the Christian pulpit for the last quarter of a century, must have marked a certain mobility in its teachings, the general current of which has been away from the frequent and emphatic denunciation of eternal and terrible torments as the doom of men who live and die impenitent.

This change may be due, in small part, to the teachings of Universalism: but must be ascribed largely to the growing desire of the pulpit to please the pews; we might say, perhaps, to the growing *allegiance* of the former to the latter. Nor should it be denied that a grave doubt has sprung up in many minds touching the truth of a doctrine once much insisted on, and with such wholesome effect. But, however the change has come about, one rarely hears, now-a-days, a good, hearty, old-fashioned, right up and down "hell and damnation sermon," as many a poor sinner, trembling under a sense of his guilt and danger, has characterized the terrible pulpit charge that made him writhe and quake in his seat.

Among the heresies of modern times it is doubted whether any one has made surer, steadier, stealthier progress than the doctrine of the annihilation of the wicked. Rev. Geo. Storrs, of the M. E. Church, was among the first to advocate the annihilation theory, and he left her pale, we have forgotten whether by expulsion for heresy, or by withdrawal, about the year 1840.

The notions of the several advocates of "Annihilationism," appear to be quite crude and inharmonious; and often even antagonistic with each other; yet the doubt touching the truth of the orthodox theory is taking root and spreading among thinking men, both in and out of the church—*both in and out of the ministry*—with a growth that is obvious and threatening.

A theological revolution went on silently among the Quakers for twenty years, and culminated in Hicksiteism, and a universal rupture of that church. A similar revolution went on with nearly equal silence in the Congregational churches of New England, at about the same period, and had its catastrophe in Unitarianism. And unless we have failed utterly to discern the signs of the times, what in those cases befel, now, on a much larger scale, impends.

It is a fact, relevant just here, that the churches which are of directly Catholic or papal pedigree, have creeds almost solely occupied with old issues, being the items of dissent from "mother church," and scarce include an article aimed at any form of modern heterodoxy. For example, which of the twenty-five articles of faith of the M. E. Church does a man violate who proclaims himself a Universalist, or an Annihilationist, or a "Low Churchman," as the phrase goes?

We opine that the sooner the issue is publicly and squarely joined between orthodoxy and this new heresy, the better it will be for the ultimate peace and speedy triumph of the church.

Some months ago, a prominent minister of the church, and one familiar with the class of disquisitions which constitute the staple of the Quarterlies, presented to one of them a manuscript mooting and defending the theory of penal extinction as against that of unending torture. The reply of the editor of the said Quarterly was that the article could go in, if the author should so decide; but that, for himself, he judged the time was not yet; adding, however, "the question you have discussed must soon have a thorough rehearing by the church."

In one of our principal cities the preachers' meeting lately discussed the question, "Do the Scriptures promise perpetuated existence to any but the good?" The topic was up for some six consecutive weeks, and excited large interest; but the speakers on neither side, were, in any tolerable degree, prepared to do the subject justice; and it was discontinued, leaving the impression apparently on all minds that the real merits of the issue had been scarce, or at best but feebly, touched. An essay by a member, regarded as one of the best thinkers of the meeting, was read at the close of the discussion, presenting the orthodox side of the argument. By unanimous vote of the meeting the author was requested to present its arguments to the Book Room, in New York, for publication in tract form. It was duly revised and sent forward; but not published: nor, so far as we are informed, was any reason assigned for the declinature.

The opponents of orthodoxy on this question are arming and drilling, and, we may add, steadily gathering recruits. Is it wise in the churches to respond by merely saying "Hush," as the Quakers did, as the Congregationalists did, and as the nation did? The church ought to know that not every tyro in her ministry can wield the arms that are to settle the opponents of her faith. G.

Christian Union.

BY A. BOYNTON.

Christ prayed, "Keep through thine own name those whom thou hast given to me, that they may be one, as we are. . . . Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."—John xvii. 11, 20–23.

Fulfilled. "And the multitude of them that believed were of one heart, and one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common."—Acts iv. 32.

Testified to by Paul. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit."—1 Cor. xii. 12, 13. His exhortation. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."—2 Cor. xiii. 11. "Be of the same mind one toward another."—Rom. xii. 16. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy that ye be like-minded, having the same love, being of one accord, of one mind."—Phil. ii. 1, 2.

Peter breathed the same spirit also. "Finally be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous."—1 Pet. iii. 8. Paul's desire that they might thus continue. "Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."—Phil. i. 27.

After reading the foregoing scriptures it seems needless to add more by way of explanation on this interesting subject; but men

are so "slow of heart to believe," that it becomes necessary to give "line upon line," and even then men's hearts are so gross, that few, very few, appreciate and appropriate the precious truths of the word of God. Christian union is desirable, but as it is sought for in the wrong place, and by the wrong means, failure is the result.

This is an age of counterfeiting, adulteration, substitution. Purity is a thing rarely to be found. An unlawful love of gain, a hasting to be rich, is the sin of the times; hence this spuriousness, false coloring, outward gilding; this substitution of a poor for a good article. These things, brethren, constitute not a few of the perils of the last days. Was it not with this view that the Revelator was directed to write unto the church of the Laodiceans, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed; and anoint thine eyes with eye-salve, that thou mayest see."—Rev. iii. 18.

LOVE is the bond of union in all association, and herein lies the danger of deception; because men of one faith live in harmony, to suppose they are Christians, or that this is the fruit of Christianity when it may be nothing more than the love of a doctrine, is a deception. That which makes a Christian, keeps him such; which is nothing more or less than the possession and indwelling of the Holy Spirit: the quality or nature of which spirit is *divine love*; which is the holiest and purest principle in existence; consequently, most subject to counterfeit or adulteration. The *word* is given as the *detector* of spirits, and happy is he who is not forgetful of this, but keeps his eyes so anointed with the "eye-salve," as to see the first approach of a deceptive or carnal spirit, and flies to the "stronghold."

As the love of God is the holiest principle, so those who possess and manifest this love, are actuated by the strongest principle; consequently, let all other things vary as they may, this bond is indissoluble, firm. All other bonds of association may be torn asunder, but this being laid deep in the soul holds in perfect peace its favored possessor.

The lack of Christian union is because it is sought for in the wrong direction, instead of being sought in sentiment, doctrine; a union which the church can never attain to in this finite state; it should be sought in spirit or affection. "By one spirit are we all baptized into one body." The body is not a secular or political one, but partakes of the nature of the element which animates it; it is a spiritual body.

We think the evil of substituting sentiment for love, teachers are mainly accountable for. They, lacking this vital power mix up therewith, nostrums of their own to supply its place; and thus feeding the flock cause many to become weak and sickly among them. Union in sentiment, and harmony in action, are good; but let us put things in their right place and call them by their right names. The standard which God has raised let us rally around, unfurl and defend. "Whosoever loveth him that begat, loveth him also that is begotten of God. God is love, and whoso dwelleth in love, (God's love) dwelleth in God, and God in him." Here is the oneness of the church; here is the new covenant relation. "I will put my law in their hearts, and write them upon their minds." They shall not need to teach each his neighbor the knowledge of the Lord, for "they shall all be taught of God." They shall know God practically as Abba Father. For no man can call Jesus Lord, his Lord, but by the Holy Ghost. Those who have it not, are outside the sacred inclosure, *The* church. God help us to examine ourselves and prove our own selves, that we be not weighed in the balance and found wanting in the day when Christ shall make up his jewels.

WEST BATAVIA, N. Y., Feb., 1870.

HOW THEY WRAP IT UP.—No. 2.

BY ELD. Z. CAMPBELL.

AT Lewiston I listened to a sermon from John vii. 38, 39. The theme of the speaker was, the manifestation of that holy and lovely Christian spirit in those who believe on Christ "as the Scripture hath said." He very ably portrayed the operations of that spirit, but not possessing quite enough of it himself, and knowing that I and some others were Age to come believers, and also believers in the non-resurrection of the wicked, he wandered far from the subject to give us a few blows. He stated that Christ is now on his Father's throne, a Priest making intercession for sinners. And when he leaves that throne and takes his own throne, his priesthood ceases, and the door of mercy closes forever against the sinner. And so *he* wrapped it up.

But what saith the Scriptures? See Zech. vi. 12, 13. "The man whose name is, THE BRANCH,—even he shall build the temple of the Lord—and shall sit and rule upon his throne; and He shall be a priest upon his throne, and the counsel of peace shall be between them both;" that is, between his priesthood and his royalty. And Paul tells us, He is a Priest after the order of Melchisedek, without descent, (pedigree), having neither beginning of days, nor end of life.—Heb. vii. 3. He was king of Salem, and priest of the Most High God at the same time. So Christ will be a King upon his throne and a Priest at the same time. And his priesthood and royalty run parallel to each other as long as either exists.

The speaker also represented to us, that Christ retained power to forgive sins no longer than he occupied the throne of his Father. But Christ himself tells us that all power in heaven and earth is given to him.—Matt. xxviii. 18; and that he has power on earth to forgive sins,—Matt. ix. 6; and that sins may be forgiven in the world to come,—Matt. xii. 32. And the all power which was given him he will retain until all enemies are put under his feet, and until he destroys the last enemy, and him that hath the power of death, which is the devil; and then he will give up the kingdom to God the Father, that God may be all in all.—1 Cor. xv. 25–28.

Such is the want of harmony between his preaching, and the teaching of the Scriptures. A man who cannot harmonize the holy Scriptures better than he, is not fit to preach. And, further, he told us as Christ is the Saviour of all men, especially of them that believe; there is therefore, "a *common* salvation and a *special* salvation;" and by the common salvation all men would be saved from the Adamic death; the righteous to die no more, but the wicked to die again. This is the queerest thing I ever heard of; and must have been hatched in the school of error. Save a man from death to kill him again; This is salvation with a vengence! What a wonderful salvation it would be to take a drowned man from the water and bring him to life, and then throw him overboard to drown forever. But this is "*common* salvation;" but not common sense salvation. It is strange how error wilfully persisted in, will drive a man's reasoning faculties out of him, and make him think he is cunning.

His attack on us was not made in the spirit he recommended to us. Had he chosen for his theme the resurrection of the wicked, or the no age to come, and given us an able sermon on it, I should have called him a gentleman; for he had a right to do so if he thought we erred. But to depart from his subject, which was brotherly love, to give us a thrust in a spirit so far from that of his theme, did not look well. May the Lord forgive him, for he knows not what manner of spirit he is of.

AUBURN, *Me.*, Feb. 8, 1870.

LETTERS AND EXTRACTS.

FROM ELD. H. ROCKWELL.

BR. STORRS, Through the abounding mercy and long forbearance of our Covenant-keeping God, on this lovely, pleasant morning, I seat myself, in this quiet spot, the home of my adoption for the present hour, not knowing where my wanderings will close; neither am I anxious, so that God may be honored, the cause of truth advanced, and sinners saved.

It is a long day since I have attempted to write for the readers of our precious HERALD OF LIFE; and the reasons for this neglect, if neglect it be, may be found in the fact of my sitting in your office on that very rainy day, while the tempest raged without, the streets barricaded, and the sidewalks covered with a dark cloud of umbrellas, the possessors of them struggling with the furious elements of the storm, and the living masses of flesh, human and inhuman, for the mastery. O, how it made my heart ache to see that decreped old washerwoman, with her basket of soiled clothing, and her little pail of soap all upturned; and that little errand-boy, with his market-basket dragged from his grasp by the fury of a heedless, burly-looking man, of more than ordinary strength, and less of gentlemanly courtesy; and as the fates would have it, one calamity followed close on the other; the old lady's umbrella was broken and rendered useless, and a choice bit of meat rolled from the little boy's market-basket, which a dog instantly seized and bore away in triumph.

New York is a great city—full of stir, confusion, and crime; a fair sample of our great, wicked world.

Now as my contemplations turned to our beloved and untiring Editor of the HERALD OF LIFE, while his steady hand opens the envelopes, and draws therefrom a package of correspondence for the paper; to witness the silent but piercing scrutiny which every document of the kind has to pass through, and some of them resemble mine in their literary appearance; for a spectator of sensitive nerve and small ability, it is quite interesting to see our calm, discreet, and patient Editor turn them this way and that, and look at them lengthwise and crosswise, in order to decipher their contents, and then seize his pen with the strength of a Hercules, the patience of a Job, and the speed, not of lightning, but of human electricity, erase a word here, and interline another there, to form the mass into intelligent, readable matter.

Well, if this will not put a damper on the aspirings of the ignorant, I think they would be proof positive against voyages round "the horn," or the Caravan over the Great Desert. But all this is done without a word to break the silence of the place, except now and then the noiseless tread of the compositor, with a low whisper, "More copy, sir."

May the kind blessing of our heavenly Father ever rest gently down upon our Editor. O give him strength of body, steadiness of nerve, with all the graces of the Spirit, that he may overcome all emergencies, so that he, for the glory of God and advance of truth, may renew his strength, and stand as our Editor until Christ shall take the throne and reign gloriously forever. Glory to God.

Dear brethren and sisters, peace be unto you. I cannot say much of what I have done since we took the parting hand at camp-meeting. But I can speak encouragingly of what the Lord, in answer to prayer and persevering effort, has done. The battle grows warm, and our honest and earnest opponents make attempts to discourage our efforts to scatter the light of truth, and sometimes stoop so low as to use taunts and sneers; and say, Your doctrine of No Life out of Christ is not of any consequence, for you have no converts except what you get from us. So said the orthodox churches from '42 to the present. If this is really true, there is one significant feature connected with it. All we get from that source are honest and intelligent; and if the disciples of our Lord in primitive Christianity needed another conversion to prevent them from aspiring to become the greatest, it might not be injurious for some of us to pass through the same process. Since I, in that brief period as a silent spectator in the HERALD office, learned so much of the labors, the perplexing burthens, and the great friction brought to bear on that amiable grace of long-suffering and patience, I saw at once, that instead of troubling our Editor to look over, rectify and arrange a package of scraps, of over sixty pages (what I greatly desired to have him do), that it would be more to the glory of God to remain forever little and unknown, rather than ask Br. Storrs to come down from his great work to accommodate me.

Here let me say, light is shining more clearly, and truth is advancing more surely than at any former period. O, brethren, let us strive for more of the spirit of the Master; be kind, be courteous; keep our bodies under, bring them in subjection to Christ.

NEW BRITAIN, *Conn.*, Feb. 7, 1870.

FROM JANETT MAYO.

BR. STORRS: I was made glad on reading a letter from J. D. Sheridan, Three Rivers, Mich., to know the two HERALDS OF LIFE and the sermon "God is Love," was read with interest; and the prompt acknowledgment tells that I was not mistaken in the man. I read a letter of his to Br. Grant, in the "Crisis," and said, at once, that the man must have more light; and sent the package, with this prayer, "God of love, bless them to that man." I have sent so often, and so long without hearing a word from them, that this cheers me up to continue doing what I can.

I have conference and prayer-meetings every paper I receive. I open it, and then meeting begins. Perhaps a brother speaks first. He has been out to preach for the first time; got so interested that an hour passed too soon. No bad sign: he had a good gospel to preach; a straight line clear through; no wicked dead to bring to life to be judged and die again. That would be hard work for a young beginner. Some years since, I asked an Advent minister how the wicked dead got alive to be judged? He said, "I cannot tell; but think that after the thousand years reign of Christ, satan would be loosed out of his prison, and go up on the breadth of the earth, and he would 'raise the wicked.'" Well, brother, that then is the mortal resurrection plan to get them alive. If this is true, we have worse times to see after we have got through with our present life of trials than we have ever seen; for now when we see suffering we can alleviate it, but then, O then! we stand aghast, wondering what our fate is to be! But, thank God, it is not true.

Some of our Life believers ask, Is it right to go to orthodox meetings? I go steady, and am often profited; besides, I get a chance to tell somebody what I think of the sermon. They all know what we believe. Three years since our minister preached on eternal torment. I felt that I must speak to some one and tell them that was not true. As I was waiting for our team, the minister came along, extended his hand without speaking. I took it, and looking him in the face, said, "Eternal torment is not true; man has not got an immortal soul; it cannot be found in the Bible; it is a heathen dogma." He did not answer. He passed on. Not long after he had a call to settle, and I saw in the religious intelligence, that the council would not settle him because he believed that the wicked would not live forever.

A few weeks since, our minister preached on the text, "The devils believe and tremble." He made the devil out to be a good orthodox. I asked some of them why he could not be saved? So I put in the mail box, this day, one of Br. Storrs' tracts on the "DEVIL AND SATAN." So you see that I should not know what was needed if I staid at home. I had a letter from a brother that is in a camp of twenty men. He says they read his paper, the HERALD OF LIFE, with interest. So I sent to Br. Storrs to send them the 15 Campaign Documents. They are up the river 20 miles from Oconto, Wis. I hope to hear good from them soon. Let us pray for these men. This is a new field. If any other camp wish to read those Campaign Documents, let it be known. I have good meetings when my paper comes. A good spirit is in the letters. I expect to live forever with the writers.

NORTH AMHERST, *Mass.*, Feb. 4, 1870.

FROM J. D. SHERIDAN.

BR. STORRS: Enclosed find 25 cents for the tracts you sent me. I read them all through carefully, and have scattered them among the neighbors. I was very much interested in them. Although I could not see the harmony of some of your views, with some part of the word, yet I think I can see new light on the subject in question.

And I want to express my gratitude to my unknown friend, in North Amherst, Mass. for the kindness expressed to me, in sending me the last three numbers of the HERALD, and also for the other two, and tracts that I received some time ago. I read them through, and scattered them among my neighbors, where I thought they would be read. The people in this vicinity are so crusted over in the belief of the natural immortality of the soul, that it appears almost impossible to reach them with the truth, or what appears to me, to be very plain Bible teaching, viz, that man is all mortal here, and that there can be no immortality out of Christ. I am ridiculed and scoffed at by all in these parts, in the churches, and out; as a fanatic and heretic, for advocating such views; but I feel confidence to say with David, "When my father and mother forsake me, then the Lord will take me up."—Psa. xxvii. 10; and in the midst of my sorrows and afflictions I have this to comfort me, the truth never was popular, although I have been somewhat disappointed.

When I started in the service of the Lord, I felt that He was all love and that it would be quite an easy matter for me to convince my neighbors who were going the downward road to destruction that I had been travelling all my life. But, alas! all I could do, was to deliver the message. I cannot oblige them to receive it. I feel to say with the sister, "I cannot edit a paper," neither can I preach a sermon; but I can sow the seed by scattering tracts and papers, and although I may not live to see the results, yet I have faith to believe, that some may "fall on good ground, and bring forth fruit."

By the way; I received five numbers of the HERALD commencing with the year. Please explain how this is. I did not subscribe for it, although I was ruminating in my mind, but a day or two before they came, how I could pay for the HERALD OF LIFE, but was obliged to come to the conclusion that I could not take it.

You can imagine better than I can describe my feelings of surprise and joy, on receiving the package. I felt that my cup of joy was more than full.

Although I cannot endorse all the views therein contained, yet I do take so much comfort in reading the blessed good letters written by your worthy correspondents, that I feel while reading them as if I was almost home. Yes, it does appear to me it can't be long before the good Shepherd will come, and all the holy angels with him, and gather his sheep that are scattered in the wilderness, and through all nations, on the whole face of the earth, into one fold, "and there shall be one shepherd and one fold," agreeable to the promise.

Yes, I am bound to be there, although I find the road a rough and thorny path, beset with wolves and the enemy, at every turn; yet the Staff on whom I lean, is able to pilot me safe home, and although I have lost my voice now, so I cannot sing, I expect to have it restored to me again, when I reach the New Jerusalem that is prepared for all who love Jesus, and wait for his appearing.

I feel the need of the prayers of all the faithful. Your brother in the blessed hope.

THREE RIVERS, *Mich.*, Feb. 9, 1870.

FROM JAMES HARLING.

BR. STORRS; With humble gratitude to my heavenly Father for his faithfulness to the promise, made by our precious LIFE-GIVER, of the Holy Spirit to guide us into all truth, and reveal himself unto us, I pen a few lines to the acknowledging of the simplicity and truth-harmonizing doctrine of life "only" in our precious Jesus. I feel to silently adore the Father of mercies more since I realize the truth that believers *only* are affected by this LIFE-GIVER. The xlixth Psalm is so plain, yes, as I remarked at a prayer-meeting to-night, God's love to man was that he might not *perish*, but have life. I cannot see, now, how it is *death* to rise up to life. The penalty certainly is, that moment, removed. I feel fresh zeal in the work of telling to sinners, my Father is LOVE—*all love*; and bless his holy Name, two skeptics I have so won over that they delight daily to hear my conversation, and go with me to the house of prayer; and I cannot give up praying for them till they come to *know* him as *their* Saviour, Reconciler and LIFE-GIVER. They are amazed at the different tenets I set forth, to what they have ever heard; they are shut up, so to speak, at the goodness, love and mercy of God! Oh, I do *praise* his holy Name for leading me to Chicago, to hear this Christ-exalting, man-pitying, God-honoring truth, "Life only in Jesus."

Br. Ramsay believes it to be error, and means to preach against it. But while I have a clear conscience, a clear Bible, a clear voice, a clear perception, and a clear motive, I'll preach life, *life*, LIFE *only* in our all-glorious Christ. Pray for me. Some of the seekers and longers are receiving the truth, but are yet afraid of the "ark falling."

Glory to God for such sweet simplicity of truth. I do rely on this promise, "If thine eye be single, thy *whole body* shall be full of light." Pray for me to be stripped of all pride, self-lauding, and kept lowly, loving, faithful.

Br. Brown, with myself, received papers and books. Br. B. is grounding well in the truth, and useful in his sphere. Send me three "LIFE ONLY IN CHRIST," and if you can, send a few of "The Judgment Day" tracts. I will be happy to distribute them. I find the trouble is with the judgment day, in our discussion. They think it *implies* life.

Yours, in blessed hope.

CHICAGO, *Ill.*, Feb., 1870.

Remarks by the Editor.

We are not certain among what class of people our friend Harling is carrying on his "discussion;" but judge, from some remarks in a previous letter, it is among the "Scandinavian Methodists." We trust he may have grace to "be wise as a serpent and harmless as a dove;" and thus commend the truth by its heavenly influence.

FROM AMANDA BABCOCK.

BR. STORRS: I love the truth. I take comfort in reading my paper. I have taken the HERALD OF LIFE for nearly two years, and do not think I could do without it. I lend it to all who will read it. I gave a tract, "The Living Soul," to one of my neighbors, and he burned it up. The Lord will give to every one according to his works. May He bless all His dear children who are striving to do His will. I try to do all I can to lead others to see the truth. I rejoice to see the HERALD so nobly sustained, although I cannot do as much as I would. I am afflicted with blindness: my left eye is almost useless.

I believe there is no life only in and through Christ. Man is mortal, and without a resurrection will remain in death. But let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man.

Your sister, in hope of eternal life.

OCONEE, *Ill.*, Jan. 31, 1870.

FROM MRS. O. A. PERCY.

BR. STORRS; And to all the lovers of the truth, I would say through the columns of your much prized paper, that we have been kept through the trials of the past. And now my husband's health is very poor; cruel disease is preying on his mortal body, and oft we sigh for the land promised to Abraham and his seed, where nothing will enter that pains. Yet in God we are happy as mortals can be, and have every reason to praise our Father for his loving kindness and tender mercies toward us. Never have we endured one trial too many; for each time we find ourselves stronger and more firm in God and loving his cause and word more and more.

Dear ones, let us rejoice when called to a trial of our faith in God, knowing that a kind Father is at our side leading us. It matters not though the way may be rough, we shall stand more sure. Our Saviour says, "I am the true vine, and my Father is the husbandman; every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Is not this plain? Then let us rejoice that we are not cut off, and are worth pruning. And may we make a right use of all we are called to pass through, and ever learn to be meek and humble, at our Saviour's feet. What a blessed place to ever remain, where we can at all times say, and mean what we say, "Father, thy will not mine." Lead me on. But I would join with Sr. Helen and say, "Only lead me the nearest way home."

Then may we these readers meet,
With them, bow at Jesus' feet;
With them range the blissful shore,
Meet them there, to part no more.

Yours in hope of Life in the future.

SOUTH NORWALK, *Conn.*, Feb. 9, 1870.

FROM EBEN HESTER.

BR. STORRS: Please send me Dr. Finley's "Constitution of Man" for distribution. I have read it, and think it covers a good deal of solid ground to stand upon. I have just written and sent a letter to a Congregational minister, a really good brother; as I am personally acquainted with him, I thought that the best way to approach him on (as some would say) so delicate a subject. I wrote and sent it in love, and trust I shall hear from him soon. I feel as though I ought to speak; indeed I cannot help it. I expect harshness from some, but my mind is fully set on Christ, come what may. I do not say this boastfully. A Baptist brother said to me, "Suppose you should be called infidel?" Ah said I, "Woe unto you when all men shall speak well of you." This same Br. told me, I twisted the Scripture. I replied it was not twisting, but untwisting; taking out the kinks or knots which have been for so long a time. These hard knots have become of very little use. These same persons will say: "dead horse!" or anything else to make the subject repulsive. It will be like unto one that beateth the air. God's truth will triumph I feel certain. One person told me that I could not prove anything from the Bible. Said I, Where do you get your faith from; is it not the Bible? Where else can we go? Does anything reveal God as clearly as that book of Books?

Oh! that their eyes were opened!

SUFFIELD, *Conn.*, Jan. 31, 1870.

G. W. DENNY, New Haven, Conn., writing us in regard to a subscriber whose paper was discontinued at the close of his subscription for three months, says: He came to me and asked why his paper was stopped? I said, I supposed it was because not paid for. He replied, "I did not know that it was time to pay again; why don't he let us know when it is time to pay?" Thus you see how perfectly careless people are. May be you lose a good many subscribers in this way. I think you are too sensitive about dunning careless readers. If people do not stop their papers they ought to be dunned sharp, and made to pay, for justice demands this, I think at your hands.

Remarks by the Editor.

A subscriber who cares no more for the HERALD OF LIFE than to let his paper go without paying for it, is not very likely to be benefitted by its continuance; and it is a waste of money to continue sending it to him seeing that every one who does not pay more than $2 per volume makes an expense to the "Life and Advent Union," of $2 more. The cost of supplying each person to whom the paper is sent is near $4 per volume. Till the Union or its Directors determine otherwise, we think our course of discontinuance without dunning, is the best one.

OBITUARY.

BASSFORD.—Died at Thomaston, Conn., Jan. 24, 1870, Sister ALICE, wife of Br. William BASSFORD, aged 47 years.

She rests in hope; sweetly sleeping in Jesus till the resurrection, when she will be wakened to life by the Saviour's welcome voice.

She was an excellent woman, a good, faithful Christian; an affectionate and devoted wife and mother, and a sympathizing neighbor, whose influence was always felt for good; whose works of kindness and faith abounded to all around her. The loss will be realized and mourned by all who knew her.

Her disease was cancer. Her sufferings were great, but all were borne with Christian patience and resignation. Her end was peace.

She leaves her husband in the same faith and hope that carried her so triumphantly through the terrible struggle with the last enemy; and a family of children, some of whom have also an interest in Christ. May God sustain them all.

The death of this determined and consecrated child of God calls into action the emotions with our dear brethren and sisters in Thomaston, and elsewhere, which show plainly how a consistent and faithful Christian will be estimated when he comes to depart and leave us.

"The memory of the just is blessed."

The writer was called to speak in the burial service, and endeavored to show the true basis of the hope of Life eternal; and then, with the solemn surrender to the safe keeping of the "Shepherd and Bishop" who consecrated the ground, and the abiding regard of heavenly love, we left her to the quiet rest.

W. S. CAMPBELL.

TRACTS.

WE have received a supply of tracts, published by Br. E. Wolcott, and I like them much. Short, pointed, plain and *kind*, so that one need not feel ashamed to give them out. His Scripture Searchers are like so many detectives; and one entitled "Bearing the Cross," written by Geo. Storrs, should be used as a "home treatment" for all who think the greatest cross one can bear is "speaking in meeting."

How glad I am that God raises up one after another, with means and an inclination to publish the gospel. Let us that can do no more, use our influence in persuading people to *read*. Most of people love to read something. Get them interested in the truth enough to read and investigate, and God will have witnesses for his truth among them. We see proof of this wherever we go.

MARIA M. WEAVER.

WESTFIELD, *Mass.*, Feb., 1870.

APPOINTMENTS.

NEW BRITAIN, evening, Feb. 16.
FORESTVILLE, evening, Feb. 17.
FORESTVILLE, Conn., Sunday, Feb. 20.
HARTFORD, Conn., Sunday, Feb. 27.
OCEANPORT and EATONTOWN, N. J., Sunday, March 6. S. W. BISHOP.

SPRINGFIELD, Mass., Sunday, Feb. 13.
WM. STUART.

WEST MERIDEN, Conn., Feb. 20.

NOTE.—Tuesday and Wednesday evenings, Feb. 15th and 16th, New Boston, Mass. Forestville, Conn., Friday evening, Feb. 18th. (Had intended to be at F. also on evening of 17th, but observe that Br. Bishop is down for that evening. Will speak that evening in New Britain, if desired.)
RUFUS WENDELL.

WEST MERIDEN, Conn.:
Rufus Wendell, Feb. 20.
Wm. Stuart, March 6.
W. N. Pile, March 12.

SOUTH VERNON, Vt., Feb. 20 and 27. Will Br. Merril meet me at the depot Feb. 18?
GEO. W. BROWN.

PROVIDENCE, R. I., Sunday, March 6.
ANTHONY, R. I., Sunday, March 13.
F. H. BURBANK.

SULIVAN, Me., Lord's Day, Feb. 20.
NORTH ELLSWORTH, Me., Lord's Day, March 6. Z. B. CHASE.

CORINNA, Me., at the Chapel, Sunday, Feb. 20.
HOLDEN, Me., at Clewly Chapel, Sunday, March 6. E. V. B. EDGERLY.

SEBEC, Me., (where Br. Wm. Harriman may appoint), Friday evening, March 11; Saturday evening, March 12; Sunday, March 13.
JOSHUA LIVERMORE.
E. V. B. EDGERLY.

BUSINESS DEPARTMENT.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Ira Vickery, C. W. Richardson, Jesse Howland, C. P. Wilbur, William Dickinson, John Turple, Geo. E. Browne, A. Boynton, Philo A. Orton, C. H. Robertson, Anthony Tatro, Mrs. Warren Shaw, Jacob T. Albright, Ann C. Mayo, Wm. W. Doughty, James R. Huntley.

TWO DOLLARS EACH FROM—Joseph T. Howland, Samuel B. Wait. C. H. Merrill.

VARIOUS SUMS—Wm. Roworth, $25 on pledge; Charles R. Percy, $10 on pledge; J. W. Dye, $5; P. Richardson, $5.

PARCELS SENT SINCE LAST ISSUE.

James Arnold, Mrs. Chas. House, Chas. P. Wilbur (book), S. S. Rogers, S. Battey, J. James Schaff (two parcels), B. A. Brennan, Geo. S. Sheldon, George K. [illegible] Thorpe.

TO CORRESPONDENTS.

BETSEY MURPHY.—Your subscription expires March 16.

Thoughts on Reading the Herald.

Br. Storrs: I wish to say a word or two again, in regard to our excellent Herald of Life. When I read the first page of our last Herald, Jan. 26th, I thought that it was worth the cost of the paper for a year; and as I read on, I thought the same of each page. I think the contributors to the Herald of Life give evidence that the lamp of life shines bright on their pathway, and that they are growing in grace and the knowledge of the truth. God hears the prayers of the church for the aid of his Spirit; and as I was contemplating the love of God and the blessings of immortality, I began to sing as the thoughts came into my mind, and I turned to my desk and committed them to paper, and thought I would send them to you as I find them often expressive of my feelings in family devotion; and if you should think them worth printing, they can be sung in the tune "Rock of Ages cleft for me."

O Blessed Saviour we adore
Thy love and goodness more and more,
When from thy word by faith we see
The blessings of immortality.

When all the effects of sin are gone,
Sickness and death will not be known;
Then with our loved ones we shall meet,
In joy around our Saviour's feet,

To praise him for such matchless love
As brought him from the realms above,
T' redeem from death such worms as we,
And give us immortality.

That all who ever lived on earth,
Believed in God, and loved the truth,
The sons of God shall ever be,
From corruption redeemed and free.

Then with each other they will sing,
The praises of their Saviour King;
While in his presence they will be,
The whole age of eternity.

Fredonia, N. Y. Feb. 2, 1870. J. Hamilton.

The Antichrist.

BY ABEL LARKIN.

[Concluded from last week.]

It should be remembered that the first mention Daniel makes of this personage in chap. xi. 21, is "a vile person." Does not this phrase point to an individual person, and not to a dynasty? and is the same that is spoken of in verses 31 and 45, when he comes "to his end and none shall help him;" when Michael stands up, "and there shall be such a time of trouble as never was." "And many of them that sleep in the dust of the earth shall awake," etc.—Dan. xii. 1, 2.

Now Matthew and Mark speak of this abomination as being at the coming of Christ and give reference to Daniel for particulars, who says, the vile person who places the abomination that maketh desolate, comes to his end at the resurrection,—at the same time that Paul's Man of Sin does, the Son of perdition, who sitteth in the temple of God, showing himself that he is God. This is tantamount to Daniel's description of the same person who plants the tabernacles of his palace between the seas in the glorious holy mountain, and comes to his end, when many awake from the dust of the earth. That is, he comes and makes the Temple of God his palace, and the saints give all into his hands for a time, times and the dividing of a time—1290 days. The prophecy of 2 Sam. vii., not only relates to the temple built by Solomon, but to the one under consideration; for it says, "But thou hast *also* spoken of thy servant's *house* (Temple) for a long time to come:"—19th verse.

"He," the seed of David, "shall build a house for my name, and I will establish the throne of his kingdom for ever."—verse 13. "And thy *house* and thy kingdom shall be established for ever."—verse 16. Now has this house been built? If not, is it not the one into which the king of the North comes and pollutes with his abomination of desolation for 1290 days, making it his palace?

Once more. The object of the Revelation is to "show things that must come to pass." —Ch. i. 1. And xi. 1, 2, says "Rise and measure the Temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months." Here are a few facts to notice. First, that this was written after the destruction of the temple by Titus, in A. D. 70. Hence the Revelator assumes the fact that it is to be rebuilt; and of course before it can receive the aforesaid measurement. And also, the measurement is at or before the time the court and city are given to the Gentiles for forty-two months, or 1260 days; or, as Daniel says, "until a time, and times, and a dividing of time."—chap. vii. 25. "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be *fulfilled*;"—Luke xxi. 24; which will be at Daniel's days. But more to the subject. Now observe that this is *the* Temple of God—the same temple that Paul says the Son of perdition is in at the coming of Christ. Does not the definite article "*The*," indicate that God has but one Temple at that time of note? "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, (as expressed Dan. viii. 11, 12; ix. 27; xi. 31), there shall be 1290 days."—xii. 11. Here we find that the date of the days is at the setting up of the abomination, and includes the time that all things were given into the hands of the Son of perdition, who manages the apostate side of the Armageddon battle. See Rev. xvi. 14, 15; Zech. xiv. 1-5.

"Blessed is he that cometh to the 1335 days." "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." Now if Daniel does not stand in his lot before the time of the Advent, will not these days bring it? I know not how to watch without the position that these days are literal, and a knowledge of the transactions that are connected, and which precede the abomination from which the days are counted, and which is yet future.

This abomination is placed by one whose "arms shall stand on his part."—Dan. xi. 31. But who is he? Is he the Pope or Papacy? Daniel says he is the king of the North; —verse 40, and in verse 21, calls him, "a vile person," "and obtained the kingdom by flatteries." Now if it is the Pope, when and what kingdom was it that he thus obtained? "And after the league made with him, he shall work deceitfully." If this is the Pope, when did he make this league? "And he shall do that which his fathers have not done nor his father's fathers;" etc.—verse 24. Now who are the Pope's father's fathers? and who have been so different from himself? "And he shall stir up his power and his courage against the king of the South with a great army."—verse 25, etc. When did the Papacy come against this Southern king with this army? "Both these king's hearts shall be to do mischief, and they shall speak lies at ONE TABLE;"—verse 27. But are we to suppose that one of these kings is an individual and the other the Papal dynasty? It must be so if the Papacy is the author and placer of the abomination of verse 31, and Matt. xxiv. 15. But in that case, who is this Southern king; the contemporary associate of the Papal power? And when and at what *table* was it, at which they spoke lies? "And he shall do exploits, and shall return to his *own land*."—verse 28. Now where had the Pope been, and to what land did he return, as his? "At the time appointed he shall return (here he comes back again) and come toward the South; but it shall not be as the former, or as the *latter time*."—verse 29. "For the ships of Chittim shall come against him." etc.,—verse 30. But when came the ships of Chittim against the Pope? So he goes home again and returns with his arms and places the abomination in the holy place Jerusalem, not in Rome, nor in Constantinople; but in the Temple of God at Jerusalem. "And the *king*, not the Pope, shall do according to his will, and shall exalt himself, and magnify himself above every God and shall speak marvelous things against the God of gods, and shall prosper until the indignation be accomplished;" 1290 days.—verse 36.

This is surely the Man of Sin, but I fail to see it as the Pope. "And they that understand among the people, shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days." "But the people that do know their God, shall be strong and do exploits."—verses 32, 33. Now this is certainly a persecuting war against the saints; and is it not evident that the location of it is in the future, and when "Michael stands up," Dan. xii. 1? and the same as Dan. vii. 21? "And the same horn made war on the saints;" "and the time came that the saints took the kingdom."

A parallel description given by Daniel of this noted king of the North may be found in Ezek. xxxviii., to which I call attention. "Thou shalt ascend and come like a storm, from thy place out of the North part, thou, and many people with thee, against my people of Israel, as a cloud to cover the land, to take a prey; it shall be in the latter days." "Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, that I would bring thee against them?"—verse 17. Hence the admonition, "When ye see the abomination spoken of by Daniel stand in the holy place, then let them that are in Judea flee into the mountains; let him which is on the house top not come down to take anything out of his house; neither let him that is in the field return back to take his clothes."—Matt. xxiv. 16, 17, 18.

For various reasons I know not how to apply this admonition as some do to the destruction of Jerusalem by Titus in A. D. 70. It is very different from the one given by Luke xxi. 20. But says one, "Do you not destroy the incentive to action by giving a belief that the Advent is not immediately?" Would not this be an admission that ignorance is preferable to understanding, if the belief was false? Failures of prediction, or constant flattery without reality tends to disparagement and infidelity.

I once had a strong hope that I could live to see the Advent day; but testimony connected with circumstances lessen that hope, but not the desire and duty to transmit to our successors and the world, all the light we can accumulate by prayer and exchange of reflective thought. Let our prayer be, "To understand thy will and plan O God, and yield to Thee our resignation to them." But I must forbear, for the length of this article may be repulsive and the contents intrusive if not offensive to our kind Editor, and some of the readers of the Herald. What I have written is open for review and scrutiny, and I desire correction on points of error.

Mt. Sterling, *Ill.*, Jan., 1870.

How to be Saved.

BY ELD. B. MATTHIAS.

There may be various ways proposed, but there is really but one way; and that is of the Lord's prescribing: "I am the way, the truth, and the *life*," saith the Lord.

Here follows a true and safe prescription, found in Rom. x. 4-11. Two ways are named, the law, and faith.

The law imposes obligations we cannot meet; for, the demand is, that one "live by them." This is out of human power. But the righteousness of faith, is practical; see 6th verse. Here is an available power prepared to our hand. Read on to verse 11.

We perceive that the work the law demands is effected by another principle, even faith; and this is defined to be believing and confessing. The heart and the mouth are the instruments for our use in the case. The heart is the instrument of emotion and conviction. The mouth for utterance, or expression of the feelings and convictions of the heart. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved," etc. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

By this account we perceive that the mouth and heart can serve us to perfection; not the running on foot or working with our hands, or intellect alone; the heart must work. But the subject of faith is of the first and last importance—"*that God raised Jesus Christ from the dead.*" And why this? This is the question. Why so necessary to believe that God raised his Son from the dead? It is necessary on all accounts in general. If He is not raised from the dead, there is no life for anybody; even the righteous are "perished;" and "if in this life only, we have hope in Christ, we are of all men most miserable." "I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." That is true of grain; you will only get an increase by planting or sowing. Christ is the head of a family for the everlasting ages. If he had refused to die, He only of our entire race could have been worthy of eternal life. Enoch and Elijah would have been remanded back to earth to mingle in its dust. As the case is, there will be much fruit of the kind. "Thy dew is as the dew of herbs; and the earth shall cast out the dead." —Isa. xxvi. 19. "From the womb of the morning, thou hast the dew of thy youth."—Psa. cx.

This being true now, as the case is, we are not to suppose that under other circumstances it would have been necessary for our Lord to die. He did declare himself to be "the resurrection and the life," before his death, when at the grave of Lazarus. In his labors he manifested a purpose to drive diseases, deformities and death from the earth. This would have been effected, sooner or later, had the Jews accepted him as King. This they would not do, hence the death of Christ. It may be the best of ways for a great result; as such we accept it, and rejoice in the love that has done so much for us.

There is a philosophy in this faith. We are required to bring it out in the form of expression, because it is within. There by intuition, by the favor of God. "The word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith which we preach." It is there without our asking or seeking; but will never do us the desired service, except we exercise the heart, and make confession with our mouth; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

The salvation is redemption. Redemption is bringing a man or thing back to a former state of liberty or life.

The salvation of the Bible is a very different thing from the common idea. Paul, Peter, the prophets and Jesus, assure us that it is at the resurrection and appearing of the Lord himself. See Luke xxi. 28, Isa. xxv. 9, Heb. xiii. 11, 1 Peter i. 10, 1 Cor. xv. 13, 18.

Lanesfield, *Kansas*, Jan., 1870.

Liberty and Slavery.

AN EXTRACT FROM UNCLE JIM'S SERMON.

Uncle Jim was a pious old slave in the South; a full blooded African. The sermon was on a funeral occasion, and would do credit to any white man. He did not seem to know anything about the theological devil, but understands what master wicked men serve. His text was,

"Where de Spirit ob de Lord is, dere is liberty."

He spoke as follows:

Christian Brederen: Dis text speaks about liberty. Dat word liberty is a berry pleasant word to hear. Dat ting liberty is a berry favorite idee of de human mind. All men natrally lub liberty, and dey tink dat de more dey hab, de better off dey will be. Isn't dat so my brederen? Don't you sometimes look at your superiors wid envy, and tink how mighty good it would be if we had as much liberty as dey has?

But, my brederen, are you sure dat you understand dis great idee of liberty? Do you tink dat a man hab liberty bekase he hab no master? Do you tink dat all white folks hab so much more real liberty dan us black folks? I look round among de people, and sumhow it 'pears to me dat de higher a man gits in dis world de less true liberty he has; and when he gits to be President ob de United States, 'pears to me he hab no liberty at all, but is jist de servant ob de whole people.

Ah, my brederen you don't allus know what liberty is. A man may tink he hab no master, and yet be a servant arter all. Dere is one master dat ebery body hab dat is de hardest master in de world; and if you hab all oder kind of liberty, and yet hab dis master ober you, den I say dat you don't know nuffen 'bout real liberty. You ask me who dat master be? I tell you brederen; dat hard master is Sin! Yes dat is de hardest master ob all. Dat master make you work harder dan any oder. In de wet, and in de dry, in de hot and in de cold, he make you work; on de Lord's day, and on de Christmas day, and on ebery day he make you work; when you young and when you old, when you sick and when you well, it's nothing but work, hard work, all troo life. And what does dis master do for his servants? What does he gib 'em? Does he gib 'em bread, and meat, and clothes? does he nuss 'em when dey is sick, and comfort dem when dey sorrow? No! my brederen. He's a hard master; he gib his servants noting but husks to eat; he gib 'em noting but filthy rags to wear; when dey is sick, he neber go near de cabin where dey lie, 'cept to frighten dem wid visions ob death; and when dey hab worked for him all dere lives, and worked demselves harder dan de oberseer eber worked dem in de cotton field, why den dis hard master, Sin, locks dere poor souls up foreber in de prison ob hell, and trows de key down into de bottomless pit!

So, brederen, dere's no true liberty but dat liberty which my text talks about. Where de Spirit ob de Lord is, dere is liberty. De Spirit ob de Lord breaks de poor sinner's chains. De Spirit ob de Lord brings him out of bondage into de light an' liberty ob de children ob God! Brederen, if de Son make you free, den ye be free indeed. De sinner is nebber free; white or black, high or low, rich or poor, it makes no difference—de sinner is neber free. Only where de Spirit of de Lord is, dare is liberty. And, dear brederen, dere is only one place where dere is perfect freedom. Dere is only one place where dere is no hard master. Dere is only one place where de prisoner's chain is broken forebér. Dat place is heben!

Children's Department.

How Carlos Thanked his Parents.

In a little village in the neighborhood of Madrid, the great capital of Spain, there lived about a hundred and fifty years ago, a shoemaker who had an only son. The man and his wife were poor, but they saw the necessity of giving Carlos a good education which was a very uncommon thing in Spain at that time. Carlos grew more intelligent from year to year, for he paid great attention to his books. It was the wish of his parents that he should join some profession—be a lawyer, a preacher, or a doctor. But still it was time enough to think about that hereafter. Carlos must be well educated, so that he could be prepared to enter any profession.

There was one peculiarity that distinguished Carlos above all his playmates and friends —he loved his parents, respected their word, and was never known to regard their advice as worthless. He became distinguished in school as being the best scholar in arithmetic and writing. Though he was not a large boy, yet he wrote a very beautiful hand, and was frequently called on to set copies for the rest of the scholars. By and by he passed through the different grades at school, and was already in his eighteenth year. His mother had privately laid aside a little money from year to year, without saying anything to any one about it, which sum she intended to give Carlos to travel with when he became old enough to travel alone. She now told him what she had done, and expressed a wish that he might travel through different parts of Europe, particularly France and Great Britain. Greatly to the surprise of her husband and Carlos, she brought out a little bag of gold, and said that it had been her savings ever since Carlos was an infant.

The arrangements were all made for Carlos to start off on his journey, and even the day was fixed. But how little he knew of what was before him! Just then the Spanish Succession War broke out—a war which was carried on by two different persons who were rivals for the throne. Of course everybody had to enter the army, and the young men first called on were those who were about the age of Carlos. He had to engage in the war, and was compelled to enter the navy. His parents expressed great sorrow at his departure, yet they told him these words when he left them one beautiful May morning; "You have never disobeyed us intentionally, and you leave with our blessing. Only remember the instructions we have given you—always pray regularly night and morning, read the little Bible which you have, and always bear in mind that your Heavenly Father sees all you do, and knows all your thoughts."

The vessel on which Carlos was to be a sailor, was to leave Cadiz, a great Spanish seaport, four days from that time. Carlos did not know where the vessel was to sail to; he only knew that she was to leave. Life on the sea was very strange to him, and it was several days before he knew where the vessel was bound. By and by he found out that she had been ordered to South America, and was going to sail directly around Cape Horn, and land at Lima, Peru. On the voyage, Carlos became a favorite with everybody. Though he was only a common sailor in the navy, like two hundred and fifty others on the same vessel, he yet became distinguished above the rest by his pleasant manners, intelligence and general good conduct. After the vessel reached Lima, there were more sailors taken on board; but one of the officers who had come over from Spain landed at Lima, made his headquarters there, and by special request took Carlos with him as his book keeper and secretary. Carlos was very much pleased with this arrangement, for he did not like the sea at all. He staid in the city three years, and increased in the confidence and love of his employer from day to day.

Having saved a little money during the time of his employment, and land being very cheap in the neighborhood of Lima at that time, he told the officer that he would like to buy a piece of land, and that it was lawful for a soldier, in case he had money enough, to buy his freedom from the service, and therefore he would make application to buy his freedom. The officer was very much surprised at this statement, but he could say nothing against it. He made it a very easy matter for Carlos to buy his freedom, and also advised him to buy a little piece of land if he had a disposition to become a farmer.

Six years passed by during which time Carlos increased in means, and became one of the largest land owners in all the neighborhood of Lima. Everything that he did seemed to prosper. Many of the natives of the country were very dishonest, and they led anything else but industrious and respectable lives. But they all respected Carlos, for whenever he employed anybody, he paid him well for it, treated his neighbors well, and his intelligence led him to be consulted on very important matters.

He could not forget his parents, however, who lived far off in Spain. He wrote to them several times, and on one occasion sent a large sum of money in a letter; but he had never received an answer to any one of his letters. He knew that he owed all his prosperity to the Lord, and that his parents by their advice and good example, had been the instruments of his success. He became more anxious all the time to go and see them. Finally a favorable opportunity came for him to sell his property, for just then land and all kinds of property rose greatly in value. Having sold all that he owned, and received the payment for it in gold, he was greatly surprised to see that he was worth so much.

He took passage again for Spain. The voyage was pleasant, but the nearer he reached his native land, the more anxious he became as to whether his parents were still living or not. At last he reached Cadiz, and proceeded on his way toward Madrid.

Having got to Madrid, he started out as rapidly as possible, taking all his baggage and money with him, for the little village which he had left eighteen yeare before.

"Oh!" said he, on his way, "how changed everything is! I wonder if my parents will be very different, like everything else around me!"

All at once he heard the clock of the village church strike ten—it was ten o'clock at night. In no house that he looked at, did he see a light. Finally he came to the house in which he had been born. His heart beat in anxiety; he was so excited that he could scarcely wait to rap for admission. The door was locked; there was not a sound to be heard, and it seemed as if it was unoccupied. He rapped louder again, and then he heard a slight noise in the rear of the house. He called out: "Wake up! wake up! your son Carlos is here!"

The old shoemaker and his wife had long since gone to bed, and they were alarmed at the noise.

"It is thieves!" they said. "Are the doors and windows all secure?"

In the mean time Carlos repeated his knocks, but with a great deal more violence than before.

"You cannot deceive me," said the old man. "My son has been in South-America many years, if he has not been dead long ago."

"He is not in South-America, I tell you; he has come back, and it is he who is standing at the door, and wants to see you and his mother."

The old lady then said in a low voice: "Let us get up and see who this fellow is. It cannot be possible that it is Carlos, for we have never heard of him since he left home."

Carlos was so impatient that he could not wait. "Hurry, hurry!" he said; "let me in! I have waited so long already!"

Just then the old-fashioned door-bolt was pulled back, and Carlos shoved with so much violence, that he came near injuring both his parents by pushing the door against them. The excitement was intense on both sides. Carlos had found his parents living, for which he could not be thankful enough; and the parents had long ago given up all expectation of ever seeing him again, forgot every trouble in their past life, in the joy they had in meeting their long-lost son.

It was three o'clock in the morning before they stopped talking, when Carlos went to bed in the same little room that he had occupied when a boy.

The next day was taken up in telling the experiences of the past eighteen years. Carlos gave a long account of all the prosperity that he had met with, and his parents told their own history during the same time—the changes that had taken place in the village, who had died, who had got married, and how the country had been getting along. Carlos told his parents that they need not work any more now, for he had enough money for them to live on comfortably.

He built them a very neat house, and supplied every want. He often said to them: "It is you who have been instruments in the hand of God, of all the prosperity that I have enjoyed. There has scarcely been a day that has passed during all the eighteen years when I was away from you, that I did not feel supported by your prayers. It was your example, your advice, and your prayers, that led me to form good resolutions; and when away from home, it was the memory of what you had done, and the confidence that you were still praying for me, that comforted and supported me in my business."

The news had long passed through the village, and, indeed, had been published in many of the papers in Spain, that Carlos had returned, and that he had prospered very much in his absence.

Now I must tell you what the inscription was that Carlos took care to have cut on a beautiful marble slab, and placed over the door of the new house in which he and his aged parents lived:

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—*The Methodist.*

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THE DESTINY OF THE UNGODLY.—No. 3.

BY WM. H. SPENCER.

[*Continued from Feb.* 2.]

IN investigating the creation of Adam we found the evidence left us no other conclusion than that he was simply a "living soul," not an "immortal soul," as some would have us believe. He possessed no more of immortality than the animals over which he had dominion; and being deprived of right to the tree of life, of which, had he remained innocent, he might have partaken and lived forever. His posterity derived nothing from him but a mortal existence—a nature susceptible to decay and death. Adam differed from the other creatures inasmuch as he possessed the capability of developing a character which should decide his eternal destiny. With these facts in our mind we may properly consider

2. *The trial of Adam.* The *necessity* of the trial of Adam clearly appears when we consider the wise and holy purpose of Jehovah in creating the world and placing man in it. As the work of his own hands it was designed not to be "removed forever" (Psa. civ. 5), but to glorify His holy name throughout the vast ages of eternity by dwelling with the intelligent beings of His creation, who should have "dominion" over it; and therefore, as we understand the Scriptures, the creation of man out of the earth was a glorious purpose to bring forth visible praise from matter. This purpose will never fail, and whatever length of time may elapse in accomplishing this object, evil will finally be utterly exterminated, with all its dire effects, and God's "tabernacle" will be established "with men, and He shall dwell with them, and they shall be His people."—Rev. xxi. 3. This divine purpose was nothing short of an eternal union of His creatures "both which are in heaven and which are upon earth," and thus make this earth the grand centre from which should arise, in heavenly harmony, never-ending praise in exaltation of His name. But God's eternal glory and the endless happiness of His creatures depend upon *perfect harmony* to His will in all the vast universe; and thus appears the necessity of Adam's trial to test his loyalty before bestowing upon him the immutable gift of immortality.

The very fact that Adam was placed under a law, to which was attached a penalty for disobedience, proves conclusively to any candid mind, it seems to us, that he was created a free moral agent, otherwise he could not have sinned. This is also proved from the fact that he possessed *voluntary* power. Compulsory power, exercised by God, might have turned Adam into a rock, but could not give him a moral character. His compliance with the will of his Creator must be voluntary. Possessed of the right of choice, he alone must bear the responsibility of his action, whether it be in harmony or at variance with his Creator.

Amid Eden's glories he was simply placed under a *law of restriction;* and "the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die."—Gen. ii. 16, 17. We have no intimation in all the Scriptures that Adam did not understand this law, or the nature of the penalty attached thereto; but could he have had modern theology of the present day to have given him a few fine definitions of the nature of death, we might justly expect to have found some such intimation. But he was not thus favored. The law forbade him to partake of a certain tree, and the penalty of his disobedience was simply *death.* Deprived of right to the tree of life, death certainly awaited him. He dared to disobey his Maker. He partook of the forbidden fruit. He proved himself a rebel to his righteous Sovereign. And now, I sincerely ask, was there any way possible for him to escape the infliction of the penalty of the law which he had broken? This question deserves more than a passing notice. It was a positive law which he disobeyed and contained no provisions by which it was possible for him to escape the infliction of the penalty.

Thus it is clear that Adam was placed in a dispensation peculiar to himself, in which he was judged, condemned, and the sentence executed. The law by which he was judged was confined to that dispensation, for had his posterity, upon whom he entailed a mortal nature, come under this law they would have shared his fate, and God's purpose in the creation of the world would have proved a failure. But this is not to be. The immutability of God's character is at stake. Though for six thousand years the earth has groaned under the curse of sin, yet we are assured of a "good time coming," to which the heart looks forward with ardent joy, when we shall behold the earth again arrayed in its paradistic glory.

3. *The fate of Adam.* In our investigation we beheld him as a condemned criminal before his Creator, and as he is first in the list of sinners, it is meet that we consider his destiny.

The penalty which Adam incurred by his disobedience was *death.* "Of dust thou art and unto dust thou shalt return," were the words of his Creator. As this was the penalty, we may justly inquire, What is the nature of death? Were it not for the cavilers at the plainest words of inspiration, the definition which God gave to Adam would be sufficient, viz: "Of dust thou art and unto dust thou shalt return." Death is the opposite of life. Where death holds supreme sway there can be no life. Death, abstractly considered, must of necessity be either the *destruction* or *suspension* of life. Many have fondly built their theories of the future upon the latter definition, but it will not for a moment stand in the light of the holy Scriptures. If death is the suspension of life, then most truly Adam must have the *same* life restored to him which was forfeited to the law. If this be true, what became of God's veracity? If death was the suspension of life to Adam, as large numbers strenuously advocate, how will they avoid the dilemma that the penalty for his transgression was either a temporary loss of life, or that it was not executed? Either of these positions will bring them into direct antagonism to the word of inspiration. If the penalty was not executed then the theory charges God with injustice and deception. If the penalty was temporary death, or a suspension of life, then Adam will finally be saved, and therefore the theory assumes that God's purpose in driving man from the garden and guarding the tree of life "lest he put forth his hand and eat and *live forever,*" will prove a failure. To such absurd and unreasonable conclusions the advocates of a universal resurrection are driven in their efforts to sustain their cherished theory. But it seems strange if death was the suspension of life to Adam that God gave him no intimation of it; and stranger still, if Adam is to live again, that God gave no intimation of it in his revelation to Adam's posterity. The Scriptures must be our only source of appeal on this subject, and in that we are unable to find that Adam died with a particle of hope of a resurrection, but on the contrary he entered a state of hopeless darkness regarding a future life. As he was condemned and executed under a *positive* law, peculiar to that dispensation, we are led to believe that had his posterity come under that law there would have been no future life for any. Though they possess a nature subject to death, yet they have a remedy that was not within Adam's grasp. Through Christ the Second Adam, and only through Him, they are offered a way of escape from the state of dissolution to which Adam was consigned.

But, says one, Adam must be raised from the dead to share in the general judgment, for Christ says "all that are in the graves shall hear his voice and come forth." If the peculiar construction of this passage be true, and Adam is to come forth from the grave, then indeed God's immutability is called in question. Adam was judged, sentenced and executed. Then upon what principle of justice can he be raised from the dead, to be judged and executed the *second* time? Can he justly be judged by a law which he never was under? No! The "Judge of all the earth will do right," and therefore there remains no future life for Adam. No resurrection trumpet will disturb his dust. And thus we see that the destiny of the first sinner is an eternal, unbroken state of death—an utter loss of life.

To substantiate this view of Adam's destiny, let us briefly consider the nature of death. We have quite fully shown that it cannot be the mere suspension of life. This conclusion is fully sustained, we believe, by the entire Scriptures. Says the apostle Paul: "*The dead shall be raised incorruptible.*" That this declaration refers only to a class of the dead we readily admit, but we contend that it refers to all who are destined to be raised from the dead. The positive proof of this is in his own argument. He says: "It (the body) is sown a natural body, it is raised a spiritual body." A "spiritual" and an "incorruptible" body are the same. Again he says: "It is sown in corruption, it is *raised in incorruption.*" What clearer testimony could be desired to convince any candid mind that this mortal life meets with a total and irrecoverable destruction in death, and that all who are destined to live again will be raised by virtue of another life principle, which is indestructible in its nature? Hence to all who shall live beyond the grave there is an existence of eternal blessedness and glory. This will be the Paradise restored under Christ the Second Adam; the blessed inheritance of the saints, which the prophets received in promise and by faith beheld afar off.

In this hasty sketch we have necessarily omitted much which could greatly sustain the principles of truth which we have stated, some of which will appear in other articles, in which we shall show that the destiny of all the ungodly is that which befel the first sinner. May the grace of God sustain us in the narrow way which leads into life eternal.

ROCHESTER, N. Y., Feb. 1870.

SAUL AND THE WOMAN AT ENDOR.

THE affair of Saul in consulting with the sorceress at Endor, has given rise to many singular speculations and conjectures; and in these days, when familiar spirits are so common and audacious, it is well to understand the matter if we can.

The practice of divination in its several branches, including this of necromancy among the rest, has been the occasion of great marvel in the world, especially among the pagan and idolatrous nations. Some have brought it into a kind of system, and made it a part of their religion; and scarcely any unevangelized people have been found who did not resort to it more or less, in some form or other. It is a pity that it should not be confined to the heathen, to whom it appropriately belongs and who might be expected to do such things.

But whatever else may be said on the subject, some things are very plain in regard to it. No *good* is ever ascribed to it in the sacred Scriptures, nor is it ever spoken of in terms of approbation or allowance. The inspired writers uniformly brand it with expressions of disrespect, and not unfrequently with sarcastic contempt. Nor does it appear to have been of any benefit to mankind that should entitle it to respect. There is no evidence that any community or individual, either in ancient or modern times, was ever made a whit the wiser or better for resorting to it in any shape or form. Thousands have been duped by it, and fleeced and bereft of their wits, and led into shameful follies and vices; but we are not aware that it has ever been the means of improving a person's understanding, or moral character, or happiness, or usefulness. It certainly afforded no benefit to Saul, either in mind or body. It only added to his guilt and wretchedness, and put the finishing stroke to his condemnation; for the record is, "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one which had a familiar spirit, to inquire of it, and inquired not of the Lord; therefore he slew him, and turned the kingdom unto David, the son of Jesse."

Neither do we in any instance find it spoken of as worthy of the least confidence. It is characterized as "vanity," "lying vanities," "vain vision," "lying divination," "flattering divination," "deceit," "falsehood;" and those who employ it as "deceivers," "lying prophets," "that see vanity, and that divine lies." With what indignant severity does Jeremiah speak of them: "They prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart;" and Ezekiel, "Will ye pollute me among my people for handfuls of barley and for pieces of bread . . . by your lying to my people that hear your lies?" It is invariably treated as a work of mendacity and imposture; and nothing but the credulity of ignorance, or superstition, or both, can ever presume to give it any credit. And, moreover, a disposition to resort to it is uniformly denounced as indicating a false and wicked heart. It is recorded to the reproach of Manasseh in the days of his impiety, that he "observed times, and used enchantment, and used witchcrafts, and dealt with a familiar spirit, and with wizards; he wrought much evil in the sight of the Lord to provoke him to anger." And it is always either expressed or implied that those who practice such things are of a debased and impious character.

And still a stronger evidence of its evil tendency and effects is, that everything of the kind was absolutely forbidden by divine law. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do such things are an abomination unto the Lord." "A man or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them." These stern denunciations of the Mosaic law were directed against every species and degree of magic arts, not because they usurped any supernatural power, but because of the mischievous tendency of all such pretensions, to delude and corrupt the people, withdrawing their minds from God only wise; fostering a love of the marvelous and vain; unsettling the religious convictions of such as were weak in the faith; and substituting instead, an idle and debasing superstition.

Such being the notorious character of divination in all its forms—never spoken of with respect or tolerance in the word of God—never as worthy of the least confidence—but always denounced and forbidden as a vile and pernicious imposition—what do we care whether we know particularly how its arts were practiced, or not? If the whole thing is a sham in fact, a lying imposition, and seriously mischievous in its effects upon the minds of the weak and credulous, what more do we wish to learn of it? What further investigation or respect does it deserve?

That the divination practiced in these days under the name of *spiritualism* and the like, and the various acts of divination condemned and forbidden in the word of God, are all of the same general nature and tendency, we have no doubt. That in either case, then or now, there is any thing supernatural about it, or that it has any special connection with invisible powers or spirits, good or bad, we see no reason whatever to believe. As both then and now mankind have an insatiable disposition to be prying into the unseen and the future, from a curiosity and desire to ascertain the course of fortune, or to acquire a knowledge of what is hidden and undiscoverable; so both then and now a variety of arts and expedients have been contrived to gratify and flatter this disposition; either from a love of the marvelous, the love of imposture, the love of money, the love of skepticism, or the love of being esteemed mysteriously wise and penetrating.

That there are now, and always have been, some phenomena attending these arts which are not easy to be accounted for, except by the initiated, and perhaps not even by themselves in all cases, because of their ignorance of certain physical laws and agencies, is very probable; but that there is, or ever has been, any connection between the phenomena exhibited and what they are supposed to presage, except in the imagination of the diviner, or of those who are duped by him, there appears no reason to believe. The whole thing both as it was denounced by the Law of Moses, and as practiced in these days, is nothing, in our views, but a piece of skillful trickery, carried on in part, perhaps, by taking advantage of some occult laws and agencies of nature which are not generally understood; but still, a sheer artifice. And as under the Jewish regimen, so now, the whole thing ought to be condemned and despised; and on just the same ground, that it has a tendency to unsettle the religious faith, and to beguile and corrupt the minds of the weak and superstitious. The influence of deceivers and impostors is always hurtful. The apostle must first put Elymas to silence and confusion before he could hope to bring Sergius Paulus to embrace the faith of the gospel.

With these preparatory thoughts in mind, let us approach the sacred narrative of Saul's consulting with the sorceress at Endor; and it will appear, we think, that there was nothing supernatural in what there occurred; nothing that forms an exception to the general facts and principles already adduced. It was just what it purports to be, a specimen of "lying divination;" an example of the manner in which a shrewd woman, and base as shrewd, apt and skilled in the practice of deception, and pretending to be in communication with a familiar spirit, could contrive to impose upon the senses and the imagination of an unhappy and half-demented man. He himself was evidently made to believe that the veritable Samuel, or his ghost, was actually brought up from the dead, through the agency of this woman, to tell him what he should do, and what should befall him. But must we believe any such thing because he did? Must we adopt his superstition as our own? Readers of the Bible have generally felt that there was something very strange and supernatural in the occurrence here related, and have resorted to various methods of accounting for them.

We shall first advert to some of the opinions that have been entertained on the subject, and briefly examine their merits.

1. The most common impression of the matter seems to be, that Samuel was really made to appear to Saul, by the special interposition and power of God, with the design to rebuke and punish him for his impiety, by stirring up a remorseful remembrance of his rebellion, and discovesing, to him his last greatest calamity.

But here it should be distinctly remarked, that this supposition is altogether gratuitous. The sacred narrator, from first to last, does not give the slightest intimation that God interposed in the affair otherwise than by his general permissive providence. And if we were expected to understand that the Lord did, in this instance, turn aside from his ordinary course of proceeding, and do that which is entirely unlike any thing else recorded of him in the Bible, should we not have been so clearly informed on the point as to leave no room for questioning? Is a parallel case to be found in the whole sacred record, where God wrought a miracle, and it is not ascribed to him?

But more than this, are we to believe that the Lord would thus contravene his own authoritative word, which most strongly denounces, and positively forbids all dealings with familiar spirits? Would he treat that vile woman at Endor, and her still viler craft with so much consideration and respect as to give her the power, or make her the medium, through which to send his servant Samuel from the other world, to hold an interview with the discarded Saul, when as we are expressly told, he had previously refused to answer him, "either by dreams, or by vision, or by prophets?" Would he thus set aside his own chosen and appointed methods of communicating with men, and adopt this, on which he was wont to pour his holy contempt, and which he had solemnly forbidden? Would he put so much distinction upon that sorceress, who, by his law, deserved to be stoned with stones till she died, or do so much to sanction her heathenish practices, and to encourage a belief in their reliableness, when, on all other occasions, he sought to discountenance and suppress everything of the kind by pronouncing it a lying vanity and abomination, and by affixing to it the penalty of death? Is the Lord ever, apparently even, so inconsistent, and so divided against himself? We cannot believe it; our reverence for the Most High forbids the idea. Had the Lord wished to send Samuel from the invisible world to reprove Saul and forewarn him of his doom, he could surely have done it without employing so exceptionable an agency as this.

2. Another supposition is, that Samuel was really called up and made to appear at the woman's summons, by the power of the devil. But here again it should be observed, that nothing of the kind is intimated in the narrative. Satan is not introduced into the story at all, either directly or remotely, except it be in the moral character of the king and the sorceress. . . . If Samuel was called up by the power of the devil, it must be because God allowed and commissioned him to do it. But to suppose this, makes God a consenting party to a transaction, which, in all its aspects, was directly contrary to his own law, and apparently subversive of his own design in denouncing and prohibiting all magic arts. It amounts to much the same thing as saying that God performed the act himself. But is it not at variance with all our ideas of God's character, and of the condition and privileges of departed saints, that the Lord should in this manner subject the soul of his servant Samuel to the power of the devil, to be summoned back to earth at the call of a sorceress whom the law condemned as worthy of death to appear and answer to the inquiries of such a man as Saul? The whole idea seems entirely inconsistent with Scripture, and is revolting to our moral sense. We cannot accept it. Our impression of the honor that God confers upon his departed saints quite rejects such a theory.

3. Another explanation is, that Satan himself appeared in the disguise of Samuel, by putting on his form, assuming his garb, and speaking in his name. This is Matthew Henry's idea. But this is attributing to the devil nothing less than miraculous power, whereas we have no evidence that he possesses any such power, unless it be given him of God, which, in a case like this, as we have intimated, would involve a Divine inconsistency. It assumes that Satan can put on the appearance, and counterfeit the living presence of any one as he pleases—an admission that would endanger the strongest evidences of Christianity; for how could we then know that Satan did not personate the Saviour as risen from the dead, and ascending on high? How could we be assured that he did not counterfeit Lazarus as coming forth from the grave? What confidence could we have when we meet and converse with one whom we suppose to be a good and honest man, that he is not, after all, the devil in disguise? And besides, is it congruous with the devil's character to reprove a man for his impiety and wickedness, as the apparition at Endor reproved Saul? We are indeed told metaphorically, by way of setting forth the cunning and deceitfulness of Satan, that he is "transformed into an angel of light;" but where is it affirmed that he can transform himself either into a living or dead man as he pleases? This doctrine, therefore, cannot be admitted without deranging all laws of evidence, and leaving us in doubt whether to believe the testimony of any professed witnesses, or even of our own senses. We cannot accept it.

4. Others have maintained that the whole account is the narrative of "a miracle, a Divine representation or impression, partly upon the senses of Saul, and partly upon those of the woman, and intended for the rebuke and punishment of Saul." Worse and worse! This is bringing God into direct fellowship with the heathenish and forbidden practices of divination, and claiming that he co-operated with that guilty sorceress at Endor, in deceiving the senses of Saul, and the senses of the woman herself! It imputes to him the working of a miracle with the design to make a representation or impression that Samuel was present, when in reality there was no Samuel there! Are we then to believe that God is a man that he should lie, or the Son of man that he should deceive, and that, too, by a special miracle? What, then, becomes of all miracles wrought in attestation of the truth? What further ground of confidence in them remains? We must be allowed to say, that if we were to adopt such an interpretation we should but deceive ourselves, instead of being deceived by our Maker. And yet this is the view that is gravely put forth and advocated in a work of no less pretention than Kitto's Cyclopedia, [Art. Witchcrafts.]

5. One other supposition is, that the woman, by the mysterious power of her magic arts, actually called up Samuel from the dead at the request of Saul. The mystery of this idea is so ridiculous that it scarcely seems worthy of serious notice. It presumes that God leaves the souls of his departed servants in subjection to the will and authority of those who practice divination in contempt of his holy word; allowing and empowering them to summon back to earth the spirits of the righteous and blessed to answer such inquiries as they may be pleased to make, and at such times and places as may suit their convenience or caprice; and all this by nothing else than the rites of sorcery! This is marvelous truly! most exquisitely marvelous! And so we are to believe, are we, that the honored prophet Samuel was put to the degradation of being recalled from his abode of happiness and glory, and placed under the magic control of that scandalous woman at Endor? What can match this but the silly farce of modern spiritualism? We will not be so indecorous as to suppose that any of our readers have slipped back so far toward the dark ages as to entertain any such notion as this.

What, then, is the interpretation of this affair, which, almost from necessity, we are driven to adopt? It is, that the whole account is intended to be a narrative of what was *pretended* to be a reality, but which in fact was an *entire deception.* The sacred writer aims to describe the scene just as it appeared, and just as the cunning woman sought to make it appear, to the bewildered imagination of the superstitious and unhappy Saul—presuming his readers all along to know what estimate to put upon magic appearances; that as "an idol is nothing in the world," so all the sorceries and divination connected with idolatry are nothing but "vanity and a lie." There is no Samuel whatever in the case; no shade, no ghost or spirit of Samuel; but only was feigned or pretended to be Samuel—either by the woman herself, playing part of a *ventriloquist,* as hinted at by the Seventy in calling her *gunee engastrimuthos;* or by another person secreted in another room, or behind a screen, and acting in collusion with her. The whole thing, we are persuaded, was nothing more or less than a piece of artful trickery, designed and successfully managed to impose upon the mind of Saul, and make him believe a lie. The sacred historian does not take it upon him to explain, but only to describe the case, as it was made to appear. And does he, moreover, with the design to put the greater discredit and contempt upon the affair, adopt, in relating it, a smothered strain of sarcastic irony, like that of Elijah, where he rallies the prophets of Baal respecting their god, speaking of him as if he were a real god? "Cry aloud," he tells them, "*for he is a god;* either he is talking, or he is pursuing, or he is in a journey, or, peradventure, he sleepeth, and must be awakened." A similar vein of satire is found in Isaiah, where he describes the process of making a graven image out of an ash tree. [Isai. xliv.] And this style of language is not uncommon in the sacred writings, especially when images and lying divination are the subject of remark. So here, we venture to suggest, without affirming, that the narrator is adroitly making use of keen-edged satire, archly describing the scene and telling us what Samuel said, as if he himself believed that the prophet was really there, when in truth he believed no such thing, and did not intend or expect his readers to believe any such thing.

But if this is the construction to be put upon the narrative, that it is intended only to describe appearances and pretensions, and with the view to bring them into regular discredit, we may expect to find some points where the disguise crops out, as geologists say. Let us carefully scrutinize Saul, the sorceress, and the pretended Samuel, and see.

1. Look at the attitude in which Saul is exhibited in the picture. Naturally gloomy and apprehensive, superstitious and given to fits of excessive melancholy, Saul had become, through a long series of vexations and anxieties, almost or quite delirious. And now the Philistines had "gathered together all their armies" against him; David of whom he continually lived in extreme jealousy and hatred, had taken refuge in their country, and

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

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The Destiny of the Ungodly.—No. 3.

BY WM. H. SPENCER.

[*Continued from Feb. 2.*]

In investigating the creation of Adam we found the evidence left us no other conclusion than that he was simply a "living soul," not an "immortal soul," as some would have us believe. He possessed no more of immortality than the animals over which he had dominion; and being deprived of right to the tree of life, of which, had he remained innocent, he might have partaken and lived forever. His posterity derived nothing from him but a mortal existence—a nature susceptible to decay and death. Adam differed from the other creatures inasmuch as he possessed the capability of developing a character which should decide his eternal destiny. With these facts in our mind we may properly consider

2. *The trial of Adam.* The *necessity* of the trial of Adam clearly appears when we consider the wise and holy purpose of Jehovah in creating the world and placing man in it. As the work of his own hands it was designed not to be "removed forever" (Psa. civ. 5), but to glorify His holy name throughout the vast ages of eternity by dwelling with the intelligent beings of His creation, who should have "dominion" over it; and therefore, as we understand the Scriptures, the creation of man out of the earth was a glorious purpose to bring forth visible praise from matter. This purpose will never fail, and whatever length of time may elapse in accomplishing this object, evil will finally be utterly exterminated, with all its dire effects, and God's "tabernacle" will be established "with men, and He shall dwell with them, and they shall be His people."—Rev. xxi. 3. This divine purpose was nothing short of an eternal union of His creatures "both which are in heaven and which are upon earth," and thus make this earth the grand centre from which should arise, in heavenly harmony, never-ending praise in exaltation of His name. But God's eternal glory and the endless happiness of His creatures depend upon *perfect harmony* to His will in all the vast universe; and thus appears the necessity of Adam's trial to test his loyalty before bestowing upon him the immutable gift of immortality.

The very fact that Adam was placed under a law, to which was attached a penalty for disobedience, proves conclusively to any candid mind, it seems to us, that he was created a free moral agent, otherwise he could not have sinned. This is also proved from the fact that he possessed *voluntary* power. Compulsory power, exercised by God, might have turned Adam into a rock, but could not give him a moral character. His compliance with the will of his Creator must be voluntary. Possessed of the right of choice, he alone must bear the responsibility of his action, whether it be in harmony or at variance with his Creator.

Amid Eden's glories he was simply placed under a *law of restriction;* and "the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die."—Gen. ii. 16, 17. We have no intimation in all the Scriptures that Adam did not understand this law, or the nature of the penalty attached thereto; but could he have had modern theology of the present day to have given him a few fine definitions of the nature of death, we might justly expect to have found some such intimation. But he was not thus favored. The law forbade him to partake of a certain tree, and the penalty of his disobedience was simply *death.* Deprived of right to the tree of life, death certainly awaited him. He dared to disobey his Maker. He partook of the forbidden fruit. He proved himself a rebel to his righteous Sovereign. And now, I sincerely ask, was there any way possible for him to escape the infliction of the penalty of the law which he had broken? This question deserves more than a passing notice. It was a positive law which he disobeyed and contained no provisions by which it was possible for him to escape the infliction of the penalty.

Thus it is clear that Adam was placed in a dispensation peculiar to himself, in which he was judged, condemned, and the sentence executed. The law by which he was judged was confined to that dispensation, for had his posterity, upon whom he entailed a mortal nature, come under this law they would have shared his fate, and God's purpose in the creation of the world would have proved a failure. But this is not to be. The immutability of God's character is at stake. Though for six thousand years the earth has groaned under the curse of sin, yet we are assured of a "good time coming," to which the heart looks forward with ardent joy, when we shall behold the earth again arrayed in its paradisic glory.

3. *The fate of Adam.* In our investigation we beheld him as a condemned criminal before his Creator, and as he is first in the list of sinners, it is meet that we consider his destiny.

The penalty which Adam incurred by his disobedience was *death.* "Of dust thou art and unto dust thou shalt return," were the words of his Creator. As this was the penalty, we may justly inquire, What is the nature of death? Were it not for the cavilers at the plainest words of inspiration, the definition which God gave to Adam would be sufficient, viz: "Of dust thou art and unto dust thou shalt return." Death is the opposite of life. Where death holds supreme sway there can be no life. Death, abstractly considered, must of necessity be either the *destruction* or *suspension* of life. Many have fondly built their theories of the future upon the latter definition, but it will not for a moment stand in the light of the holy Scriptures. If death is the suspension of life, then most truly Adam must have the *same* life restored to him which was forfeited to the law. If this be true, what became of God's veracity? If death was the suspension of life to Adam, as large numbers strenuously advocate, how will they avoid the dilemma that the penalty for his transgression was either a temporary loss of life, or that it was not executed? Either of these positions will bring them into direct antagonism to the word of inspiration. If the penalty was not executed then the theory charges God with injustice and deception. If the penalty was temporary death, or a suspension of life, then Adam will finally be saved, and therefore the theory assumes that God's purpose in driving man from the garden and guarding the tree of life "lest he put forth his hand and eat and *live forever,*" will prove a failure. To such absurd and unreasonable conclusions the advocates of a universal resurrection are driven in their efforts to sustain their cherished theory. But it seems strange if death was the suspension of life to Adam that God gave him no intimation of it; and stranger still, if Adam is to live again, that God gave no intimation of it in his revelation to Adam's posterity. The Scriptures must be our only source of appeal on this subject, and in that we are unable to find that Adam died with a particle of hope of a resurrection, but on the contrary he entered a state of hopeless darkness regarding a future life. As he was condemned and executed under a *positive* law, peculiar to that dispensation, we are led to believe that had his posterity come under that law there would have been no future life for any. Though they possess a nature subject to death, yet they have a remedy that was not within Adam's grasp. Through Christ the Second Adam, and only through Him, they are offered a way of escape from the state of dissolution to which Adam was consigned.

But, says one, Adam must be raised from the dead to share in the general judgment, for Christ says "all that are in the graves shall hear his voice and come forth." If the peculiar construction of this passage be true, and Adam is to come forth from the grave, then indeed God's immutability is called in question. Adam was judged, sentenced and executed. Then upon what principle of justice can he be raised from the dead, to be judged and executed the *second* time? Can he justly be judged by a law which he never was under? No! The "Judge of all the earth will do right," and therefore there remains no future life for Adam. No resurrection trumpet will disturb his dust. And thus we see that the destiny of the first sinner is an eternal, unbroken state of death—an utter loss of life.

To substantiate this view of Adam's destiny, let us briefly consider the nature of death. We have quite fully shown that it cannot be the mere suspension of life. This conclusion is fully sustained, we believe, by the entire Scriptures. Says the apostle Paul: "*The dead shall be raised incorruptible.*" That this declaration refers only to a class of the dead we readily admit, but we contend that it refers to all who are destined to be raised from the dead. The positive proof of this is in his own argument. He says: "It (the body) is sown a natural body, it is raised a spiritual body." A "spiritual" and an "incorruptible" body are the same. Again he says: "It is sown in corruption, it is *raised in incorruption.*" What clearer testimony could be desired to convince any candid mind that this mortal life meets with a total and irrecoverable destruction in death, and that all who are destined to live again will be raised by virtue of another life principle, which is indestructible in its nature? Hence to all who shall live beyond the grave there is an existence of eternal blessedness and glory. This will be the Paradise restored under Christ the Second Adam; the blessed inheritance of the saints, which the prophets received in promise and by faith beheld afar off.

In this hasty sketch we have necessarily omitted much which could greatly sustain the principles of truth which we have stated, some of which will appear in other articles, in which we shall show that the destiny of all the ungodly is that which befel the first sinner. May the grace of God sustain us in the narrow way which leads into life eternal.

Rochester, N. Y., Feb. 1870.

Saul and the Woman at Endor.

The affair of Saul in consulting with the sorceress at Endor, has given rise to many singular speculations and conjectures; and in these days, when familiar spirits are so common and audacious, it is well to understand the matter if we can.

The practice of divination in its several branches, including this of necromancy among the rest, has been the occasion of great marvel in the world, especially among the pagan and idolatrous nations. Some have brought it into a kind of system, and made it a part of their religion; and scarcely any unevangelized people have been found who did not resort to it more or less, in some form or other. It is a pity that it should not be confined to the heathen, to whom it appropriately belongs and who might be expected to do such things.

But whatever else may be said on the subject, some things are very plain in regard to it. No *good* is ever ascribed to it in the sacred Scriptures, nor is it ever spoken of in terms of approbation or allowance. The inspired writers uniformly brand it with expressions of disrespect, and not unfrequently with sarcastic contempt. Nor does it appear to have been of any benefit to mankind that should entitle it to respect. There is no evidence that any community or individual, either in ancient or modern times, was ever made a whit the wiser or better for resorting to it in any shape or form. Thousands have been duped by it, and fleeced and bereft of their wits, and led into shameful follies and vices; but we are not aware that it has ever been the means of improving a person's understanding, or moral character, or happiness, or usefulness. It certainly afforded no benefit to Saul, either in mind or body. It only added to his guilt and wretchedness, and put the finishing stroke to his condemnation; for the record is, "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one which had a familiar spirit, to inquire of it, and inquired not of the Lord; therefore he slew him, and turned the kingdom unto David, the son of Jesse."

Neither do we in any instance find it spoken of as worthy of the least confidence. It is characterized as "vanity," "lying vanities," "vain vision," "lying divination," "flattering divination," "deceit," "falsehood;" and those who employ it as "deceivers," "lying prophets," "that see vanity, and that divine lies." With what indignant severity does Jeremiah speak of them: "They prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart;" and Ezekiel, "Will ye pollute me among my people for handfuls of barley and for pieces of bread . . . by your lying to my people that hear your lies?" It is invariably treated as a work of mendacity and imposture; and nothing but the credulity of ignorance, or superstition, or both, can ever presume to give it any credit. And, moreover, a disposition to resort to it is uniformly denounced as indicating a false and wicked heart. It is recorded to the reproach of Manasseh in the days of his impiety, that he "observed times, and used enchantment, and used witchcrafts, and dealt with a familiar spirit, and with wizards; he wrought much evil in the sight of the Lord to provoke him to anger." And it is always either expressed or implied that those who practice such things are of a debased and impious character.

And still a stronger evidence of its evil tendency and effects is, that everything of the kind was absolutely forbidden by divine law. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do such things are an abomination unto the Lord." "A man or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them." These stern denunciations of the Mosaic law were directed against every species and degree of magic arts, not because they usurped any supernatural power, but because of the mischievous tendency of all such pretensions, to delude and corrupt the people, withdrawing their minds from God only wise; fostering a love of the marvelous and vain; unsettling the religious convictions of such as were weak in the faith; and substituting instead, an idle and debasing superstition.

Such being the notorious character of divination in all its forms—never spoken of with respect or tolerance in the word of God—never as worthy of the least confidence—but always denounced and forbidden as a vile and pernicious imposition—what do we care whether we know particularly how its arts were practiced, or not? If the whole thing is a sham in fact, a lying imposition, and seriously mischievous in its effects upon the minds of the weak and credulous, what more do we wish to learn of it? What further investigation or respect does it deserve?

That the divination practiced in these days under the name of *spiritualism* and the like, and the various acts of divination condemned and forbidden in the word of God, are all of the same general nature and tendency, we have no doubt. That in either case, then or now, there is any thing supernatural about it, or that it has any special connection with invisible powers or spirits, good or bad, we see no reason whatever to believe. As both then and now mankind have an insatiable disposition to be prying into the unseen and the future, from a curiosity and desire to ascertain the course of fortune, or to acquire a knowledge of what is hidden and undiscoverable; so both then and now a variety of arts and expedients have been contrived to gratify and flatter this disposition; either from a love of the marvelous, the love of imposture, the love of money, the love of skepticism, or the love of being esteemed mysteriously wise and penetrating.

That there are now, and always have been, some phenomena attending these arts which are not easy to be accounted for, except by the initiated, and perhaps not even by themselves in all cases, because of their ignorance of certain physical laws and agencies, is very probable; but that there is, or ever has been, any connection between the phenomena exhibited and what they are supposed to presage, except in the imagination of the diviner, or of those who are duped by him, there appears no reason to believe. The whole thing both as it was denounced by the Law of Moses, and as practiced in these days, is nothing, in our views, but a piece of skillful trickery, carried on in part, perhaps, by taking advantage of some occult laws and agencies of nature which are not generally understood; but still, a sheer artifice. And as under the Jewish regimen, so now, the whole thing ought to be condemned and despised; and on just the same ground, that it has a tendency to unsettle the religious faith, and to beguile and corrupt the minds of the weak and superstitious. The influence of deceivers and impostors is always hurtful. The apostle must first put Elymas to silence and confusion before he could hope to bring Sergius Paulus to embrace the faith of the gospel.

With these preparatory thoughts in mind, let us approach the sacred narrative of Saul's consulting with the sorceress at Endor; and it will appear, we think, that there was nothing supernatural in what there occurred; nothing that forms an exception to the general facts and principles already adduced. It was just what it purports to be, a specimen of "lying divination;" an example of the manner in which a shrewd woman, and base as shrewd, apt and skilled in the practice of deception, and pretending to be in communication with a familiar spirit, could contrive to impose upon the senses and the imagination of an unhappy and half-demented man. He himself was evidently made to believe that the veritable Samuel, or his ghost, was actually brought up from the dead, through the agency of this woman, to tell him what he should do, and what should befall him. But must we believe any such thing because he did? Must we adopt his superstition as our own? Readers of the Bible have generally felt that there was something very strange and supernatural in the occurrence here related, and have resorted to various methods of accounting for them.

We shall first advert to some of the opinions that have been entertained on the subject, and briefly examine their merits.

1. The most common impression of the matter seems to be, that Samuel was really made to appear to Saul, by the special interposition and power of God, with the design to rebuke and punish him for his impiety, by stirring up a remorseful remembrance of his rebellion, and discovering, to him his last greatest calamity.

But here it should be distinctly remarked, that this supposition is altogether gratuitous. The sacred narrator, from first to last, does not give the slightest intimation that God interposed in the affair otherwise than by his general permissive providence. And if we were expected to understand that the Lord did, in this instance, turn aside from his ordinary course of proceeding, and do that which is entirely unlike any thing else recorded of him in the Bible, should we not have been so clearly informed on the point as to leave no room for questioning? Is a parallel case to be found in the whole sacred record, where God wrought a miracle, and it is not ascribed to him? But more than this, are we to believe that the Lord would thus contravene his own authoritative word, which most strongly denounces, and positively forbids all dealings with familiar spirits? Would he treat that vile woman at Endor, and her still viler craft with so much consideration and respect as to give her the power, or make her the medium, through which to send his servant Samuel from the other world, to hold an interview with the discarded Saul, when as we are expressly told, he had previously refused to answer him, "either by dreams, or by vision, or by prophets?" Would he thus set aside his own chosen and appointed methods of communicating with men, and adopt this, on which he was wont to pour his holy contempt, and which he had solemnly forbidden? Would he put so much distinction upon that sorceress, who, by his law, deserved to be stoned with stones till she died, or do so much to sanction her heathenish practices, and to encourage a belief in their reliableness, when, on all other occasions, he sought to discountenance and suppress everything of the kind by pronouncing it a lying vanity and abomination, and by affixing to it the penalty of death? Is the Lord ever, apparently even, so inconsistent, and so divided against himself? We cannot believe it; our reverence for the Most High forbids the idea. Had the Lord wished to send Samuel from the invisible world to reprove Saul and forewarn him of his doom, he could surely have done it without employing so exceptionable an agency as this.

2. Another supposition is, that Samuel was really called up and made to appear at the woman's summons, by the power of the devil. But here again it should be observed, that nothing of the kind is intimated in the narrative. Satan is not introduced into the story at all, either directly or remotely, except it be in the moral character of the king and the sorceress. . . . If Samuel was called up by the power of the devil, it must be because God allowed and commissioned him to do it. But to suppose this, makes God a consenting party to a transaction, which, in all its aspects, was directly contrary to his own law, and apparently subversive of his own design in denouncing and prohibiting all magic arts. It amounts to much the same thing as saying that God performed the act himself. But is it not at variance with all our ideas of God's character, and of the condition and privileges of departed saints, that the Lord should in this manner subject the soul of his servant Samuel to the power of the devil, to be summoned back to earth at the call of a sorceress whom the law condemned as worthy of death to appear and answer to the inquiries of such a man as Saul? The whole idea seems entirely inconsistent with Scripture, and is revolting to our moral sense. We cannot accept it. Our impression of the honor that God confers upon his departed saints quite rejects such a theory.

3. Another explanation is, that Satan himself appeared in the disguise of Samuel, by putting on his form, assuming his garb, and speaking in his name. This is Matthew Henry's idea. But this is attributing to the devil nothing less than miraculous power, whereas we have no evidence that he possesses any such power, unless it be given him of God, which, in a case like this, as we have intimated, would involve a Divine inconsistency. It assumes that Satan can put on the appearance, and counterfeit the living presence of any one as he pleases—an admission that would endanger the strongest evidences of Christianity; for how could we then know that Satan did not personate the Saviour as risen from the dead, and ascending on high? How could we be assured that he did not counterfeit Lazarus as coming forth from the grave? What confidence could we have when we meet and converse with one whom we suppose to be a good and honest man, that he is not, after all, the devil in disguise? And besides, is it congruous with the devil's character to reprove a man for his impiety and wickedness, as the apparition at Endor reproved Saul? We are indeed told metaphorically, by way of setting forth the cunning and deceitfulness of Satan, that he is "transformed into an angel of light;" but where is it affirmed that he can transform himself either into a living or dead man as he pleases? This doctrine, therefore, cannot be admitted without deranging all laws of evidence, and leaving us in doubt whether to believe the testimony of any professed witnesses, or even of our own senses. We cannot accept it.

4. Others have maintained that the whole account is the narrative of "a miracle, a Divine representation or impression, partly upon the senses of Saul, and partly upon those of the woman, and intended for the rebuke and punishment of Saul." Worse and worse! This is bringing God into direct fellowship with the heathenish and forbidden practices of divination, and claiming that he co-operated with that guilty sorceress at Endor, in deceiving the senses of Saul, and the senses of the woman herself! It imputes to him the working of a miracle with the design to make a representation or impression that Samuel was present, when in reality there was no Samuel there! Are we then to believe that God is a man that he should lie, or the Son of man that he should deceive, and that, too, by a special miracle? What, then, becomes of all miracles wrought in attestation of the truth? What further ground of confidence in them remains? We must be allowed to say, that if we were to adopt such an interpretation we should but deceive ourselves, instead of being deceived by our Maker. And yet this is the view that is gravely put forth and advocated in a work of no less pretention than Kitto's Cyclopedia, [Art. Witchcrafts.]

5. One other supposition is, that the woman, by the mysterious power of her magic arts, actually called up Samuel from the dead at the request of Saul. The mystery of this idea is so ridiculous that it scarcely seems worthy of serious notice. It presumes that God leaves the souls of his departed servants in subjection to the will and authority of those who practice divination in contempt of his holy word; allowing and empowering them to summon back to earth the spirits of the righteous and blessed to answer such inquiries as they may be pleased to make, and at such times and places as may suit their convenience or caprice; and all this by nothing else than the rites of sorcery! This is marvelous truly! most exquisitely marvelous! And so we are to believe, are we, that the honored prophet Samuel was put to the degradation of being recalled from his abode of happiness and glory, and placed under the magic control of that scandalous woman at Endor? What can match this but the silly farce of modern spiritualism? We will not be so indecorous as to suppose that any of our readers have slipped back so far toward the dark ages as to entertain any such notion as this.

What, then, is the interpretation of this affair, which, almost from necessity, we are driven to adopt? It is, that the whole account is intended to be a narrative of what was *pretended* to be a reality, but which in fact was an *entire deception.* The sacred writer aims to describe the scene just as it appeared, and just as the cunning woman sought to make it appear, to the bewildered imagination of the superstitious and unhappy Saul—presuming his readers all along to know what estimate to put upon magic appearances; that as "an idol is nothing in the world," so all the sorceries and divination connected with idolatry are nothing but "vanity and a lie." There is no Samuel whatever in the case; no shade, no ghost or spirit of Samuel; but only was feigned or pretended to be Samuel—either by the woman herself, playing part of a *ventriloquist,* as hinted at by the Seventy in calling her *gunee engastrimuthos;* or by another person secreted in another room, or behind a screen, and acting in collusion with her. The whole thing, we are persuaded, was nothing more or less than a piece of artful trickery, designed and successfully managed to impose upon the mind of Saul, and make him believe a lie. The sacred historian does not take it upon him to explain, but only to describe the case, as it was made to appear. And does he, moreover, with the design to put the greater discredit and contempt upon the affair, adopt, in relating it, a smothered strain of sarcastic irony, like that of Elijah, where he rallies the prophets of Baal respecting their god, speaking of him as if he were a real god? "Cry aloud," he tells them, "*for he is a god;* either he is talking, or he is pursuing, or he is in a journey, or, peradventure, he sleepeth, and must be awakened." A similar vein of satire is found in Isaiah, where he describes the process of making a graven image out of an ash tree. [Isai. xliv.] And this style of language is not uncommon in the sacred writings, especially when images and lying divination are the subject of remark. So here, we venture to suggest, without affirming, that the narrator is adroitly making use of keen-edged satire, archly describing the scene and telling us what Samuel said, as if he himself believed that the prophet was really there, when in truth he believed no such thing, and did not intend or expect his readers to believe any such thing.

But if this is the construction to be put upon the narrative, that it is intended only to describe appearances and pretensions, and with the view to bring them into regular discredit, we may expect to find some points where the disguise crops out, as geologists say. Let us carefully scrutinize Saul, the sorceress, and the pretended Samuel, and see.

1. Look at the attitude in which Saul is exhibited in the picture. Naturally gloomy and apprehensive, superstitious and given to fits of excessive melancholy, Saul had become, through a long series of vexations and anxieties, almost or quite delirious. And now the Philistines had "gathered together all their armies" against him; David, of whom he continually lived in extreme jealousy and hatred, had taken refuge in their country, and

might be expected to join them with his forces in the coming contest, as Achish, then king, had invited him to do; and while compelled to witness at a distance the rising power and popularity of David, he knew that he himself, on account of his ill treatment of that anointed heir of the crown, was rapidly losing the respect and confidence of his own subjects, some of them openly, and many more in heart, being decidedly alienated from him. And, worse than all, his own conscience haunted him with a sense of baseness, impiety, and crime, of which he had been guilty, and for which Samuel, while living, had rebuked him. He had made light of the counsels of heaven, trampled upon divine authority, slaughtered the priests of the Lord, treated the venerable prophet with contempt, and acted very foolishly and wickedly. And now, "when he inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." Thus forsaken of God, distrusted of man, wretched in spirit, and despised in his own eyes, he beheld with terrible misgiving and agitation, the approaching storm of war. "And when Saul saw the host of Philistines, he was afraid, and in his heart greatly trembled." Under these troubles his appetite was also taken away; and when he came to the woman at Endor, "he had eaten no bread all the day, nor all the night." Was ever a man in a more fit state of mind and body to be wrought upon and deluded by the impositions of sorcery? He was already more than half bewitched in himself. Under the pressure of such feelings and circumstances he commissions his servants to seek him a woman that had a familiar spirit—a step strongly predictive of the result, as it shows very plainly the bearing of his credulity, and his readiness to catch at any delusion that might offer. He is preparing to go as a bird to the snare; he is even helping to spread the snare for himself. Could the woman at Endor have had a more pliant subject on whom to play off her arts? If she could not befool such a man, she must have been a great fool herself. He hoped to see Samuel, he expected to see Samuel, and he verily thought he did see Samuel.

[*To be Continued.*]

The Rich Man and Lazarus.

BY R. F. ROWELL.

In the most of our Lord's parables one idea is prominent, and the parable is given to *illustrate* that idea. In this parable he is addressing a people who have "received the law by the disposition of angels, and have not kept it," but have turned away from "Moses and the prophets," and walk in the *tradition* of the elders; hence, he addresses them according to their own tradition, (see Josephus concerning *hades*), and the whole parable is given to establish the authority of "Moses and the prophets."—verses 16, 17. "For the law and the prophets were until John; and it is easier for heaven and earth to pass, than one tittle of the law to fail."—verse 31. "And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Thus we see the idea is kept prominent. It may be objected, Would not that be giving support to their tradition? I answer, no. To establish the authority of "Moses and the prophets" by any means, will overthrow everything that is opposed to them. It did not seem to be any part of his mission to correct their theology. He referred them to the Statute Book, where they could correct all errors themselves.

Dayton, *Minn.*, Jan. 23, 1870.

Let our Opponents Fight on.

Ira Fancher, Sandy Hill, N. Y., writes us of some hard speeches that certain preachers make use of in speaking of our Life views which we will not repeat, trusting they may yet see the error of their ways, and possess the spirit of Christ. Br. Fancher says:

In the spirit of Christ I wish to ask them to reconcile two texts and oblige me: Luke xx. 35, 36, and Isa. xxvi. 14. One says, "In the resurrection they are equal to the angels, neither can they die any more." This must be the righteous. If the wicked are raised into life, they are in the resurrection; and thus we have universal salvation. The other text says, "They are dead; . . . they shall not rise." These I think are the wicked; so, all is plain. How awful it does look to me (unless the Lord hath said it) to attribute to God the raising of thousands of millions of mortals to life for no other reason than to torment and kill them again; for they cannot be saved, our opponents themselves being judges. "All things work together for good to them who love God." So, I think hundreds see the truth from the hard and harsh manner in which some preach against it. My wife could not be induced to leave the Methodist church till her minister abused Br. Miller in the pulpit: then she wished to leave.

Such is the result of the harsh manner in which some preachers oppose the Life views; and no wonder Br. Fancher takes courage from the bitter words of those of whom he speaks, and whose names we omit as well as their words. The "*mortal* resurrection" theory which some of them advocate, has already driven many to see there is no revival into life of the wicked dead; so let them fight on, the truth will still flourish.—"No future Life out of Christ."

In *time* we transact business for eternity; whatever, therefore, we do now should be done well.

THE HERALD OF LIFE.

NEW YORK, FEBRUARY 23, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

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Saul and the Witch of Endor.

The article on this subject, commencing on the first page of this paper, we copy from the "New Englander," of 1856. Appearing as it did, in an Orthodox Congregational Magazine, devoted to the doctrine of inherent immortality, it ought to have some weight with that class of people. The same Magazine contained Dr. Post's celebrated "Essay" on the Immortality of man, which brought out our "Review," entitled "Man's Destiny," etc. The article on "Saul and the Woman at Endor," does not harmonize very well with the Essay; and is quite as hostile to the common notion of dead men being alive—which has so often been attempted to be proved by this case—as anything we have ever written or published. We intend to give the remainder of the article in our next. Considering the source from whence it comes, it is clear evidence that, to avoid the inroads of Spirit Rapping on Orthodoxy, our good orthodox friends are disposed to borrow our weapons. They are welcome to use them, and we hope they will not despise such weapons because we have used them to kill the *mother* while they find them so necessary in killing the *children*; for spirit rapping is a child of the doctrine of "dead men alive," which nearly all the theologians still maintain. They may find that the only way in which spirit-rapping and papal foolery can be effectually met is by the use of the grand gospel truth, no future life out of Christ; and that life, not till the resurrection from the dead. This doctrine established and maintained, would sweep Christendom of Papal purgatory and all the saint worship, which robs God and his Christ; and spirit-rapping would go to the same funeral pile, and both together be consumed.

We are giving the article on Saul and the Witch of Endor at this time, in consequence of an urgent call for something on the subject.

The Wicked Dead.

"If a man die shall he live again?" inquired Job, chap. xiv. 14. He evidently had no idea that any but God's servants would live again; and answers his own question, by saying, "All the days of my appointed time will I wait till I come again into existence:" (Septuagint). In chapter xxiv., he says, "Drought and heat consume the snow waters: so doth the grave (*sheol*) those which have sinned . . . he shall be no more remembered."—Verses 19, 20. Job had said, "O that thou . . . wouldst appoint me a set time and remember me." The Psalmist speaks of some who "lie in the grave whom thou (God) rememberest no more."—Psa. lxxxviii. 5.

To be remembered no more, then, is clearly *not* to "live again." This truth is making such progress as to cause alarm among the theorists who believe in torment as a punishment. The latest development of this alarm is among a class of Christians known as "The Seventh-Day Adventists." Accordingly they have published a pamphlet of 100 pages, written by Eld. J. Waggoner, one of their ablest men. The "Trustees, of S. D. A. Pub. Association," say in their "Preface" to the work:

> It is proper to state that an earnest effort is being made by a considerable portion of the first-day Adventists to promulgate the doctrine that the wicked dead are never to be resurrected. . . . We can hardly imagine what special good would grow out of the doctrine could its truthfulness be established. For the doctrine that the wicked shall be resurrected that they may each receive such measure of indignation and wrath, tribulation and anguish, as their crimes deserve, satisfies our sense of justice. And the doctrine that this torment, or anguish, shall result in death, relieves the subject of all sense of disproportion between the crime and the punishment that burdens the doctrine of endless torment.

Thus our seventh-day brethren are seen to be for torment—*hopeless* torment for the wicked, but do not like the idea of *eternal* torment. In other words: when no benefit can possibly result to the wicked dead from torment, they would have them made alive for the object of tormenting this new and God-given life out of them again; and that "satisfies their sense of justice." We are happy to tell these kind hearted brethren, such a process does not "satisfy our sense of justice," and is abhorrent to all the ideas we have of justice; and is irreconcilable with our ideas of God's government of the creatures He has made. These brethren add:

> This theory of the non-resurrection of the wicked leaves our sense of justice on the part of God toward impenitent men entirely unsatisfied.

So these brethren feel torment to be essential to justice, and they can't be pleased unless the wicked dead are made alive to be tormented awhile. They remind us of the lady, years ago, said to have kept a public house in one of the Western States, who would not allow a Universalist to remain in her house over-night, because he did not accept her theory of eternal torments. A few years later he called at the same place, and told the landlady his views had undergone some change since he was last at her house: he had come to the conclusion that some sinners would be tormented fifty thousand years. The landlady said, "Bless the Lord: that is better than nothing." The Universalist got entertained this time. Whether the landlady's "sense of justice was satisfied," we know not.

The greatest calamity known to a human being is death. So God decided when He affixed that penalty as "the wages of sin." What saith human law in civilized nations? "No cruel or unusual punishment shall be inflicted."—*Constitution of United States.* The reviving of dead criminals into life to torment them to death again, can never be seen, by an impartial and unbiased mind, in any other light than as "a cruel and unusual punishment:" in principle differing not at all from eternal torture: there is no design of benefitting the tormented in either case; and it cannot benefit the saved to witness the torment of the unsaved; and especially seeing "the saints are to judge the world," as Eld. Waggoner says, in the sense of inflicting the torment on these resurrected wicked; a very pleasant employment doubtless! especially if it should happen to be a father, mother, brother, sister, wife, husband, child or neighbor! It looks very much to us like the old-fashiond hell, and is quite as "unreasonable."

Eld. Waggoner (whom we will designate by simply W., hereafter) commences with a statement of the "principle" we laid down in our work on "Life from the Dead," etc., which opens thus: "Gifts may exceed the promise; but punishment cannot justly exceed the threatening," etc., and W. says, "With this I find no fault," etc.; but he thinks we have "not reasoned in harmony with it," etc. He next states that we say, "The wages of sin, then, is not suffering, but death. It is not dying, but death. . . . No pangs, no struggles, nor agonies, connected with dying are death, or any part of death:" and W. says: "In this I think Mr. Storrs has departed widely from Bible truth," etc. That our readers may see just what we did say, we transfer from "Life from the Dead" (pages 7 and 8) our entire remarks on "The Penalty of Sin." We say:

To settle this question, it is necessary to determine what is the penalty or wages of sin: *i. e.*, what is its proper penalty? Various inflictions of sorrow and suffering may attend the commission of sin, or follow it, designed for correction, or as an unavoidable result of the violation of the laws of our being; but these are not the penalty proper, but are to be viewed rather in the light of accidental attendants; or else as chastisements, which, if heeded, may be overruled for blessing. Penalty proper is not to be regarded in this light. When such penalty is inflicted the reformation of the sinner is no object of it; but it is to put an end to his sin as sinning.

So far as we have revelation to guide us, death is the one only and proper penalty or wages of sin—"The wages of sin is death."—Rom. vi. 23. "The soul that sinneth it shall die."—Ezek. xviii. 4, 20. "Thou shalt surely die."—Gen. ii. 17. "Dust thou art, and unto dust shalt thou return."—Gen. iii. 19.

The wages of sin, then, is not suffering, but death. It is not dying, but death. It is not the pain of dying, but to have life extinguished—to be dead; that only is death.—Death exists not till life has ceased. No pangs, no struggles, or agonies connected with dying are death, or any part of death. Death proper is not a thing, but a state. It is a state where there is no life—no sensation—no memory—no thought—no suffering: it is a state of non-being, or a cessation of living existence. As "the wages of sin," it is an utter, total, and final dissolution of man. Such "is the wages of sin." A fearful doom: an awful penalty. Yet some men are ready to say, "It is no punishment at all." Such must have but a poor idea of the value of life. That it is not a state of suffering is admitted; but that it is not the very highest and most fearful punishment, known in nature or revelation, is denied. Nature knows nothing so fearful, and Scripture reveals nothing so terrific. Too vile to live, they are dissolved to dust, and perish like the brutes. What a doom for one who might have lived in life immortal and unending! "The wages of sin is death." Let this be remembered.

If, then, death is not dying, nor the pain or sufferings of dying, but a state of utter extinction of life and consciousness—a state of the dissolution of our entire manhood—is a revival into life not a reversal, or abrogation, of the penalty? If abrogated, can it be inflicted a second time without a second trial, and sin repeated?

Observe, life is never threatened. It is not therefore a revealed punishment. It is not a penal infliction, and we have no right to assume it such under any circumstances. It must be clearly announced as a penalty, or it is not such.

Life is a gift—a favor—a gratuity—a blessing bestowed. Such it is in all cases, unless it can be demonstrated, by positive testimony, to be threatened as a penal infliction. But death is the wages of sin: therefore life cannot be such.

Life is a peculiar favor: hence for sinners to be deprived of it is a penal infliction, without supposing them made alive from the dead to die a second time.

Life from the dead, in a hopeless condition, is not a favor; hence, to prove such life, a clear positive threatening of it is demanded; and it is not to be believed that such life will occur without such threatening. We know of no such announcement of penalty in the Bible, and think there is none; hence there is no just ground to conclude the wicked will have such life.

The life proclaimed by the gospel is always a favor, and a free gift of God in Christ to those who believe and obey. Life from the dead is a peculiarity by Christ, who is the Life-giver—"the resurrection and the life."

To our statement in the third paragraph of the foregoing remarks, W. says:

> I do not deny that the penalty reaches to the state of being dead; for there is no such thing as death, unless that consummation be reached. But I do deny that it excludes the act of dying, with its pangs and agonies. Both are included in the penalty.

Do not our remarks cover the ground, so far as the real penalty is concerned? A man may die in agony; but does it follow that such agony is "included in the penalty?" The penalty for murder is death in human laws. The law does not say he shall have so much agony in dying. He may have less or more, or none at all; the law has no regard to that in the penalty; it is the death of the criminal, or his utter deprivation of the life principle; no matter how easy or hard his dying process may be, the law takes no notice of that, and contrives every possible means to make it as easy as possible; at least civilized law-makers do; the invention of "pangs and agonies" is the work of savages and tyrants. W. admits "the penalty reaches to the state of being dead." Very well. Then the penalty is death, and not the process by which it is brought about, whatever the pangs may be. If a man is to be put into a death state, of course there is some process by which it is effected; but to say the process is a part of the penalty, involves the idea that all men must go through the same pangs and agonies to go into the death state, which experience teaches is a mistake as it relates to departing this life.

> W. says, "God has not only threatened *death* to the evil-doer, but he has also threatened 'tribulation and anguish,' torment with fire and brimstone, plagues, with grievous sores and pains," etc.

But W. forgot to prove that any of these are inflicted after a resurrection from the dead, or a future life. To prove that torment is a part of the penalty for sin, he goes to the symbols of Revelation, and lights first on chapter xiv. 9–11. "If any man worship the beast . . . he shall be tormented with fire and brimstone . . . and the smoke of their torment ascendeth up forever and ever," etc. W. seems half frighted at his own quotation, and says, "It is admitted that the duration expressed is limited." So our friend stumbles; he sees eternal tormentists after him, so he adds "That it results in death is admitted." Who admits it? Eternal tormentists do not admit it, nor can W. prove it; it is an assumption, and he might be met with his own weapons, and told that the symbols of Revelation show that some tormented ones "Seek death and shall not find it; and shall desire to die, and death shall flee from them."—Rev. ix. 6. W. has laid a good foundation for eternal tormentists, and uneasy as he may feel under the pressure, he will find himself in company with that class of men; and they should thank him for his labor. But unfortunately for him and them, not a word is said in his text, Rev. xiv. 9–11, of tormenting the worshippers out of life, or of its being in a resurrection life; those points are both assumed, and neither of them can be proved. Besides, the whole connection shows it to be a special case of visiting judgments on a class of wicked men in this life; and has nothing to do with the penalty, proper and final, for sin. The same may be said of all W.'s proof texts to show that men are punished after a resurrection from the dead, by being tormented. In every case they relate to judgments on the living in this life. We have admitted that sorrow and suffering may attend the commission of sin, or follow it. See the extract we have given from our work on "Life from the Dead," above. But none of these are the penalty proper for sin, though they are the result of sins, and often the unavoidable consequences of sin. "The wages of sin is death."—Rom. vi. 23. We think those that deny inherent immortality, had better stop adding penalties to God's own declared penalty—"Death"—lest they find themselves rolling into the vortex of eternal torments; they must and will go backward or forward. Very few of them now dare to speak out boldly on the life theme; and some have in their opposition to the doctrine of "No Life out of Christ," become as silent as the tomb on the immortality question, who were once burning and shining lights. They refused to "go forward," and they are struck dumb. We may say more of W.'s performance hereafter. In the mean time, let the tract on "The Judgment" be widely circulated: it will work wonders.

The Campaign Documents.

These have done and are doing a gr at work. The friends of the Life views should continue sending them abroad, without sparing, wherever they can be used to advantage; and there are very few places where some of them cannot be so used. We have placed the "Constitution of Man," by Dr. Finley, among these Documents, as you will see by looking at the list on the last page.

The "Little Dene" tract has been discontinued as a separate tract; but it is now attached to the tract "Living Soul," instead of other matter heretofore inserted there. This has been done by the request of the author of that tract, he being also the author of "Little Dene."

Back Numbers of the Herald.

These are so exhausted that we cannot supply any but odd ones. We will continue to give the remainder of this volume to new subscribers for $1. Twenty-eight numbers are now due to complete it. To those who have subscribed the past two weeks, we have sent all the back numbers we had, where they have been asked for; and we shall continue to do so till all are exhausted.

Delinquent Subscribers must not think strange, after the notice we recently gave them, if the Herald of Life ceases to visit them; and they will please remember, that if afterward they should wish to renew, we can give them no assurance that the missing numbers can be supplied. Better send your remittance without delay.

"Put the Brethren in Remembrance." 1 Tim. iv. 6.

BY WM. H. SPENCER.

If it was the duty of God's servants in the apostolic age to put the brethren in remembrance of the great truths of inspiration, how much more it becomes us in this age of light regarding the crisis in the world's history, to stir up their pure minds "by way of remembrance," and to diligently follow the divine injunction to "exhort *one another*; and so much the more" as we "see the day approaching."

In no uncertain language inspiration has assured us of the soon coming of the Lord Jesus, whom the heavens must receive until the restitution of all things spoken of by the mouth of all the holy prophets—of His second advent to this earth as its rightful King, of whose kingdom there shall be no end. Of this great and important fact, beloved reader, I would put you in remembrance; not merely to have you silently give your assent to it, but to believe it, meditate upon it, talk it, preach it; and show it forth in your every day life.

This I would press upon you in view of the magnitude of the event. The return of Christ, the promised heir to David's throne, is an event of no secondary importance. Empires of earth have been swallowed up with the wild outbursts of revolution, and nations been buried amid the wreck of war, but at the grand and glorious advent of the mighty Conqueror, all the nations of this world will pass into oblivion by becoming "the kingdom of our Lord and his Christ, and He shall reign forever and forever."

Holy prophets have strained their eyes to penetrate the dim vista of the future, and satisfied with one glimpse of the New Earth's morn, have fallen asleep, peacefully to await the resurrection trumpet, when they, though they "dwell in dust," shall "awake and sing." (Isai. xxvi. 19.) David beheld in rapturous glory the precious Life-giver, and in full assurance of faith says, "I shall be satisfied when I awake in thy likeness." The same spirit we find running down the stream of time, increasing in volume and intensity as doth the mighty river in its onward course to its outlet. John Wesley expresses it in his sweet song:

> "The church in her militant state
> Is weary and cannot forbear;
> The saints in agony wait
> To see him again in the air;
> The news of His coming I hear,
> And join in the catholic cry—
> O Jesus, in triumph appear,
> Appear in the clouds of the sky."

Beloved reader, I would stir up your mind to keep the great fact in constant remembrance, in all its powerful reality, that the Lord Jesus is *soon* coming. Then you will not be expecting the world's conversion, and looking for the fabled millenium of peace, nor be surprised at the immense increase of evil in all parts of the globe; but you will bear in mind that "as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."—Matt. xxiv. 38, 39.

Remember this great fact, and you will not join the scoffing multitude who say in their heart, "Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation," (2 Pet. iii. 4), but you will know surely that "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 Pet. iii. 9. Though the glad hour of our triumph may seem to delay, it is long-suffering on the part of God, not willing that any should perish; for once let the number of God's elect be gathered from the world, and Christ's kingdom will come—grace will be exchanged for glory, and the poor sinner's fate would be sealed.

> "God moves in a mysterious way
> His wonders to perform."

"Cast not away, therefore, your confidence, which hath great recompense of reward. . . . For yet a little while, and He that shall come will come, and will not tarry."—Heb. x. 35, 37.

Keep these facts in remembrance, and as did Cyprian, A. D. 220, you will "ever in anxiety and cautiousness be awaiting the sudden advent of the Lord." While you meditate upon the cross, you will ever be looking forward to the grand coronation day. The kingdom will be the grand centre around which all your joys and hopes will cluster. You will find peace in looking upon a crucified Christ, and joy in beholding a glorified Redeemer.

Rochester, N. Y., (Box 547) Feb. 1870.

Remarks on Luke x. 22.

BY JACOB GRIM.

> "All things are delivered to me of my Father: and no man knoweth who the Son is but the Father: and who the Father is but the Son, and he to whom the Son will reveal him."

I have asked myself the question, what called forth the utterance of the above words? I am satisfied that whoever Jesus Christ may be, the inquiry is not forbidden by the above text.

I have no desire, neither do I intend to enter into a discussion of who Jesus Christ is. But I am fully satisfied the above subject or any Bible question, can be freely discussed, without quarrelling, strife, or bloodshedding, if Brn. professing the name of Jesus are animated by the same spirit that was in Jesus, and would adopt Br. L. Bontell's "Right Course." I have found by sad experience that every new truth that has been presented to the Advent body, has engendered a bitter opposition. Non-living of the wicked, baptism, personal devil, and all kindred subjects, and if a Br. discovers any light, or what he considers to be Bible truth, he must first ask the question, Is it policy to advance, or must I place my light under a bushel?

Now, Jesus after performing many mighty works around Jerusalem, and raising the curiosity and opposition of many of the Jews to the highest pitch, on one occasion, asked the Pharisees, saying, "What think ye of Christ? Whose Son is he? They say unto him, The Son of David. . . . If David then call him Lord, how is he his Son? And no man was able to answer him a word."—Matt. xxii. 42–46. Jesus did not prevent them from answering, but they exposed their own ignorance, and asked him no more questions.

On another occasion Jesus asked his disciples, "Whom do men say that I, the Son of man am? And they said: Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."—Matt. xvi. 14–17. "And Jesus answered, Blessed art thou Simon . . . for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Here Jesus pronounces a blessing upon Peter for answering his question, and informs him it is a revelation from heaven. Now, I think as one of the apostles has had a revelation, and several of them were present to hear it, we might be allowed to inquire what they have said upon the subject. But as that is not our purpose in this article we proceed with our subject.

The first intimation we have in the Scriptures of the coming Saviour is found in the promise, the seed of the woman shall bruise the serpent's head. We pass along down until we come to the promise made to Abraham, that God would give him a seed in whom all the nations of the earth should be blessed; and then the prediction of Jacob, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be."—Gen xlix. 10. Again we pass on down the stream of time until we reach David's time, and we read, "His name shall endure forever; his name shall continue as long as the sun, and men shall be blessed in him; all nations shall call him blessed."—Psa. lxxii. And the good old prophet Samuel says, "And I will establish the throne of his kingdom forever." Again we pass on until we come to Isaiah's Branch out of the root of Jesse. And then we come to the days of the good old priest Zacharias, who was filled with the Holy Ghost, and prophesied saying, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people; and hath raised up an horn of salvation for us in the house of David his servant, as he spake by the mouth of his holy prophets, which have been since

the world began. To perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham." And then we come to good old Simeon who was waiting for the consolation of Israel, and the Holy Ghost was upon him; and he had a revelation also, "that he should not see death until he had seen the Lord Christ;" and the good old man says, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people." And good old Anna came in at that moment, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Israel."—Luke ii.

Now, what are we to understand by all this? Here are certain things revealed unto babes that were hidden from the wise and prudent, notwithstanding they had the Scriptures which pointed to these events. We read the sceptre shall not depart from Judah, nor the lawgiver from between his feet until the Shiloh come. The temple is yet standing and Judah has some power left in the nation when Jesus makes his appearance. The time has come for Jacob's Shiloh to appear. The judgment of God is yet upon the nation; for Ezekiel said, "I will overturn, overturn it, and it shall be no more until he comes whose right it is, and I will give it him." A few questions present themselves to our mind: Was Jesus Jacob's Shiloh? And was he the one whose right it was, of whom Ezekiel spake, to receive the overturned kingdom? This needs proof; either by genealogy, family record, which was in possession of the nation, or by proclamation from Jehovah, through some means which he may adopt.

We read, God sent John who was to prepare the way before the Lord. "And he came saying, Repent, for the kingdom of heaven is at hand."—Matt. iii. 2. Again, John says, "I knew him not; but that he should be made manifest unto Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. . . . And I saw and bare record that this is the Son of God." In Matt. xxi. we read, "Tell the daughter of Zion, Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. . . . And the multitude that went before, and that followed, cried saying, Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord. Hosanna in the highest."

Now these Jews and Scribes had the Scriptures, and were able to trace through the promises; through the line of Abraham, Isaac, Jacob and David the lineage of Jesus; they had also the prophets, that pointed to Jacob's Shiloh; and the beautiful words of Zachariah ix. 9, "Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem; behold thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Here are the wise and learned refusing to accept God's King when sent unto them, according to the time and events foreshadowed in the Scriptures; and what is the result? The disciples, through Peter, had answered his question, Thou art the Christ, the Son of God. And Jesus, in our text and the verse preceding it, says, "O Father, Lord of heaven and earth, I thank thee that thou hast hid these things from the wise and prudent and hast revealed them unto babes;" (as thou didst unto Simeon, Anna, Peter, and others) "even so Father; for so it seemed good in thy sight. All things are delivered to me of my Father, and no man" (amongst the wise and prudent) "knoweth who the Son is *if not* the Father; and who the Father is *if not* the Son, and he to whom the Son will reveal him."—Luke x. 22. The Greek words rendered (but) are *ei me*, and are rendered by Donegan and Robinson, "if not, unless, except." And we think the context forces us to give them the rendering "if not." The scribes even forbade Pilate making known by an inscription, that Jesus was Israel's King. On one occasion when God inspired the multitude to cry out, "Saying, blessed be the King that cometh in the name of the Lord," the Pharisees said, Master, rebuke thy disciples. He answered, "I tell you if these should hold their peace, the stones would immediately cry out."—Luke xix. No, God's proclamation of David's heir must be made, and it was.

A Word on Labor.

BY W. S. CAMPBELL.

How shall the effort we put forth, most effectually tell for the advancement of the cause? There are many brethren, who are willing to be known and willing to act as believers in "Life only in Christ," and whose position is unswerving unless they, being connected with those who do not believe in this doctrine, will yield their own privilege, and surrender the right of those who are known to be out-spoken preachers of this truth. Now, we want to preach where we can get a hearing. There is work to be done, and we want to have a hand in doing it. The cry is, for work and workmen that need not be ashamed. Then the work will be well done. When a man has devoted himself to the good cause, and we have brethren who are with us in faith, who are unwilling to stand by us, and even leave us when we are in need of their help, it is rather trying. Especially, when we know that some whom they assist in employing, cannot present the best ground against the opposers of Bible truth. But we will leave all that with the Master.

There are, again, others who never in the least degree, nor under any conditions whatsoever will swerve. We thank God for such. Now, the whole body is to be fed; and this is the truth for the body, only it is a little in advance. We will speak it to the body. We have ministers, some who are older, and some who are younger, who will still go forth on this mission of truth, speaking it in love on the Advent of Christ and the life doctrine, as a part of the blessed position.

I do think that a better understanding among us would be to our advantage, and the glory of God. But how shall we come at it? How shall we know the condition and want of the cause, and the demand made upon us by the cause, and how appropriate the efforts required by the whole in such manner as to advance truth?

Again, how should the demands of the ministers upon the brethren, or the general cause be met? or have they no demand? Will the whole interest succeed, and now dispense with the pioneers? Will the labors of the young and more popular, be sufficient, or will it be sufficient that the interest is continued in some quarters, and left to die out in others? Or can we dispense with the further toil of some who have "borne the burden and heat of the day?" If so, I am willing, so that the Lord will sign the discharge. How we shall arrive at the united, persistent and harmonious effort that we may make, I know not or whether we shall let the golden opportunity pass.

I was thinking at one time, when dwelling upon the remarks of Br. Grim, as to the new and learned men we have added to the cause, as well as the young men who are coming along, that I would write a word on the question of "Honor to whom honor is due," speaking of him and some others who were forward and first in the work, but afterward supposed some one would say that I might be coveting some consideration, and let it pass.

Brethren, it is a time of trial, whether we all apprehend it or not. Let us then help each other, as fully as we possibly can, and remember that our labor is not in vain, in the Lord. I must here remark that looking from the stand point of reason, the prospect is quite dark. Dark indeed!

I would that all those who work in the field could feel the spirit of Br. Boutell's article. God bless him! May that power of love be felt. Amen.

ACUSHNET, *Mass.*, Feb. 12, 1870.

Letters and Extracts.

From J. Philip Bishop.

BR. STORRS: I received your very kind and encouraging letter. I also received a similar epistle from Br. J. Grim. Such friendly greetings are very precious, especially in and under the trials of my present surroundings. My trials are many and searching but God's grace has sustained me thus far gloriously. The darker the night, the greater the number of stars to be seen in the heavens. So with my trials; when like a flood they rise, then the more promises I see in the Bible. The darker the night, the brighter the stars. So also with us; the darker the night or season, not only do we see the *more* promises, but it makes them all the brighter to shine. Realizing all these precious assurances we can say, "We shall not want." I have already received friendly greetings from Brethren dear. I appreciate them all. It is like "the precious ointment that was poured on Aaron's head," etc.

Well Br. Storrs, I have opened the battle squarely in Mechanicsburg. Last Sabbath I preached in Franklin Hall. It was filled to its utmost capacity, and eight hundred persons may have been present. I have preached three times since in the same place, to large congregations. Many, I think, are seeing the truth as it is in Jesus. But what effort is required to remove the traditions of men, from between their eyes and God's word. The opposition is fierce of course. The ministers of the town, as you may think, are fully arrayed against the "Life views;" they are afraid that I may put some "dead flies in their ointment." But thank the Lord the battle is not to the strong or many. If God be for us, it is enough. I have commenced, and purpose by the help of the Lord, to do what I can for his glory.

A minister told me that he could prove the immortality of the soul from heathen mythology. But how about the Bible? Why not prove it from that? If the contrary is taught there, which is to be the standard? If "heathen mythology" is more reliable and truthful, why not place it on all the pulpits throughout the land, in place of the Bible? Why have the Bible there, if it is not to be the standard by which we are to determine all doctrines and practices? Grace and peace be unto all the Brethren. Pray for us; all the brethren pray for us. Yours, in hope of immortality.

MECHANICSBURG, *Pa.*, Feb. 11, 1870.

From Mrs. M. A. House.

GEO. STORRS; *Dear Sir:* We came from the State of New York, the middle of March 1869, and settled in this State having purchased a home ten miles from St. Paul.

Quite recently five numbers of the HERALD OF LIFE, with the books, "Life from the Dead," "Man's nature and Destiny," "The Judgment," and "God is Love," were given to me, also, the "Six Sermons" were lent me to read. I thought at first it was not worth while to look at them at all; but being naturally of an inquiring mind, I commenced (rather cautiously) to read; and to my surprise became at once interested. The more I read, the more intense my interest became, until I had read them all—reading carefully, and looking out Bible references, to see if these things were so. I seem to be suddenly enlightened, and wonder that in all I have read and been taught of the Scriptures, all my life—having seen half a century, and having been brought up in the New England Congregational faith—I have never seen the Word of God to be so plain before. It has become *exceedingly* interesting to me, and I love its precious truths more than ever. My faith, too, seems stronger. I had never heard of this doctrine "Life only in Christ," but supposed from all I had been taught that the wicked would live forever in a conscious state.

I am now anxious that all my dear friends may see as I do. I cannot say that I am fully convinced of this doctrine, but as far as I have read, it certainly has made the Word of God to me, much more plain and easy to be understood.

Please also send to me, your cheap edition of the "Watch Tower." I hope to be able before long to take the HERALD OF LIFE, as having seen it, I do not like to be without it.

MENDOTA, *Minn.*, Jan. 29, 1870.

Remarks by the Editor.

The above is only one of the many cases of good resulting from sending the HERALD and "Campaign Documents" to our acquaintances and friends, far and near. Let the work go on and increase.

From J. W. McCagg.

WARSAW, N. Y., Feb. 11, 1870.

BR. STORRS: I am doing as you suggested trusting God, entirely for my instruction as regards my duties this spring. Oh how I love his precious truths; and as much as I have mingled with Christian brethren, within the past few weeks, of an entirely different faith from mine, I rejoice that I am stronger in the gospel faith to-day, than at any period of my life. Glory to God who has kept me by his grace under all circumstances. How much I enjoy these meetings held in Warsaw. It seems as if the Lord was doing the work. No devil nor hell brought in to assist, only the good Spirit of the Lord; and how many are flocking to Jesus. The Methodists wish me to join them; as they say I am a good Methodist. I tell them I can go with them in God's Spirit work, but not in man's doctrine. Oh, no! I could not join any one of them without being a hypocrite, and that I cannot do to please any one. I am getting as I trust, further from their doctrine every day; and nearer the good Lord. How much nearer God seems to me than He did one month ago. The language of my heart is, "Nearer my God to thee; nearer, nearer to thee." Praise the Lord! Dear Br., what a treasure the riches of God's grace is to His children. I am satisfied with it for my portion. I sometimes fear I shall lose all interest in this world, so as to hardly have enough to earn my living. It is getting so as to be a very difficult matter for a man to work at most kinds of business, as there is more or less cheat connected with it. There is a great deal of it in the milling business, but I am determined to do as God wants me to, and suffer all the consequences. Oh, I love this work of leading dear friends to Jesus; that is good enough for me. I live just at present in a little heaven, and I would love to live in this atmosphere all the rest of my days. Why God is so manifest to me at times I think He is in the room talking to me. "Bless His holy name." Oh how precious, how I do love to linger around the mercy-seat.

MONDAY Feb. 14.—I had to lay this down until this morning, and I continue a little history of the revival over the Sabbath. I must say yesterday was a precious day to me. Oh! how clear my faith was and how certain the Spirit made me that "No Life out of Christ," is the only true Bible doctrine; and upon this glorious truth I was enabled to launch out further than ever before upon the boundless sea of God's love. At half past 5, I was invited to the young converts prayer-room, and such a meeting I never was in before. It opened with prayer from six boys, about ten years of age; and it seemed to me, that the good Spirit filled the young disciples and they prayed with all the power it seemed to me, of older ones. Bless the Lord. Oh, what a precious time they are having, and how much the Lord is doing for me. I sometimes hear the story "McCagg has renounced his faith and joined the Methodists." But I tell them, No. I am more firm in my faith than ever; and I praise the name of the Lord that He has kept me true to His gospel truth.

I have enjoyed much of His presence among my Methodist brethren, and have, to some extent, co-operated with them; but He has not called me to sacrifice my gospel faith, which is dearer to me than life. No, No, God forbid that I should ever sacrifice His truth for position and influence in the *orthodox church.* I would rather be a door keeper in the house of the Lord, or a menial of the lowest order in his work, than to let go the precious truths I have been entrusted with, during the last three years. You can count upon me as a true and decided believer in the *Life Views;* and I know of nothing that can shake me, because, I am founded upon God's truth. I cannot find language to express my feelings. I am full to overflowing, and truly am basking in the sunlight of God's love. Praise His holy name for a free and full salvation, that saves you now. One that does not carry you back thirty years ago, when we first tasted God's love, to ascertain whether He loves us now. I can say, I know my Redeemer liveth, and because He lives, I shall live also.

I am trusting the good Lord fully as regards my family. He has not as yet, opened the way; but, bless His name, I shall be led as I believe, in the best way. If I had no children I should go out into the world and teach Jesus and him crucified. This would rejoice my heart; but I cannot as yet, see the way open for them. The Lord is trying me now, and I can see He is fitting me for something. Now is the time I ought to be looking out for a chance in a mill, if I am to work at milling another year, but I cannot decide to do so as yet. My conscience condemns it. Oh, you can hardly think how sensitive my conscience has become. I can hardly do anything others do, without I am condemned. I praise the Lord, and pray Him to keep my feet that they do not slip; and bless His holy name, He is keeping me.

I expect to go into the country to night, about two miles, where we start a prayer-meeting in hopes the Spirit may work among that people. Pray for me, that I may be kept from the world unto the coming of our Lord and Saviour Jesus Christ. Your brother looking for Jesus as my LIFE-GIVER.

From T. T. Halstead.

DEAR HERALD OF LIFE: I rejoice exceedingly in Christ our LIFE-GIVER, when I read of the faith in Christ of our dear Life readers. I know I am held up to God through Christ, by their united petitions. I thank God that if we drink of water that Christ gives, it will spring up in us to everlasting life.—John iv. 14. Therefore with joy shall we draw water out of the wells of salvation.—Isa. xii. 3. Now is the time to look up and rejoice for our redemption is nigh. Now the camps of the saints are encompassed about with infidelity and spiritualism. Now is the time for the wise to understand; for none of the wicked shall understand. Now is the most glorious time of the world's history for God's saints, for they understand the sign of Daniel's four kingdoms, three of which have passed away, the fourth in its divided state down fifteen hundred years. Then the God of heaven would set up a kingdom which shall stand forever. Also the midnight cry we have heard. The parable of the virgins is fulfilled and all the signs in earth, air, seas, sun, moon, and stars, and upon the earth, distress of nations with perplexity; men's hearts failing for fear, and last, but not the least sign, is the great and universal delusion of infidelity and spiritualism. It has encompassed the saints of the Most High, but its destruction is at hand from God out of heaven.

The wise have said the prophetic Chart is run out, and now the event is to be looked for; the grace of redemption is to be laid hold of, the time of deliverance is at hand. I rejoice that my ears have heard and my eyes have seen the time of the end, and knowledge is increased. The time is due, to lift up our heads, our redemption is near. Now the just shall live by faith and not die.

The Lord has been good unto me, in that he has raised me up; for I was nigh unto death, for I fell and my bowels gushed out; and for eight hours suffered with cramps and pain. But God for Christ's sake, heard our prayer. A good brother who holds forth the words of Life only in Christ, was at my house, and being full of the Holy Spirit, prayed for me, and God heard us for Christ's sake, and raised me up; and now I rejoice in health and strength in Christ my LIFE-GIVER.

Praise his holy name; let all that have the breath of life praise Him.

And in that day (this day) thou shalt say, O Lord I will praise thee; though thou wast angry with me, thine anger is turned away; and thou comfortest me. Behold, God is my salvation; I will trust and not be afraid, for the Lord JEHOVAH is my strength and my song; He also is my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among his people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things. This is known in all the earth. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee.

NEW ALBANY, *Ind.*, Feb. 15, 1870.

From James Harling.

How long has the penalty of the law of Moses been recognized as Adam's? Brn. R. and P. are holding revival meetings; preaching that every child of Adam was redeemed from the curse of the law, (Adam's transgression) and is now responsible to Jesus for his own sins; for which he pays the penalty of second death. Man's entire race *un*conditionally saved from Adam's penalty! O, so different is the Gospel hope—life from the deadin Jesus only. We are snubbed publicly in the pulpit. The Lord help us to develop His character—LOVE. It takes all in me to keep silence, but the thought of causing the lambs to stumble checks; but Jesus is a precious refuge. Silently I hope that one day my tongue will speak.

With adoration and praise to my ever precious sin-pardoning and life-giving Jesus, I live; realizing sweet fellowship with Him while reading those precious tracts, or "Campaign Documents." I esteem it a pleasure and a duty to spread such weighty matter among earnest searchers after light, liberty and truth; for my heart is sick, and my patience is tested to the utmost, my charity also, at the horrible perversion of the holy word from its primary meaning. O, for more solid thinking on the character of our heavenly Father, in view that "God is Love." May the Holy Spirit lead us all into, and settle us in the blessed truth, is the earnest cry of my heart.

CHICAGO, *Ill.*, Feb. 1870.

RELIGION is not an art, a matter of dexterity and skill, but a new nature.

From S. Battey.

GEO. STORRS: *Dear Sir.* Through the kindness of D. H. Baker, of Leavenworth, Kansas, I received two tracts, one, "God is Love," the other on "The Judgment," which I have carefully read, and from which I have received a gleam of that light which lighteth up every man that cometh into the world. This is what I have longed for, for years, but did not know how to find that which my soul longed for. I am glad that you have been saved to point us to the all-absorbing theme GOD IS LOVE. I never saw the love of God in the light that I have since I read that tract. I used to know you when you was a Methodist in 1835; and have heard you preach. I attended school at the Newbury Seminary, Vermont, at that time, and have not heard of you since, until Mr. Baker, gave me a history of you from that time to the present. I am very glad that you have been spared to lead us into this light. I want you to send me some tracts. As soon as I can get a little money to spare, I shall send for your paper the HERALD OF LIFE, and for your book, "Life only in Christ."

IRVING, *Kansas*, Feb. 2, 1870.

Note by the Editor.

We have sent you all the tracts you name that we have on hand; also, have entered your name as a subscriber for our paper. Pay when you can. Follow on to know the Lord, and the light will grow brighter and brighter till the perfect day.

From Maria M. Weaver.

BR. STORRS: Your article on the "Holy Spirit" was truly "meat in due season." It has been hinted to me, in past times, that the "no-devil and no-resurrection" doctrines would soon end with "no baptism and no Holy Spirit." I did thank God when I read that article. Strange how any one who has known the comfortings of that "Spirit" can doubt its existence.

Stranger still that any intelligent person can think it possible for us to disbelieve in the "Holy Spirit," when we make its possession a test of our final salvation. Any thing will do, though, to frighten people from the truth. If they can't get arguments, they manufacture abuse.

I have been reviewing my theology. The glorious doctrine of "Life through Christ, the LIFE-GIVER," looks plainer and better than ever. How simple. How full of love and goodness. How unlike man, how like God.

We send you a new subscriber. He has just found this path of life. Wish you could see how much his countenance lights up when contemplating the glorious life to come. Others are investigating. Some oppose and fear we deal in infidelity.

Thus the truth ever operates. Some believe and some reject. Better open foes than unstable friends. Let us not be weary in well-doing.

WESTFIELD, *Mass.*, Feb. 1870.

ALBIN CHANDLER, Des Moines, Iowa, writes: The HERALD is a most welcome member in our family. The wise counsels of such veteran fathers and mothers in Israel do cheer and encourage me much; and my prayer fervently is, Lord yet spare us Brothers Storrs, Grim, Thorne, and Sisters Lamb, Pitts, and others, and take not from us those younger in years, which are laboring so earnestly for the good of the Church; so many whom we love dearly, although strangers in the flesh, yet made very near and dear to us in the LIFE-GIVER, by their counsels and kind words. Dear children continue ye in the Lord; and continue to write and give for his name, for the Lord Jesus will soon come and reward all his faithful, and gather us all together in one. Before closing I would like to say to Br. Schenck, with whom I hold sweet communion by letter, do let us hear from your pen in the HERALD. Will you permit me to publish some extracts from your correspondence? May the Lord continue his precious truth unto us all, preserve us all blameless until his coming, and save us in his kingdom, is the constant prayer of your humble Br. in Christ.

CHARLES WESLEY MORSE, Manchester, N. H., writes: I love to read the HERALD OF LIFE. We get no preaching here that has life in it. It seems as if they could not preach any truth of the Bible, they are so afraid of hearing Life. The church have forbidden father speaking in their meeting, and went so far as to tell him to stay at home. I wish some of the Life Preachers would come here and preach the word to us. Trusting in God I hope we may yet be fed with the word of life; not alone for myself, but there are others here that are not so strong as I am.

Remarks by the Editor.

This is the second time we have heard this "Macedonian cry, Come over and help us." Are there no Life Preachers in New England, capable and willing to go into Manchester and proclaim the truth? We have wished, for once, we were young enough and at liberty to go into our old *native* State, and proclaim the truth there. Heaven send them help.

WM. DELANO, Bangor, Me., writes: I prize the HERALD OF LIFE above all other reading but the Bible; and I confess that it helped me to understand that better, for I thought man had inherent immortality; but I find all that we do inherit is from Adam, our first parent, and that is death and corruption; but the majority are not willing to believe it.

ELD. J. LEWIS writes from Grafton, Ill., saying that he returned from Missouri early in January, and has been detained in Grafton by the sickness of friends. Says he had a very interesting time in Mo., and trusts a profitable one: thanks Br. Wolcott for the supply of books sent him, and thinks he has placed them in hands where they will do good. He adds, that his P. O. is, Grafton, Ill., Box 22.

The Simplicity of Greatness.

MANY years ago, the licentiates of Princeton Seminary were in the habit of preaching at a station some distance from that place. Among their habitual hearers was a sincere and humble, but uneducated Christian slave called Uncle Sam, who on his return would try to tell his mistress what he could remember of the sermon, but he would always complain that the students were too deep and learned for him. One day, however, he came home in great good humor, saying that a poor *unlart* old man, just like himself, had preached that day, who, he supposed, was hardly fit to speak to the white people; but he was glad he came for his sake, for he could remember everything he had said. On inquiry it was found that Uncle Sam's "unlart" old preacher was Rev. Dr. Archibald Alexander, the president of the seminary, who, when he heard the criticism, said it was the highest compliment ever paid to his preaching.

"Hath not God made foolish the wisdom of this world? that no flesh should glory in His presence."

ENVY, if surrounded on all sides by the brightness of another's prosperity, like the scorpion confined within a circle of fire, will sting itself to death.

The Little Tracts.

WE have been gratified with the interest manifest to distribute the little tracts, noticed in the HERALD of January 26. Beside a few sent to old friends, the first lot has been sent to order, so that we have seen the warrant for another lot which are nearly ready. Several of the old friends of the HERALD have not received them without full compensation; and others have donated generously toward publishing them. We felt it due to say this much; but our main object in this notice is to urge every one to send for them immediately who can see any chance of doing any good, without regard to compensation. Each person can judge of the wants of his or her locality better than any one else; so let every one send, that they may be spread far and near. The opportunity to work for our Lord, to lay up a treasure in heaven, to become rich toward God, will soon be past. This generation is perishing for lack of knowledge, and God has committed the light to us, as a people. Let every one inquire, What can I do to save a soul from death? Nor forget, that it is a precious privilege to work in the Lord's vineyard. E. WOLCOTT.

KEYPORT, N. J., (Box 59) Feb. 18, 1870.

Appointments.

HARTFORD, Conn., Sunday, Feb. 27.
OCEANPORT and EATONTOWN, N. J., Sunday, March 6. S. W. BISHOP.

WEST MERIDEN, Conn.:
Wm. Stuart, March 6.
W. N. Pile, March 12.

SOUTH VERNON, Vt., Feb. 20 and 27. Will Br. Merril meet me at the depot Feb. 18?
GEO. W. BROWN.

HOLDEN, Me., at Clewly Chapel, Sunday, March 6. E. V. B. EDGERLY.

SEBEC, Me., (where Br. Wm. Harriman may appoint), Friday evening, March 11; Saturday evening, March 12; Sunday, March 13.
JOSHUA LIVERMORE.
E. V. B. EDGERLY.

PROVIDENCE, R. I., March 6th to 10th.
ANTHONY, R. I., March 11th to 14th.
NEW BRITAIN, Conn., March 15th to 25th.
NEW YORK, Cooper Institute, March 27.
F. H. BURBANK.

Business Department.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—J. Creamer, Henry Goulding, T. J. Halstead, David Boothby, S. A. A. Smith, Chas. E. Caldwell, Sylvanus Anderson, Mrs. E. J. Jackson, Jno. Simmons, J. P. Bitner, James Flood, Ransom Ashcraft, Jared Hoadley, V. R. Davids, W. L. Simmons, Rev. Geo. F. Troeger, Joel A. Simonds, Geo. Huntley, John B. Witham, N. Hall. $1, for tracts.

TWO DOLLARS EACH FROM—Wm. Whidden, D. O. Hopkins, Geo. Waugh, Willard W. Wentworth, Freeman Gladding, D. Davidson, L. F. Sikes, J. H. Brayton, Aaron Mason, W. F. Gardner, Dec. Pike, Wm. Slater.

VARIOUS SUMS—A. Wyatt and Samuel Totten, $1 25 each; Johnson Whaley, $1 50 (we have sent all the "back numbers" we have left); M. M. White, 50 cents.

PARCELS SENT SINCE LAST ISSUE.

Jonathan Eldridge, Henry C. Hopkins, James Harling (two packages), Dr. L. Watson, Johnson Whaley, Jacob Shafer (two books), S. A. A. Smith, Albin Chandler, J. F. Whitney (book, etc.,) by express, Rev. J. Philip Bishop, by express, Johnson Whaley, J. Hamilton, Senr., Albert J. Hart, John H. Brayton, Joseph J. Sink.

TO CORRESPONDENTS.

JOEL A. SIMONDS.—We are not aware of receiving an article from you that we have not published; and we do not find any such among our manuscripts. See Herald of Jan. 26, last page.

MARIA M. WEAVER.—You fail to give the new subscriber's name.

YOUTHFUL BENEVOLENCE?

OR,

CHILDREN MINISTERING TO CHRIST IN HIS POOR.

CHILDREN once to Christ came bringing
Songs of praise, and branches green;
Round Him in a circle, singing
Glad Hosannas, they were seen.

Boys and girls together sought Him
Sitting in the Temple grand;
Pleased He took the gifts they brought Him—
Grateful voice and waving hand.

Oh! that *we*—are you now saying?—
Could have joined the song that day!
Still He hears you praising, praying;
Still your offerings you may pay.

If your *heart* is right before Him,
By the Spirit born anew;
If sincerely you adore Him
Who has done so much for you;

If in vain He has not sought you
Wandering in the ways of sin;
If you love the Lord that bought you—
Gave His *all* your soul to win;

From your *hands* "a cup of water"
He accepts, in His name given
To the humblest son or daughter
Of the Lord of earth and heaven.

He has left his poor behind Him,
Struggling oft with want and woe;
In their homes you still may find Him
Lingering in His love below.

Hungry, thirsty—wondrous story!—
Sick and naked, lacking bread,
You may find the Lord of glory
Waiting to be clothed and fed.

Children, if He marks you bearing
Food and raiment to the poor,
With them of your plenty sharing
For His sake from door to door,

You will hear the sentence holy,
"Come, ye blest, My glory see!
When ye helped the poor and lowly,
Lo! ye did it unto Me!"

RICHARD WILTON, M. A.

—*Band of Hope.*

DOES CHRIST EXIST IN THE FLESH.

BY HENRY J. SWEETLAND.

I HAVE never heard this disputed until quite recently. There has a doctrine sprung up of late, which denies that our Lord will come in the flesh, as we believe who are Adventists. The main text which is taken to prove this position, is 2 Cor. v. 16, "Wherefore, henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." But if this text proves that Christ does not now exist in the flesh according to the seed of David, it proves too much. It equally proves that no man now exists according to the seed of Adam. We will now examine Paul on this word, and see if we can understand what he means by the word flesh. "But I beseech you that I may not be bold when I am present with that confidence wherewith I think to be bold against some, which think of us as if we walked according to the flesh."—2 Cor. x. 2, 3. "For though we walk in the flesh, we do not war after the flesh." Compare with Rom. vii. 5. "For when we were in the flesh the motions of sins which were by the law, did work in our members to bring forth fruit unto death."—6th verse. "But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter."—Rom. viii. 8. "So then they that are in the flesh cannot please God." Compare with Phil. i. 24. "Nevertheless to abide in the flesh is more needful for you." In one place Paul says, "They that are in the flesh cannot please God." In another place he says, "Nevertheless to abide in the flesh is more needful for you." What does he mean by this? We will now refer to the favorite text above mentioned, with 2 Cor. v. 16. "Wherefore, henceforth know we no man after the flesh." Now what is it to know no man after the flesh? It seems to be this: The law is past with its requirements. We are in the dispensation of the Spirit. We know no man as being in Christ, whose walk is after the sinful flesh; who follows the flesh, and not the Spirit; whose outward deeds now, are according to the flesh; those who conform to the world with its pleasures and sins; who mind the things of the flesh. But we do know them that are Christ's, who have crucified the flesh with its affections and lusts.—Gal. v. 24. Although Christ took upon him sinful flesh, he did no actual sin. He was known to possess that flesh before he was raised from the dead; which is clear from 2 Cor. v. 15. "And that he died for all, that they which live should not live unto themselves, but unto him which died for them and rose again." Paul did not know Christ after the flesh, after he rose again, as he was known before. If this is not the meaning, I confess I do not know what the above passages do mean, and I want light on the subject.

I will now prove that Christ exists as the Seed of David, as much as he ever did, his blood life excepted; and will so exist eternally. Paul said, thirty years after Christ rose from the dead, "We are members of his body, and of his *flesh*, and of his bones."—Eph. v. 30. Then he possessed all this at that time. Why did not Paul say we are members of his flesh and his blood? Because he was not known after the flesh in that sense, after the blood flesh. Henceforth we know him no more in that sense. Again, He must exist after the Seed of David according to the flesh, to fulfil his own word. "If I go away, I will come again."—John xiv. 3. Again, according to the testimony of the angel at his ascension, "This *same* Jesus shall so come in like manner as ye have seen him go into heaven."—Acts i. 11. Again, "David being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, (not spirit) he would raise up Christ to sit on his throne," etc.—Acts ii. 29, 30. Now if Christ is to be known no more after the flesh, as the above said theory tries to make out, how can he ever reign on the throne of David, according to the flesh, for which, in order to fulfil the promise, he was raised from the dead? Again: If He does not exist in the flesh, is there any Jesus Christ in existence? Who is Jesus Christ but the literal, personal being born of the virgin Mary? If we dispose of him, do we not deny the Son of God, and does not it make us out to be Anti-Christ? Much more can be said on this subject but I will defer till some future time.

SPRINGFIELD, *Mass.*, Feb. 1870.

REMARKS ON JOHN V. 21 TO 29.

BY ELD. GEO. WAUGH.

VERSE 21. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." That is, the Son has the same *power* to raise the dead that the Father has, and will use that power according to his will or choice.

Verse 22. "For the Father judgeth no man, but hath committed all judgment unto the Son." In this verse, *all* power of judgment is committed to the Son; and, taken in connection with the 21st verse, teaches that none *will be* quickened but those He in his judgment deems proper to be quickened.

Verse 23.—"That all men should honor the Son even as they honor the Father; he that honoreth not the Son, honoreth not the Father which hath sent him."

Verse 24.—"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." This power was given unto him, that "men should honor the Son, as they honor the Father" by hearing and belie ving, or by receiving and obeying his instructions. Such are "passed from death unto life" by being quickened, and shall not be condemned as unworthy to be quickened when they are judged. Those who do *not obey* will be condemned, and because they are not quickened, will not "pass from death unto life."

Verse 25.—"Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." The hour is coming when he shall prove that he has this power, by raising the dead; and "the dead shall hear" his voice; and they that *hear* shall live, as in the case of Lazarus who obeyed when Jesus spoke.

Verse 26.—"For as the Father hath life in himself, so hath he given to the Son to have life in himself."

Verse 27.—"And hath given him authority to execute judgment also, because he is the Son of Man." A re-affirmation of the 21st and 22d verses, with the assertion that the Son of Man is given authority to *execute* his judgment.

Verses 28 and 29.—"Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

Marvel not that I have the power of judgment and the power to execute that judgment; because "the hour is coming when all the dead shall hear his voice," (and *hearing*, as in the 24th and 25th verses, is to obey), "shall come forth, they that have done good unto the resurrection," (not of the body or of the soul, but) "of life;" and by this resurrection shall "pass from death unto life." If to resurrect the *man* is to *revive* the *man*, then to resurrect *life* is to revive *life*.

"Those that have done evil" will come forth to the resurrection (not of the body or soul, but) of damnation.

Being already under condemnation of death and being judged unworthy to be quickened, therefore their condemnation will be revived or resurrected; and not being quickened, they will not "pass from death unto life," but remain in condemnation.

STOUGHTON, *Mass.*, Feb. 1870.

REMARKS ON 1 PETER II. 4.

BY LUCRETIA B. LAMB.

"COMING as unto a living stone, disallowed indeed of men, but chosen of God and precious." The living Stone not only had life in Himself, but had power to bestow it upon others, even upon all them that believe in his name. He has promised in various forms to give unto His own, eternal life, and specified the terms. They shall be raised at the last day.

"Disallowed of men." What a controversy has been going on ever since the first appearance of this Stone in our world. At his birth He would have been slaughtered by a cruel tyrant but for the interposition of angels. While living in obscurity as the carpenter's son, we learn but little of him. As soon as He appears in the capacity of a teacher He is stigmatized as a wine-bibber, a friend of publicans and sinners; performs miracles through Beelzebub the prince of devils, a sabbath breaker, a bold blasphemer. The cry of "Crucify, crucify;" is heard unanimously from the Jewish builders who set Him at nought and mock him, so determined were they, that this Stone should never come into power.

When informed of His miraculous resurrection, they invent a falsehood and hire the soldiers to circulate it.

The disallowing ends not with Jesus' stay on earth. His disciples share a similar fate; are imprisoned, scourged and stoned; finally, put to death. Saul of Tarsus was in great favor with the Jewish builders until he owned allegiance to Jesus as the Captain of his salvation. How quickly the tables are turned; and he who was consenting to the cruel death of Stephen, seeks refuge in flight, is lowered from the wall of the city in a basket.

By this spirit of disallowing, millions have fallen by the hands of the executioner. When the Reformation commenced in the midst of midnight darkness, many who were engaged in it lost their lives, and especially were branded as heretics. Inquire of a German Catholic what he thinks of Martin Luther, he will tell you that he was a vile wretch who deserved the fagot and stake.

Has the disallowing ceased? My friends, do we see nothing of it now? Why, then, angry looks and hard speeches by those professing godliness, when told that the coming of the Lord draweth nigh? They are enthusiastic over the Man of sorrows whom the Jews rejected, while they disallow a triumphant Saviour to raise the dead and reign on the earth. Notwithstanding He is chosen of God—chosen before the foundation of the world—chosen to be a teacher, a prophet, a suffering malefactor, an atoning Saviour, a Priest forever after the order of Melchisedec, ere long to be a King who will reign in righteousness.

Although disallowed of men, He will become the head of the corner, and break in pieces and subdue all things. It will be the last work, and when accomplished will be marvellous in our eyes. We will then comprehend how precious is the Living Stone, so oft attested by the Father, and confirmed by Jesus. How forcibly we are reminded of this when Jesus prays the Father to love His people as He loved Him.

To us who believe, He is now precious beyond the power of language to express. Yet while we see through a glass darkly, we can but feebly comprehend the grand reality. When face to face we behold Him in the glory of his Father, with the white robed company casting their crowns at His feet, saying, Thou art worthy who hast redeemed us to God, by thy blood, the term "precious" will then have a significance which our present powers of conception have never reached. May this soon be ours to behold with the triumphant Hallelujah, for the Lord God omnipotent reigneth. Amen.

ST. PAUL, *Minn.*, Feb. 1870.

THE IMPENDING DOOM.

BY D. T. TAYLOR.

THE city of Rome is the last one to be styled "eternal." She sits over a cluster of old extinct volcanoes. For a distance of some twenty miles around in every direction is one great incrustation of lava with only a variable depth of vegetable soil above it. All this basis of lava gives evidence of having once been in a state of fusion. Some of this lava is basaltic rock; mingled with it are cinders, tufa, hepar sulphuris, and volcanic ashes. The waters about the city are often impregnated with sulphur, and the lava torrents now hardened by age, together with tufa hills and old sunken craters, are seen all about the doomed metropolis to which "the last of the Popes," as if by some strange infatuation, madly clings. It is the city of his destiny; he will stay. So a king of old clung to Babylon, and perished in and with it. Go out on whichever road you will from the city and you will find these sure evidences of some ancient fiery convulsion, that science says, since the historic period, raged and burned where Rome now stands. Down to the year 1869, it was supposed by geologists, that the old volcanoes which poured out lava right where the Mother of Harlots has for more than twelve hundred years held her seat of power, became extinct long before the spot was ever inhabited by man. Geologists had often pierced the outer crust, but until lately found nothing to show that the original soil had ever been peopled. The uppermost volcanic stratum now pulverized in part, hid every trace of human footsteps. But last year gave us a rare and startling discovery. There is proof that men once lived on the old soil now covered with lava rock. Of course, then, we must conclude that not many centuries before Christ this whole territory trembled and flamed with volcanic action. Geologists in Italy say this proof is multiplying daily. Even before the volcanic fires were extinguished, no further back than Alla Longa and the early kings of Rome, in the sixth and seventh century B. C. there must have been, it is claimed, irruptions of fire all about this site. The village of Marino, lies only fifteen miles from Rome. Here under the lava is found the remains of dwellings, in them rude as also beautiful ancient vases, and the skeleton of a man, who like the elder Pliny seemed to have been overwhelmed while fleeing from an impending doom. His fate overtook him suddenly, and the volcano was not far away. Of course it is science that works out these conclusions, there being no history that records such events at this old period. Such is the opinion of Archeologists. The discovery during the summer of 1869, excited great attention among men of science at Rome, and also created much discussion.

This remarkable discovery is reserved for the year 1869, when the modern Beltshazzar, has summoned his "thousand satraps," to sit in purple and scarlet with him on the seven mountains of the last day Babylon. *This* is the doomed "Babylon the Great." And this geological announcement both agrees with, and sustains the statement of old Roman historians who inform us that as late as A. D. 80, during the reign of Vespasian, a volcanic eruption took place right in the centre of this ancient city; the fire leaping forth from the earth, consumed to the ground four of the principal pagan temples together with all the sacred buildings of this great capital of the then known world; a fearful omen of what may happen again on the same site. It thus appears that unwittingly the founder of Rome builded his city on seven volcanic hills, whose fires had not yet utterly burned out, but showed their hidden force sixteen years before the recording angel to John announced that fiery doom of which I write. Here is seen the finger of God. Think and wonder.

Now for ages the hidden fires have slumbered, while above them the "man of sin," has risen and ruled "after the working of Satan," and the hag on the seven heads of the great Roman Beast, centreing up on the seven hills, with the sea of symbolic waters all about her, has made herself "drunk with the blood of saints, and with the martyrs of Jesus." So it was for centuries before Herculaneum and Pompeii perished. All men thought Vesuvius had ceased to vomit fire and become an extinct volcano. But "in one day," came eternal ruin. Rome thinks she is safe—so did Sodom. Reader, fancy to yourself a great angel poised on wing in mid air, one mile out over the waters of Boston harbor. He holds in his hand a vast stone. Suddenly he lifts it high above his head and dashes it with irresistable force upon the unsuspecting sea. There is a mighty splash,—a great tossing of the smitten waters,—a circle of waves that carry tidings of the blow to all the adjacent shores,—the sea rolls on, and then all is still. But the huge stone is seen no more. "*Thus*, with violence, shall that great city Babylon be thrown down, and shall be found no more at all."—Rev. xviii. 21.

The first Christians were right; the coming earthquake will commence at the seven volcanic mountains. The earth's destruction begins at Rome,—the earth's renovation at Jerusalem. The hour is struck. The time is at hand. Jezebel has come from the four quarters of the globe, and gone to her bed over a powder magazine. But she knows it not. "Strong delusion" bewilders her. I expect that amid much clamor and world-wide excitement, the thousand princes who constitute the Babylonish Hierarchy will proclaim the bodily assumption to heaven of the Virgin Mary, and the Infallibility of the Pope. The prophecy demands this wild deed to give vigor to the delerious boast, "I sit a queen; I am no widow; I shall see no sorrow." Then the plagues! A living beast goes down into a lake of fire. He bore a living woman on his latest head. France sustains this woman. Underneath the beast are the waters,—underneath the heads is the beast,—undesneath the woman is the last, single head, and the seven mountains. The Roman Catholic church in Rome no more constitutes "Mystery, Babylon," "the woman," than does the Roman Catholic church in New York. Neither do the faithful Roman Catholics the world over thus constitute this Hierarchy. They are but "the waters on which the whore sitteth." They do not rule. The harlot rules over and persecutes. They don't dress in "purple and scarlet." The Pope, Cardinals, Patriarchs, Archbishops, and Bishops *do*. Here is the ruling, richly attired, blood-drunken woman. At the very crisis of the ages, she has gathered her harlot robes about her, and mounted her volcanic throne. Like Belshazzar she has convened her lords in a mighty religious Council in honor of her gods and goddesses, and like him of old Bobylon, she commits sacrilige by profaning the holy things in the (temple or) church of God, her President assuming to be God. In this position, thus glorifying herself, John last saw her! He looked again and saw her no more! The Almighty enemy was at the gate: "Mene, Mene, Tekel," on the wall. In one day, in one hour, the convulsion cometh. "And she shall be utterly burned with fire." The ears of the nations will tingle when they hear it. But behind this stupendous calamity is the Bridegroom of the true church—the great song—and the marriage of the Lamb.—*Advent Herald,*

GOOD ADVICE TO THE YOUNG.—Don't rely upon friends. Don't rely upon the good name of your ancestors. Thousands have spent the prime of life in vain hopes of aid from those whom they call friends—and thousands have starved because they had a rich father. Rely only upon the good name which is made by your own exertions, and know that the best friend you can have is an unconquerable determination, united with decision of character.

A SERIOUS THOUGHT.—Every hour life's sands are sliding from beneath incautious feet, and with sin's fatal flower in the incautious hand the trifler goes to his doom. The requiem of each departure, is an echo of the Saviour's question; What shall a man give in exchange for his soul?

"WHOSOEVER."—"I thank God," says Richard Baxter, "for that word 'whosoever.' If God had said there was mercy for Richard Baxter, I am so vile a sinner that I would have thought he meant some other Richard Baxter; but when he says whosoever, I know that includes me, the worst of all Richard Baxters."

BOOKS.—Books are masters who instruct us without rods and ferules, without words or anger, without bread or money. If you approach them they are not asleep; if you seek them, they do not hide; if you blunder they do not scold; if you are ignorant, they don't laugh at you.

CHILDREN'S DEPARTMENT.

SHEEP AND SHEPHERDS.

"To Him the porter openeth; and the sheep hear his voice: and He calleth His own sheep by name, and leadeth them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."—St. John x. 3–5.

Many of the flocks of sheep are at night brought from the plains by the shepherds, and folded within the walls of Jerusalem. They are given into the charge of a porter for the night. The shepherd tnen wends his way to his home, for his nightly rest. In the morning he comes to the fold door, and on giving the accustomed knock "the porter openeth." The shepherd calls his sheep, and the pretty and kindly treated animals instantly recognize his friendly voice and cheerfully follow him. He then gently leads them outside the city walls to their usual pasturage. Instead of the goads and heavy sticks which English drovers so often use, the Palestine shepherd seems to draw, as with silken cords of love, his flock wherever he desires.

A friend of mine, a lady who was for some years a missionary in Armenia, lately told me the following anecdote, which I repeat as nearly as possible in her own words:

"We had been encamped in a beautiful situation near Mount Ararat. The tent was pitched on the banks of a rocky ravine, in which flowed a bright stream, while near at hand was a little village, and the picturesque ruins of an Armenian convent. We were wandering about awaiting the loading of the packs, and the other morning preparations for continuing the journey, when we saw a boy come out of the village followed by a large flock of sheep and goats, more than a hundred in number. The young shepherd led them to a short distance, and then, sitting down on a rock, he produced his knitting from a horse-hair bag which held his provisions for the day, while the flock fed quietly around him. We went up to him, and found him very ready to enter into conversation. He assured us that he knew every member of his flock by name, and that they also knew their names and would answer to them. Pointing out a pretty young kid on the edge of the flock, we requested him to call it. At the first call the little creature lifted its head with a quick intelligent look. At the second it came trotting up to the shepherd, and received his caresses with every appearance of delight. He repeated the experiment many times, and the animal called never failed to respond to the shepherd's voice. We then tried to call them in the same way; but, imitate the shepherd's voice as we would, neither sheep nor goats would pay the least attention to us. For 'a stranger will they not follow, but will flee from him: for they know not the voice of strangers.'"

In the East the sheep are not driven, as with us, but led. The shepherd goes first and the flock follow. An old author speaks of seeing thousands of sheep from many different flocks assembled for washing near the upper waters of the Jordan. Of course, all were mixed together, and it seemed a scene of inextricable confusion. But as each shepherd gave his own peculiar call, the sheep belonging to him, and knowing his voice, came out from the crowd and followed their own leader.

THE BOY THAT GREW TO BE A GENTLEMAN.

"YOU see I am a gentleman!" said Will Thompson. "I will not take an insult." And the little fellow strutted up and down in a rage. He had been throwing stones at Peter Jones, and he thought that his anger proved him to be a gentleman.

"If you want to be a gentleman, I should think you would be a *gentle* boy first," said his teacher. "Gentlemen do not throw stones at their neighbors. Peter Jones did not throw stones at you, and I think he is much the more likely to prove a gentleman."

"But he's got patches on his knees," said Will.

"Bad clothes don't keep a boy from being a gentleman," said the teacher, "but a bad temper does. Now William if you want to be a gentleman, you must be a gentle boy."

A little further on, the teacher met little Peter Jones. Some stones had hit him, and he was hurt by them.

"Well, Peter, what's the matter between you and Will this morning?" asked the teacher.

"I was throwing a ball at one of the boys in play, sir, and it missed him and hit Will Thompson's dog."

"Why did you not throw back?"

"Because sir, my mother says to be a gentleman I must be a gentle boy, and I thought it was best to keep out of his way till he cooled off a little."

The teacher walked on after praising Peter's conduct, but kept the boys in his mind, and he lived to see Will Thompson a poor outcast, and Peter Jones a gentleman loved and respected by all.

Remember, my young friends, that it takes *a gentle boy, to make a gentleman.*—*Band of Hope.*

SEEK THAT WHICH IS WORTHY.—Mind what you run after. Never be content with a bubble that will burst, or a fire-work that will end in smoke and darkness. Get that which you can keep, and which is worth keeping.

"Something sterling, that will stay,
When gold and silver flee away."

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ*;" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

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SAUL AND THE WOMAN AT ENDOR.

[*Concluded from last week.*]

2. LET us next scrutinize the sorceress and her management, and see what marks of dissimulation and trickery we can detect in her.

She is denominated "a woman that hath a familiar spirit"—implying in the language of divination that she was attended by an invisible spirit with whom she was familiar, who was subject to her call, who had power to inspire her when she sought direction, or to bring up the dead that she might learn of them respecting future events. Now such a pretence as this bears the evidence of "a lying vanity" on the very face of it. We have no proof of the existence of any such fact as a person's having authority and power over an invisible spirit. Spirits are subject to the control of God, but it remains to be shown that they are ever thus put into subjection to the will of man. We must wait till a new system of philosophy and religion is constructed before we can give credit to any such notion. The Seventy, however, denominated her, as we have before said, a *ventriloquist, eggastrimuthos*; and they frequently speak of such persons as speaking from the belly, *oi ek tees koilais phoaousin.* "From this it is evident that the art of the *ventriloquist*, so well known now, was known then, and it is highly probable, that the secret of the art of the soothsayers consisted very much in this—in being able to throw the voice with various modifications into different places, so that it would seem to come from a grave, or from an image of a dead person, that was made to appear at the proper time."—Barnes on Isaiah viii. 19.

The woman pretended, it will be observed, that she did not at all suspect her visitor to be Saul the king, until she discovered it by the power of her art. Let us cross-examine this point a little. Saul, in some fit of zeal and perhaps to make some atonement for his disobedience in other respects, had recently executed the penalty of the law on those who practiced necromancy and divination; and, as the narrative informs us, "had put away those that had familiar spirits, and the wizards out of the land." Or as some have supposed, he may have taken this measure because they had freely predicted his approaching ruin; although after the well known prophecies of Samuel to that effect, the present position of his affairs, and the growing influence of David, there "needed no ghost to come from the grave to tell them this." Whatever the motive, Saul, it seems, had lately cut them off from the land, so that if any now remained, they kept themselves in disguise, and practiced their arts with caution and secrecy. But now the half distracted Saul directs his servants to seek him a woman that had a familiar spirit. "And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor." How did they know there was such a woman at Endor? Either because they were in her confidence, and perhaps for her advantage and safety, kept her secretly informed of the movements of the king; or, what seems more probable from the narrative, because, in obedience to his directions, they had just traversed the land, and made diligent search for such a woman, till they found her. In either case, there is a strong presumptive evidence that she had heard of the king's wishes and state of mind, and was prepared to expect a call from him. It seems hardly credible, under the circumstances, that inquiry for such a woman should have been made through the land by the king's orders, and she not have heard of it.

But let us follow along the track of the story, and look for further evidence on this point. Saul disguises himself by putting on other raiment, takes with him two men as attendants, and makes his way to the woman's house by night—the darkness better suiting his disguise, while it would not at all tend to dissipate his superstitious feelings, nor to hinder the success of magic arts. The night is generally chosen for such craft. Saul arrives at the place, and announces his errand to the woman, by saying, "I pray thee divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee." Then he stands before her, head and neck taller than any other man in all Israel, or, as the sacred description is, "from his shoulders and upwards he was higher than any of the people," and yet this good honest woman has not the least suspicion who he is! Oh no; it would not be for her advantage to know as much as that just at present.

Now such a man might so disguise himself as to pass along the way unrecognized in the night; but could he present himself before an observing, quick-sighted woman, in her own house, without her at least conjecturing in a moment who he was? We give the sex more credit for sharpness, than to believe that. Nor does it appear that he took any particular pains to feign himself another man, after he entered her door, except by keeping on the raiment he had assumed. And there was his tone of voice—had the woman never heard Saul speak before, that she should not recognize him by that? And then he came with attendants, as if he were a person of some rank. And there was perhaps also the prepaid fee—he would be likely to hand her such a princely reward as she would only expect from a king, especially as he would naturally anticipate the needed cogency of such a motive to overcome her fear of detection and punishment; for as Henry observes, "though no mention is made of her fee, no doubt she demanded, and had a large one." And yet she pretends not to suspect at all who he is! "Behold, thou knowest," she says—and no doubt she knew how to suit her tone and manner to the occasion—"Behold, thou knowest what Saul hath done, and how he hath cut off those that have familiar spirits, and the wizards out of the land; wherefore then layest thou a snare for my life, to cause me to die?"

How could she have spoken better, if well knowing who he was, she was artfully seeking to draw from him some pledge of protection? And her aim was successful; for "Saul sware to her by the Lord, saying, as the Lord liveth, there shall no punishment happen to thee for this thing." Thus he put himself completely in her power, giving her a sworn license to impose upon him with impunity, as much as she would; and well did she improve it. But why did she place so much evident reliance upon his oath, if, as she pretended, she knew not who he was? She was not so stupid as to imagine that such an assurance from an ordinary citizen would afford her any protection against the law and the king. And yet she appears to have been perfectly satisfied with his word, and ready to proceed at his service. What further evidence do we need that in all this she was playing a game of deception with her visitor, and artfully drawing him into her power? And if she could so skilfully act the part of a dissembler and impostor at the outset, she could act it all the way through; and we are prepared to expect more of the same craft from her, as we go on.

Her next artifice is to pretend an awful pain at discovering by the mysterious power of her magic, that her visitor is no other than Saul the king! Resting in the given assurance of safety, she proceeds to ask, "Whom shall I bring up to thee? And he said bring me up Samuel." At this point there is evidently a chasm in the story. We are not told what she did in the meantime; what mysterious divination she pretended to practice; what strange rappings, what horrible peepings and mutterings were heard; what unaccountable table-movings occurred; what spells or enchantments were used to bring up the dead. The sacred writer passes over all this in profound silence, as too ridiculous and absurd to be mentioned. But the next we read is, "And when the woman saw Samuel"—and we can hardly forbear the impression that the narrator means to be understood as relating this in a tone of significant irony—"And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul saying, Why hast thou deceived me? for thou art Saul." This was admirably well turned, and just such a trick as we might expect a cunning sorceress to play. All on a sudden she is terror-struck with the discovery, just that moment made through the wonderful power of her wonderful art, that her visitor is none other than king Saul himself! and in a tone of surprise and consternation, she screams out at the top of her voice, as only such a witch could scream. "Why hast thou deceived me?" she gasps out to the startled, awe-smitten man before her, "for thou art Saul!"—as if she had that instant found out by the circuitous way of the invisible world, what she had all along known by the simple use of her senses! A woman who could throw dust in a man's eyes as well as that, may be presumed capable of rendering him totally blind before she has done with him.

But what is the meaning of that "loud voice" with which she cried out? Did she intend to be heard all over the house when she vociferated, "for thou art Saul?" Did she wish some person who was secreted in another room, or behind the scenes, for the purpose of acting in collusion with her, to be distinctly and unmistakably informed who her visitor was, that when he came to play the part of Samuel, he might suit his words and actions to the person addressed? for a woman who could deceive the king so far, might deceive him still farther, by pretending to be the shade of Samuel, which, in reality, was nothing else than the living substance of some cunning person who was stationed in a convenient place to help her carry out her imposition. Is there any thing incredible in the supposition that there might have been such an assistant in her secret service; or, if not, that she feigned Samuel herself, by the art of ventriloquism, as has been suggested? On either supposition it is not difficult to account for all that occurred, without resorting to the idea of supernatural agency.

It should next be observed that the woman offered Saul no opportunity of seeing the pretended apparition. She was so kind as to do all the seeing herself, while she merely left him to do the hearing. For when she professed to be surprised and alarmed at discovering who Saul was, he said unto her, "Be not afraid; for what sawest thou?" implying that he himself saw nothing. "And the woman said unto Saul, I saw Gods ascending out of the earth." This was taking a new advantage of her victim. Her reply was another cunning device for throwing an air of mystery around her craft, and deceiving the king into the idea of something marvellous. Gods ascending out of the earth! What an absurdity! But poor Saul was already too much blinded to see it. "And he said unto her, what form is he of?"—still implying that he saw nothing himself, and that his only thought was of Samuel. "And she said, An old man cometh up; and he is covered with a mantle." Probably she had many a time seen the living Samuel, and knew how to give such a description of his personal appearance and dress, as Saul would immediately recognize. "And Saul perceived"—it is not said that he saw or beheld; but he perceived or understood by the description—"that it was Samuel; and he stooped with his face to the ground, and bowed himself." In the original the reading is, "And Saul perceived that it was Samuel himself"—the latter word being omitted by our translators. Some critics have laid great stress upon this pronoun himself, as going to show that the veritable Samuel must, in some form, have been there. But we regard it as only another significant, if not ironical stroke of the writer, designed to make the delusive impression on Saul's mind appear the more preposterous; as much as to say, "so bewildered and demented was Saul, that he verily thought it to be the identical Samuel himself."

This is enough to show the cunning adroitness of the woman, and that she was successfully imposing upon Saul's imagination by mere trickery.

3. We now take up the pretended apparition itself, to see how much of the veritable Samuel we can find in that; Saul, the meanwhile, be it remembered, seeing no shade or ghost of Samuel himself, but only hearing, from first to last, what he supposed to be his voice.

And we are disposed, at the outset, to question somewhat the soundness of our apparition's views respecting the state of the dead. He began by asking Saul, "Why hast thou disquieted me, to bring me up?" Bring him up from whence? Samuel was buried at Ramah, some fifty or sixty miles distant from Endor; and we should, therefore, hardly expect him to speak in this manner of being brought up bodily from the grave. This evidently was not the intended meaning of the supposed ghost; but he adopts the old pagan notion that departed spirits have their abode beneath the earth, in a certain imaginary *under-world*, where they rest for the present in a sort of half-conscious, lethargic state, from which Samuel is represented as being aroused at the request of Saul. If Samuel himself had actually come from the spirit-world to converse with Saul, we think he would not have made such a blunder as to talk about being disturbed in his rest or quietude, or to speak of being *brought up* from some imaginary shades beneath, instead of being *brought down* from the realms of light and glory, where such godly men as he are received to dwell with Christ. We cannot but think that our ghost shows himself none too intelligent for one who comes directly from the invisible world, and who must be supposed to know more about it than we mortals on earth, who have nothing but our Bibles to inform us. And we are sometimes provoked to question, whether many of the professed spirits that are brought up in these days, have improved their advantages and learned as much from their intercourse with the other world as might have been expected. But the deluded Saul perceived no incongruity, or marks of pagan ignorance, in the question of the supposed Samuel; and he seriously replied to it, "I am sore distressed; for the Philistines make war with me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do."

We are next disposed to question the superior knowledge of the unseen apparition concerning the condition and prospects of Saul. What did he tell him that might not have been equally well told by almost any common person, who was tolerably acquainted with the facts which must, at that time, have generally been known in Israel? What more than what might have been told at this day, who is familiar with the history of Saul's reign? The pretended Samuel proceeds to say, "Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him—done for himself—as he spake by me; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David; because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day." It needed no spirit from the other world to remind Saul of all this; for who in Israel did not know of his disobeying the word of the Lord in regard to Amalek, and of the rebuke and warning that Samuel gave him on the occasion, when he said, "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine that is better that thou?"—and every one understood that neighbor to be David.

But now the hidden spectre ventures upon the more hazardous experiment of offering a prediction; and here we shall find him more cautious and wary in his mode of expression. "Moreover the Lord will also deliver Israel with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me; the Lord shall also deliver the host of Israel into the hand of the Philistines." Here are two events foretold which appear to have been subsequently fulfilled; one is, that the Philistines would gain the battle in the coming encounter; the other is, that Saul and his sons would be with the supposed Samuel, be this expression understood as it may.

In regard to the first, it may be said, that in the existing posture of affairs, nothing was more probable. The Philistines had already gathered together their whole army against Israel, under the conduct of Achish, the powerful king of Gath. David and his six hundred brave warriors were with them in the field, had fought victoriously in their battles, appeared to be in their interest, and as they had been outlawed and treated as enemies by Saul, it was but natural to suppose that they would now serve as allies to the Philistines in the approaching struggle, although, as the event proved, they did not. And it was also well understood that the Lord had chosen and appointed David to the kingdom, and that a crisis to that end must be near at hand. Add to all this, that Saul himself, as his remark had just shown, was strongly apprehensive of defeat; was exceedingly depressed in spirits, feeling that God had departed from him; and that his men of war, knowing how things stood, and having their confidence in him and his cause greatly weakened on account of his scandalous treatment of David, partook of the same foreboding and disheartening frame of mind; and what was more to be expected than that the Philistines would win the day? What great risk was there in predicting such an issue? And if the Philistines triumphed, what was more probable than that Saul and his sons should be singled out for slaughter? Saul would readily be distinguished by his stature, and perhaps both he and his sons by their royal armor and commanding station.

But aside from this probability, the form of expression, "to-morrow shalt thou and thy sons be with me," is very ambiguous, as the responses of heathen oracles almost always, and designedly, are. For example, "when Crœsus was on the point of invading the Medes, he consulted the oracle of Delphi on the success of that war, and was answered, that by passing the river Halys he would ruin a great empire. What empire, his own or that of his enemies? He was to guess that; but whatever the event might be, the oracle could not fail of being in the right." So of the same God's answer to Pyrrus: "Aio te, Æacida, Romanos vincere posse." Similar is the example before us. The expression might be construed to mean either this thing or that, to suit the event. In the first place, it is not clear that Saul's death did occur on the morrow, or the very next day after this prediction. In the next place, the word to-morrow is, in Hebrew, quite ambiguous; in some passages meaning to-morrow in the common acceptation of the term, in others meaning the future indefinitely. As in Exodus we read, "It shall be when thy son asketh thee, *in time to come.*" In the margin it stands "to-morrow," the same word that is used here. And so in Joshua, "When your children ask their fathers in time to come"—Hebrew, "to-morrow"—"what mean ye by these stones?" etc. And so in other instances.

Had the event, therefore, made it convenient to understand the prediction to be, "in time to come shalt thou and thy sons be with me," there is nothing in the language to hinder such an interpretation. The cunning ghost does not venture even so far as to say that Saul and his sons would be slain in battle; and whether they died the next day, or a month, or a year, or ten years afterwards, the prediction, in point of time, could not turn out amiss. In like manner the phrase, "shalt be with me," might be understood to mean this thing or that thing. Should the event require it, it might be construed to mean, "thou shalt be with me among the dead, or in the other world." But here again we might question the correctness of the apparition's religious views, in supposing that such a man as Saul would be admitted to the same society as the holy Samuel in the other world. Or if Saul had not happened to be slain in battle, but had lived for years afterward, the woman might have claimed that the expression was intended to mean "thou shalt be with me among the living;" for if she pretended that Samuel, though dead, was now among the living, she might pretend the same thing again, employing the second lie to save the first, as is very common. Putting the whole expression together, therefore, it was capable of being twisted into almost any shape that the witch might desire; as, "To-morrow thou shalt be with me among the dead"—or, "In time to come thou shalt be with me among the dead"—or, "To-morrow, or in time to come, thou shalt be with me among the living." The prediction, it must be acknowledged, was pretty ingeniously framed; but when we try to pin it down to some definite point, it proves, after all, to be a very slippery affair.

On the whole, then, do we need any further evidence that the woman's pretended Samuel, whom the king from beginning to end was not privileged to see with his eyes, was all a cheat; and that the sacred writer expected it to be so understood, purposely adopting the style he has in relating the story, to make the whole thing appear the more ridiculous and contemptible? And what is this but a fair specimen of the real character of all manner of pretended divination, or communicating with departed spirits, whether in ancient or modern times? There may be, and probably are at times, some phenomena connected with such arts that cannot easily be explained; and phenomena of this kind are purposely caught up and mingled with the trickery, because they help to give it an air of marvelousness. But it is too much to believe that there is any thing supernatural or miraculous in these things.

We need not, however, stay to make that application of this narrative to the pretensions of modern spiritualism of which it is capable. The thing speaks for itself. It is one example illustrating the deceivableness of all arts of the kind, and showing that they alike deserve to be treated with the same incredulous ridicule and contempt. They are lying, mischievous cheats throughout; and as wicked as they are false and demoralizing. We say to our friends, let them alone; let them perish in disgrace for want of attention. God's holy religion makes known to us all that we need to know, ought to know, or can know, of spirits and the unseen world; and affords us the only safe guide to wisdom, happiness, and heaven.

The melancholy example of Saul shows that an unsettled state of religious faith and character; a fickle, unscrupulous recreant in duty; a restless, unhappy, foreboding conscience, is precisely adapted to render a person superstitious, and to lay him open to the arts of the impostor. It is a fearful thing to get into such a state; to have no settled confidence in God and his word; no well grounded principles and habits of religion; no freedom of access to the throne of divine grace in heaven's appointed way; no truthful and abiding source of happiness within—let a person get into such a state, and he is ready to believe almost any thing but the truth; to be duped by almost any thing that appeals to his wild and skeptical religiousness of feeling and credulity. If we would escape the power of deceivers and be wise, we must have faith in God and his testimony; be satisfied to know his revealed will, and to walk in his ways; keeping the heart pure and honest in its convictions, and the time and thoughts occupied with the performance of plain, unquestionable duty.

HOW CAN A SINNER BE PARDONED?

BY JOEL A. SIMONDS.

ON what principle can the Lord bless those whom he has cursed? If God is immutable, and his work perfect, it must stand. If the law given to Adam for the government of his race was good, and the penalty just, it must not be changed. That is, it must always require obedience, and punish disobedience with death. Therefore any provision for the pardon of the sinner against this law, must acknowledge the authority and the righteousness of the law. It must approve what the law approves, and condemn what the law condemns. It must not in any way compromise the law. The gospel must not be against the law, but for the law. It must not amend the law, but confirm it. The law must measure the gospel, and not the gospel the law. God gave the law. In the gospel he must honor it. He cannot deny himself.

On what principle, then, does the gospel propose to pardon and bless?

It is on the principle of *surety*; in which one party satisfies a just claim for another. It does not set aside the claim, but satisfies it. It does not weaken it, but confirms it. It is a principle that business men well understand.

I will illustrate the principle as applied to business.

Suppose ten men are indebted to a bank $1,000 each, making $10,000. They are insolvent, and cannot pay the debt.

Now suppose that a benevolent individual, who knows the circumstances of these debtors, of his own free will deposits in the bank $10,000; a sum equal to the whole indebtedness of the insolvent party, for their benefit. This friend says to the banker, I make this deposit that these debtors may be pardoned. But I do not wish to pardon in a way that will demoralize them, or in any way weaken their sense of obligation to the bank, or to the law. To secure loyalty, I will impose upon them these conditions: they must acknowledge the righteousness of the claim against them, and of the law under which the claim is held, and me as their only deliverer. Upon complying with these conditions you may give them up their papers. Some complied with the conditions and were pardoned. But the claims of the law were not set aside. Some refused to comply with the conditions, and they were not pardoned, but remained subject to the provisions of the law.

In this illustration we can see how an offender may be pardoned on account of what an innocent one does, and yet the integrity of the law be maintained.

It is on this principle that God proposes to pardon and bless those who have sinned. The law says, "Thou shalt surely die." The gospel says, God gave his Son that he might die for the transgressor. Christ gave his life for the life of the world, that whosoever should believe on him might not perish but have everlasting life.

This plan was obscurely hinted at, in the garden, before the curse was pronounced upon the world. "The seed of the woman shall bruise the serpent's head." It was more fully brought out in God's promise to Abraham, "In thy seed shall all the nations of the earth be blessed." The nations were not to be blessed on account of what they should do, as the procuring cause of their blessings, but on account of what another should do. The seed of Abraham was to bless the nations. Here we have the principle plainly stated. The nations shall be blessed on account of what the seed shall do. The seed shall be the *means* of the blessing, instead of any thing that the nations can do independently of the seed.

This principle is very distinctly brought out in all the sacrifices of the law of Moses. They were a shadow of the sacrifice of Christ. They must be without blemish to shadow forth the spotless character of Christ. The blood of the victim must be shed, and the life thus taken to represent the death of the Son of God. These sacrifices were slain to make reconciliation for the sins of the people, to show that Christ must be slain for the sins of the people, to reconcile them to God by his own blood. The law given to Moses, as a whole, was a shadow pointing to Christ as the one who should give his life for the life of the world. This sacrifice was to be the basis of reconciliation to God, the only ground of the sinner's pardon. To this fact the general tenor of the Scriptures bear witness. Isaiah liii., the whole chapter. Surely he hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed; upon him was laid the iniquity of us all; for the transgression of my people was he stricken. His soul was made an offering for sin; it was poured out unto death for transgressions.—Rom. v. 6, 8. For when we were without strength, in due time Christ died for the ungodly. For God commended his love toward us, in that, while we were yet sinners Christ died for us.

1 John ii. 2.—He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

1 Pet. ii. 24.—Who his own self bear our sin in his own body on the tree, that we, being dead unto sins, should live unto righteousness; by whose stripes ye were healed. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins. In whom we have redemption through his blood, the forgiveness of sins. In whom also we have peace with God through the blood of his cross. And we, who were sometime alienated and enemies in our mind by wicked works, yet now hath he reconciled, in the body of his flesh, through death, to present us holy, and unblamable, and unreprovable in his sight. Christ died for our offences, and was raised again for our justification.

Thus we have the principle distinctly sta-

ted, upon which the gospel proposes to pardon and to bless.

Christ lived an unblamable life; he was tempted in all points like as we are, yet he did no sin, neither was guile found in his mouth. Therefore, he did not deserve to die on his own account. But he died for us while we were sinners that we might live. He laid down his life for the life of the world. He was made a curse for us, that he might redeem us from the curse. He was raised from the dead for our justification, that we might be raised to a justified life. His name, therefore, is the only name by which a sinner can be pardoned and blessed.

His life has been deposited for the life of the world. God has accepted the deposit, and declared himself well pleased with it. The value of his life was equal to the value of the life of the world. Therefore, the world may be pardoned on account of the value of this deposit, by complying with the conditions of the gospel.

In this provision for the pardon of the sinner and for blessing the world, the integrity of the law of the kingdom is fully maintained. The penalty of the law is not set aside, but is fully allowed, and its terms cancelled, by him who purchased the world by his own life, in whom God was well pleased. The Saviour paid the debt. He died that the sinner who should believe on him might not perish finally in death but live. The demand of the law is met in the death of Christ, and the sinner who accepts him is made free on his account. In this way God can be just, and yet justify a sinner who repents, for the sake of Christ. In this arrangement God is honored, both in the law of the kingdom, and in the gospel of the kingdom.

The terms of the gospel in my next.

GRAND RAPIDS, *Mich.*, Feb. 1870.

FROM W. H. FORD.

BR. STORRS: Thinking that it might be interesting to you to hear from us in the far West, I will give you a brief sketch of the good effects of the gospel of our Saviour Jesus Christ. You will please bear in mind, that the people of our county have been raised and educated under the teachings of the orthodox schools, and it could not be expected that they would surrender their faith without a great struggle; but it is gratifying to us to see the word of God with its soul cheering truths marching on, mounting the top wave and sending conviction to the hearts of many who have heretofore stood in hostile array against the harmonious word of God. There is a spirit of investigation going on here, such as was never before in our midst; and I am trying to do my part as an humble laborer in my Master's cause. The few sermons that Br. Shocky preached here, have thoroughly aroused the people, and they are searching for themselves, determined to call no man father in their investigation, and it has been but a short time since I heard an old man of more than sixty winters, exclaim, I thank God that my eyes have been opened to behold the word of God in its purity. But there are many who still hold to the heathen notions of the inherent immortality of the soul, and the eternal sufferings of one part of God's creation. We can only pray as did the Psalmist, Lord give them understanding that they may live. It is understanding that the people want; for it is impossible for any one to obey the laws of God until he knows what the law demands at his hands. "He that wandereth from the way of understanding shall remain in the congregation of the dead."—Prov. xxi. 16. Thus we see from the inspired writings of the prophet, that understanding of God's law is greatly necessary to our salvation; and how diligent we should be in our search of the Scriptures to try and understand the law of God, as promulgated by the prophets and apostles.

Now, dear reader, a few words to you. Have you any friends that are still believing the serpent's lie, "Thou shalt not surely die?" If so, delay not a moment, but send and get pamphlets and books and give them. Remembering the word of God, "Let him know that he which converteth the sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins." Our life is short and fleeting, and we should do all in our power to spread the word of God to erring mankind. The theology of the day proclaims God as one of the most cruel tyrants that ever exercised jurisdiction over mankind. They tell you that God will eternally torment one part of his own offspring, without mitigation and without end; thus reproaching God's holy character, with what men call cruelty and revenge. Arouse, then dear reader, and make one effort in defence of God's word. God will bless you for so doing.

TIPTON, *Mo.*, Feb. 23, 1870.

"THY KINGDOM COME."—We ask that his kingdom may come, because that as yet we see not all things subject to Christ; we see not yet how the stone is cut out of the mountain without human help, which breaks into pieces and reduces to nothing the image described by Daniel: or how the only rock, which is Christ, doth possess and obtain the empire of the whole world, given him of the Father. As yet Antichrist is not slain; whence it is that we desire and pray that at length it may come to pass and be fulfilled; and that Christ alone may reign with his saints, according to the divine promises; and that he may live and have dominion in the world.—*Archbishop Cranmer*, A. D. 1550.

MEN are said to admire that which they look up to, and love that which they look down upon.

THE HERALD OF LIFE.

NEW YORK, MARCH 2, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

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NEW SUBSCRIBERS.

BY some mistake, our printer failed to supply the number of papers last week that we expected; and, in consequence, some subscribers, whose names came in afterward, could not be supplied with that number. We regret the disappointment, but are unable to remedy it.

IMMORTALITY: THE CONFLICT GOES ON.

A FEW weeks since we gave our readers an article from the "Methodist Home Journal," deprecating the inroads the Life views were making "in and out of the church; in and out of the ministry." It seems the conflict is begun. Last week "The Christian Advocate" of this city contained an article on "Immortality and Adventism." We read the article under the impression that the author was the venerable and highly esteemed Editor of "The Methodist Quarterly Review," D. D. Whedon, D.D. We were amazed to find that one so well read, intelligent and venerable, should put forth such an article; we could hardly credit our senses, and again looked at the author's name at the head of the article; and, lo, it was "D. *A.* Whedon, D. D." We were glad to be thus relieved; and the respect we entertained for D. *D.* Whedon remained unimpaired.

As to D. *A.* Whedon, we know nothing of him except what this article discloses; and we were reminded of an old story, in the early years of Methodism, when it was given as a reason why Methodists had no Doctors of Divinity among them, that their "divinity was not sick." It would seem by the number of "D. D.'s" now existing that they have discovered that some sort of disease or sickness exists in their theology. We clearly see what it is, if they do not; and the article before us develops its character; they are afflicted with what Dr. D. *A.* Whedon affirms is of long standing; for he says, "The belief in [inherent] immortality is one of the universal convictions of the race." . . . "In every nation ever known, in every race that has ever lived, in every age of this changing world we find it."

Here the disease stands out by proclamation of a "D. D." of the Methodist E. Church. It would seem to be a constitutional or hereditary disease. No wonder "Doctors of Divinity" are needed; for such diseases are hard to eradicate. But what seems peculiar in this case is, that the Doctor is needed to prevent a cure! and to reconcile the patients to bear the sickness, though it is certain to end with the largest portion of the race in "eternal torments." A terrible disease that, truly! But the Doctor cries, "peace, peace;" the disease is on you, and it is impossible to shake it off, or to cure it, for it is universal and hereditary! If that be so, may we not as well dispense with the Doctors, and let the disease run its course?

But the Doctors do not always agree. So it happens in this case. Let the following extract, from the Lectures of the late Archbishop Whately on "Scripture Revelations Concerning a Future State," stand along side of the assertion of Dr. D. *A.* Whedon about all nations and every race believing in inherent immortality. The Archbishop says:

"The ancient heathens did but conjecture, without proof, respecting a future state. And there is this remarkable circumstance to be noticed in addition; that those who taught the doctrine (as the ancient heathen lawgivers themselves did, from a persuasion of its importance for men's conduct), do not seem themselves to have believed what they taught, but to have thought merely of the expediency of inculcating this belief on the vulgar.

"It does not appear, however, that they had much success in impressing their doctrine on the mass of the people: for though a state of future rewards and punishments was commonly talked of among them, it seems to have been regarded as little more than an amusing fable. It does not appear, from the account of their own writers, that men's lives were ever influenced by any such belief. Even those who had the firmest faith in the power of their gods, looked to them for *temporal* deliverance only, and for their preservation in *this* life, and had not only no belief, but no suspicion even, that these Beings had any power to reward and punish beyond the grave;—that there was any truth in the popular tales respecting a future state.

"It may be thought, however, by some, that the wisest of the heathen philosophers, though they did not hold the notions of the vulgar as to the particulars of a future state of rewards and punishments, yet had convinced themselves (as in their writings they profess) of the immortality of the soul. And it is true that they had, in a certain sense; but in such a sense as in fact makes the doctrine amount to nothing at all. They imagined that the souls of men, and of all other animals, were not created by God, but were themselves parts of the divine mind, from which they were separated, when united with bodies; and to which they would return and be reunited, on quitting those bodies; so that the soul, according to this notion, was immortal both ways; that is, not only was to have no end, but had no beginning; and was to return after death into the same condition in which it was before our birth; a state without any distinct personal existence, or consciousness. It was the substance of which the soul is composed, that (according to this doctrine) was eternal, rather than the soul itself; which, as a distinct being, was swallowed up and put an end to. Now it would be ridiculous to speak of any consolation, or any moral restraint, or any other effect whatever, springing from the belief of *such* a future state as this, which consists in becoming, after death, the same as we were before birth. To all practical purposes, it is the same thing as annihilation."

Such was the "belief in immortality," which Dr. D. *A.* Whedon would have us believe is proof of the truth of inherent immortality as he and others of his school hold it in these days; and he very triumphantly asks us, "Why not explain this universal conviction in a way that shall divest it of power?" and he answers, "Simply because a universal conviction is a *true* one:" and *we* answer, "Simply because" there never was such "a universal conviction;" as Archbishop Whately has abundantly shown; and that is a sufficient "explanation" to overthrow the assumed position of Dr. D. *A.* Whedon, and to "divest it of power" in the minds of such as are not incurably diseased with inherent immortality.

Dr. D. *A.* Whedon opens his article in the "Advocate" by saying,

> Immortality does not follow and depend on the resurrection, but the resurrection of the body is made necessary by the continual existence of the soul.

This, to us, is singular logic. Does not "immortality follow and depend on the resurrection" so far as "the body" is concerned? Can our learned friend deny or disprove this? We need only to ask the question; no sophistry can evade that fact. "But," says our friend, "the resurrection of the body is made necessary by the continual existence of the soul." Where is the proof of this assertion? It is not a self-evident truth; and not a text of Scripture affirms it, that we are aware of. It looks very much like a "prescription" not laid down in the Book; and hence dangerous to take, even though prescribed by a Doctor. If the soul of Abel has been in conscious existence for six thousand years, without "the resurrection of the body," by what logic can it be proved its resurrection is made necessary by the soul's continual existence? Would the immortal soul die if the body is not raised? In what sense, then, is it necessary to raise it? We leave our learned friend to explain his problem.

What the Dr. says of the "Advent Christian Quarterly" we leave for others. We have never seen that magazine, and have no connection with it. Our friend in speaking of our views of death says,

> The destructionists have a fancy for attaching peculiar significations to certain words which are thus forced into a support of their theory. Such is the word *death*, which they interpret as meaning cessation of existence. It is doubtful if it ever has this signification. A bird dies, but it is a bird still, though a *dead* bird. Every particle of matter in it still exists, and will exist forever. A man dies, but he is not annihilated. Nothing has ceased but that mysterious something which we call life, which, however, is not the thinking principle.

So, at last, we have immortal "birds," as well as immortal men. Because every particle of a "dead bird will exist forever," therefore its existence has not ceased! Immortal birds! How they must sing, seeing there is no "cessation of existence:" they are "still birds, though *dead* birds." "A man dies," says our friend. That is just what we say: it is *the man* that dies—and he is a *dead* man, and "the dead know not any thing."—Eccl. ix. 5. But, adds our learned friend, "Nothing has ceased but the mysterious something which we call life, which, however, is not the thinking principle."

How does our friend know but "the mysterious something which we call life, is the thinking principle?" Will he pretend that the Hebrew word, *nephesh*, translated soul, in the Old Testament, is not also translated life? And will he affirm that the Greek words *psuche* and *psukeen* translated soul, in the New Testament, are not also translated life? How then does he know that the "mysterious" thing "we call life, is not the thinking principle?" The Psalmist says of man, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Psa. cxlvi. 5. His "thinking principle" has somehow become inoperative when he dies; though the Doctors may deny it.

It is proper that we should disabuse our friend's mind on one point. He says, we "interpret the word *death* as meaning cessation of existence." This is not correct. We do no such thing. It is the cessation of *living* existence. A very important distinction; which spoils his "bird" illustration. We believe when a man is dead he has ceased to be a *living* man; and hence the necessity of the resurrection to restore life—or a living existence; and the resurrection from the dead is the grand theme of the gospel—"Christ the first fruits; afterward they that are Christ's at his coming."—1 Cor. xv. 23. This theme filled the minds and preaching of Christ and his Apostles; but has very little to do in these days in the ministrations of believers in inherent immortality. And why should it have, if their theory is true? It will trouble them to tell what use there is of a resurrection of the body, if the soul is so active, free and happy without, as they say the saints are. It will not do for them to tell us, they will be happier after such resurrection; for they maintain the saints are in heaven in the presence of God; and David says, "In Thy presence is fulness of joy."—Psa. xvi. 11. What more do they need?

THE WICKED DEAD.

WE made some remarks last week on Eld. Waggoner's attempted "Vindication of the Doctrine of the Resurrection of the Unjust." We will add a few more at this time.

The grand error of our friend W. is, in imputing to us his own ideas; as if we supposed or taught that dying and death are the same thing; whereas the penalty of the Divine law is not reached till death has become a fixed reality. Death, though entered into by our nature being mortal, is not a fixed state or reality, to any of Adam's race, except by or for their own sins. If their sins are pardoned, they are released from the binding power of death. Hence our friend W.'s question, "Do they really believe that God executes the penalty of sins after they are forgiven?" is answered negatively: if He did execute the penalty, there could be no deliverance from death: but of the unjust it is said, "His *own* iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."—Prov. v. 22. His death, then, is a fixed reality; and he cannot be removed from the power of death, unless his sins are first removed; and if removed so as to loose their cords, or binding power, and he is restored to life, he is in a justified state, and "cannot die any more;" and he is a child of God, because a child "of the resurrection."—Luke xx. 35, 36.

What now becomes of W.'s assertion, that, "According to the theory we call in question, the righteous, or justified, suffer the same penalty that the wicked suffer." Our readers can see that Eld. W. confounds what is clearly separable. Death comes through from Adam unto and upon all his race; but death holds no man in its power, or bondage, except for their own sins. If one goes down into death freed from his personal sins, through the grace of God, in Christ, it is "not possible that he should be holden of it," (Acts ii. 24), because he is a member of "Christ's body:" and as death could not hold the Head so it cannot hold a member of His body.

As a very large portion of Eld. W.'s remarks are founded on an entire neglect of the above plain distinction in relation to death, it will not be expected that we should follow him in detail; it would be only to correct his misconceptions of our position by repeating the same things. When W. says, we "have every one of the justified paying the same forfeit that the condemned have to pay," he speaks without due consideration, or from misconception, as our previous remarks show. It is no such thing. Death is a fixed and eternal state to the condemned, and their sins hold them there. Death, to the pardoned, is a temporary state, and it has no power to hold them an hour, unless by the choice of God, or Christ, who is "the resurrection and the life:" their sins were pardoned—the cords removed—the sting extracted, and when the Son of God pleases He will use "the keys of death and hades," unlock the door and let out the members of His Body; and then lock the door eternally against those who died in their own sins—their death is made perpetual, or eternal.

Christ "openeth, and no man shutteth. He shutteth and no man openeth."—Rev. iii. 7. He "executeth the judgment," as the Father hath committed it to His hands. His enemies *once* in death, are in it eternally—death to them is an unalterable state. They forfeited eternal life by rejecting or neglecting to lay hold of it when set before them; and the forfeiture is made, or manifested as final and eternal "at the resurrection of the just."

"SPIRITUALISM."

SOME of our friends who oppose this "strong delusion," of the last days, "think to do God service," by attributing the phenomenon to *demons*, or fallen angels. We don't call in question their sincerity or honesty in thus doing, yet we think them entirely mistaken in the matter. God is not dependent upon any such imaginary agencies to carry on His work of judgment. We regard the whole matter as a part of the direct judgment of God on men and women who love not the truth, and are really saying, "Give us lies; prophesy unto us deceit." True, they have not made use of this form of speech, but that is substantially their language. They hate the truth, and go after diviners who will give them something more palatable than the words of God. Hence, says Paul, "For this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. ii. 11, 12. Paul tells us why God sends this "strong delusion;" it is, "Because they received not the love of the truth that they might be saved." "Spiritiim," we regard as a direct judgment of God on the wilful rejectors of the truth; and there is no more need of invisible spirits in this case, than in that of Saul and the Witch of Endor. Both are the work of lying impostors; or the works of the flesh, to which men and women have unrestrainedly given themselves up, rejecting the truth and its restraints. But, says one, "I have heard the demons talk with an audible voice." You think so, honestly, we have no doubt; and Saul honestly thought he heard Samuel's ghost talk, while the lying woman was practicing ventriloquism to deceive poor deluded Saul. Ventriloquism is not so difficult an art, as some suppose.

But leaving that art out of the question, this "strong delusion" is a direct judgment from God on the rejectors of His truth in these last days; and it needs no other explanation, by a believer in the Bible as a revelation from God, than that God has sent it as a judgment on unbelievers, and to warn His people of the danger of taking heed to new revelations, and lightly esteeming the truth He has given us. This prying into things not revealed, and overlooking those which are, and refusing to be governed by what is made known to us, because we cannot now know them more perfectly, is the high-road to "Spiritism" and eternal death.

Let us not waste time in attempting to explain the phenomenon called "Spiritualism," but accept Paul' declaration that it is a "strong delusion," inflicted by God on men and women who "love not the truth," but hate its restraints and demands upon them. The Lord Jesus will soon be revealed from heaven taking vengeance on such as follow this lying vanity, and obey not the gospel; and they will then "be punished with everlasting destruction from the presence of the Lord and from the glory of His power," whom they have despised, and under whose yoke they refused to serve. Treat Spiritism, as every Christian should and ought to treat it, viz., As God's judgment and last warning to the unbelieving and ungodly world. If they heed it not as such, they will go on, and go down to eternal death and perish forever, in their own corruption, like natural brute beasts, made to be taken and destroyed.—2 Peter ii. 12.

SAUL AND THE WITCH OF ENDOR.

WE finish the article on this subject, commenced last week, taken from the "New Englander," a Quarterly Magazine of the Congregational order. "The Methodist Quarterly Review," of October last, took the same view of the case as we have reproduced from the "New Englander." The author of the article on this subject in "The Methodist Quarterly Review," says:

"We understand that the Witch of Endor, was a clairvoyant of extraordinary power; that she could spontaneously place herself in sensational intercourse with the souls of those who came to inquire of her; and that with this power she united the practice of lying and deceit as she found occasion to serve her own dark purposes. We hope to show by fair and worthy criticism, that, upon this hypothesis, the narrative before us is capable of a happy and consistent explanation; and at the proper places in the course of the discussion, we shall urge what we regard as insuperable objections to the commonly received interpretation, which assumes an actual appearance of Samuel."—*M. Q. R., page* 532.

Thus we have from two prominent sources—Congregational and Methodist—an admission that the view generally taken, by what are called "Orthodox divines," is untenable in this matter. True, they may still hold fast to the idea of the conscious existence of soul entities, after death; but this case is no longer considered as proving such to be the fact.

It may be "Spiritism" that has driven them to take this view of Saul's visit to the Witch of Endor; and the same cause, if nothing else, will, sooner or later, lead them to abandon every text in the Bible on which they have relied to support the idea of the conscious state of dead men, before the resurrection. "Spiritism" is the legitimate child of the "orthodox" notion of soul entities, which survive in consciousness after death.

KNOWLEDGE.

HOW much may be known, or how far knowledge may extend, depends upon the subject before us. Some things can be known more perfectly than others; and the same things more fully at an advanced period, or under improved advantages. Of some things we may have sufficient knowledge for all necessary purposes without hardly an approach to a perfect knowledge of the nature and properties of the object, thing, or person. We may know many things of it and about it, and yet be profoundly ignorant of its most essential nature. No one doubts but what the Almighty Maker is, in some things, beyond the scrutiny of finite minds. What is revealed of Him may be known. So far it is our privilege and duty to labor to know Him, and not to do it, is a sin. But beyond that revelation the man who attempts to explore spends his energies for nought, and most likely bewilders himself, and others.

Because many things, and all things necessary to our profit here, and our eternal life hereafter, may be known of the person of our Lord Jesus Christ, does it follow that there is nothing in His person and nature that is beyond human scrutiny?

When Jesus saith, "No man knoweth who the Son is but the Father," we know of course, that He is "the Son of God;" but does it hence follow, that we can know the full meaning of the phrase, Son of God? or, in what sense, way or manner, that relationship exists? May there not be a secret in that relationship which is known to no created being, and only to the Father? It seems to us highly probable that such is the fact; and the words of Jesus to us, clearly express that fact when He said, "No man knoweth who the Son is but the Father." And it appears, to our mind, that He intended to teach all men, everywhere, that all attempts to gratify human curiosity in such investigation would prove abortive and mischievous, and tend to draw away the mind from the facts revealed concerning Him as our Lord and Redeemer. Who can doubt, that studies the history of the Church for the past eighteen centuries, but what the attempt to define just who the Son is, and to make their imaginary discoveries a test of character and fellowship, has made more discord, strife, and bloodshed, than any other controversy in the bodies calling themselves Christian?

Had the words of Jesus—"No man knoweth who the SON is, but the Father"—been allowed to stand undisputed, would not all this have been avoided? We think it would; and highly as we esteem and love those who may differ from us in our conclusion of our Lord's teaching in this text, we must still believe for ourself, that the present translation expresses just what the Son of God designed to teach; and we cannot accept the construction some have endeavored to put on the "but" changing it to "*if not.*"

In the first place—It would be as if our Lord had said, "*If* my Father does *not* know who the Son is, no man does." This is a contrast so incongruous that, at first sight, it repels our mind, and leads to its rejection. It might be called a *truism* so self-evident as not to need to be expressed. If it be said that Donegan and Robinson give the meaning of the original words translated "but" to signify "if not, unless, except," yet the word "except" is quite as likely to express the Saviour's idea, as "if not," and more so, for the reason we have assigned. "But, or *except* the Father" makes a more harmonious sense than "if not," and certainly corresponds best with the Scripture declaration that God's mind is unsearchable and His ways past finding out; and so far as our knowledge extends, what work of God is more inscrutable than that of His sending a personage into the world endowed with such wisdom and power as His Son possessed? Is there nothing unsearchable in this? And does it not seem likely that that personage would claim that there was something pertaining to Him that was beyond human comprehension? Something known to no one "*except* the Father?"

We care not to dwell upon the subject. It may with truth be said of Jesus, "He spake as never man spake." Take a few examples. "Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy." This He said only two verses before the language, "No man knoweth who the Son is but the Father." Did

any other man ever speak in such language "*I give*" etc.? Truly might He say, No man knoweth who the Son is, but the Father, seeing He speaks as if the power he communicated was directly from himself. When applied to, to heal the leper, He said "*I will*; be thou clean: and immediately" the leper "was cleansed." "The Son quickeneth whom *he will*."—John v. 21. "Damsel *I* say unto thee, arise;" and the dead arose.—Mark v. 41. "Young man *I* say unto thee arise;" and the widow's son awoke from the dead while being carried to his burial.—Luke vii. 14.

It is needless to multiply instances of that independent form of expression, which none of the disciples ever used, and which would be blasphemy if used by any other person than the Son of God; and the use of such language by Him, proves the truth of His testimony, that "No man knoweth who the Son is, but (or, except) the Father." There, we leave the subject.

Burning of the World.

BY ELD. T. K. ALLEN.

Br. Storrs: I have read your article on the burning of the world in answer to Br. Chase, and there were several points in it that struck me with great force, viz: Peter when he spoke of the world that then was being overflowed with water perished, qualified it by saying, in chap. ii. 5, that God brought the flood upon the *world* of the *ungodly*. It was the world of ungodly men that were destroyed, and not the physical world, for that still remains. If then it was the world of ungodly men that were destroyed, then, by the same rule of reason, the world that now is and that shall be destroyed by fire, referred to by the same apostle, is the world of ungodly men, and not earth's geographical surface, which agrees with Eccl. i. 4. "One generation passeth away and another generation cometh, but the *earth abideth forever*." Psa. civ. 5, "Who laid the foundations of the earth that it should not be removed forever." Prov. x. 30, "The righteous shall never be removed; but the wicked shall not inhabit the earth," etc.

Another point that struck me was, the promise of God to Noah and his posterity: "I will *not again curse* the *ground* for man's sake; neither will I again smite every living thing as I have done."—Gen. viii. 21. That God has not only promised not to destroy the world again with water, but that he promised not to destroy every living thing with fire, as he had done, is clearly embraced in these words, "I will *not again* curse the ground *any more* for man's sake." Which is in harmony with the general tenor of the Scriptures.

To me there is nothing more plainly taught than that God sets up his everlasting kingdom in the days of Gentile rule; and not after they have been broken to pieces and passed away. When that kingdom shall be once set up, it shall never be destroyed, but shall break in pieces all these kingdoms; and it shall stand forever: so then there is no place here for the destruction of the physical earth by literal fire. It is evident when the kingdom of God is set up, the King will sit upon the holy hill of Zion.—Psa. ii. 6. At that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it.—Jer. iii. 17. Then "the law shall go forth of Zion, and the word of the Lord from Jerusalem, and he shall judge among many people and rebuke strong nations afar off."—Micah iv. 2, 3. "He shall have dominion, also, from sea to sea, and from the river to the ends of the earth; all kings shall fall down before him, all nations shall serve him."—Psa. lxxii.

Beside, there are very many other Scriptures that harmonize most beautifully with Dan, ii. 44, most emphatically showing that God's kingdom will be set up while the Gentile nations are in existence; and when once set up, Jesus Christ is to reign upon the throne of his father David forever. "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him."—Dan. vii. 27.

I repeat, I see no place here for the burning of the world by literal fire; and inasmuch as it is not in harmony with a great majority of Scripture testimony, I will venture to say I see no necessity for it. God can cleanse the earth and make it new without it. For when the cause is removed the effect will cease. Sin is the cause of the groaning creation. Remove the cause and then the groaning creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Then the lower heavens or regions of air shall no more be agitated with furious storms and tempests, torn by hurricanes, no more pestilential blasts, siroccos and suffocating winds; then the earth shall bring forth no more thorns, briars or thistles, no more useless and fetid weeds or poisonous plants. Then the Lord God shall wipe away the tears and sorrows of his people, and there shall be no more death. Wherefore, beloved, seeing that we look for such things, let us be diligent, that we may be found of him in peace without spot and blameless.

Winona, *Min.*, Feb. 1870.

It is a comfort to Christians apart, to think that their prayers meet before a throne of grace, and their persons will meet before a throne of glory.

The Resurrection Life.

BY D. T. TAYLOR.

It is asserted by church historians that the one blessed hope which animated and sustained the early martyrs, was the resurrection of the dead. Believing they should rise again at the last day they went joyfully to their martyrdom, suffering incredible tortures with heroic fortitude, in the expectation of the resurrection life to be realized at our Lord's last advent. Is it any marvel that such hope inspired them when the Holy Scriptures were in their hands? Is not the divine word full of promises of resurrection joys? Rev. Edward Bickersteth states upon careful examination, that at least one verse in thirty of the New Testament points onward to the resurrection and the immortal life then to follow. And we know that the word "resurrection" itself—a word whose very accent is enough to quicken the dead—occurs no less than forty times in our common version. Numerous other words have also a similar import and refer to the same event. Allowing the truth of the statement of Bickersteth, the resurrection life is alluded to in some two hundred and sixty-five verses, by our Lord and his apostles and evangelists. It is for the advent, the judgment, the resurrection and the eternal life which is to follow these, that all men are bidden prepare. "Prepare for death," writes the Rev. William Anderson, "is almost all the cry of the modern pulpit, whereas I do not recollect of one instance of it in the whole of the apostolic writings." But of the resurrection of the dead, Dr. Adam Clarke declares, that "there is not a doctrine in the gospel on which more stress is laid, and there is not a doctrine in the present system of preaching which is treated with more neglect." At the present day it scarcely finds mention in funeral sermons or in the religious periodicals.

Can any one tell why this and its twin doctrine, the blessed advent, is so much ignored by the ministry of these times, and treated as of no account, either as a motive to Christian action, or a warning to sinners? Has the hope of the gospel or the incentive to repentance changed since the days of the apostles and martyrs? I would like to know. Just think of it—every thirtieth New Testament verse bearing on this blessed doctrine, and yet there are ten thousand pulpits in America in which you will not hear it preached in a whole year! And the religious organs are equally silent. I have taken "The Advance," a leading Congregationalist paper, for the past twelve months, but do not recollect that the Second Advent and resurrection was ever referred to in its columns during all this time—save it might be incidentally. The same thing might be said of the "Observer," the "Congregationalist," the Christian Advocate and Journal," the "Methodist," the "Independent," and numerous others. Only three of either of these great religious organs contain more reading than is found in the New Testament, and a careful estimate shows that should they publish the recurrection doctrine as fully and persistently as did Jesus and Paul, each and every weekly paper would make mention of it nearly ninety times. We supposed that Christian papers were gotten up not only to report the doings and progress of "our Church" but more especially to present gospel hopes and gospel joys. Whereas the truth is, one may search the organs of the various denominations in vain for an adventual or a resurrection theme. Sometimes a bare mention of them is made. But the thing is more likely to be incidental rather than as a motive or an object of ardent desire or sacred hope.

Pray what is the matter, brethren? Is your divinity sick, and is there no balm in Gilead? The advent and resurrection stare us in the face in three or four places on every two pages of the last will and testament of Jesus, but men don't see it. Why, every pulpit in the world should ring with it; every religious newspaper blazon it forth repeatedly and persistently: the glorious doctrine that Dr. Hody asserts was held by all the early orthodox Christians, and which Dr. Clarke says the apostles continually insisted on. Is there not danger of falling in love with death and the grave? Of ignoring the expectation for which Paul was accused and bound with his chain? Danger indeed of really losing sight of the faith and hope of the blessed gospel?—*Advent Herald.*

"Communion with God—What it is."

"Communion with God, is an expression often in my mouth, but which sinks no further; I know the word but neither its blessed import, nor glorious extent. My prayers and practice jar; for while I beg it with my lips, I struggle not to attain it in my life. Ah! what a stranger am I to that which I would fain have flattered myself I was acquainted with! Alas what know I of walking with God—of that joy which is found in believing? What know I of the lasting and abiding impressions of his inexpressible love! What of that transforming vision and assimilating sight which is enjoyed below, whereby the soul is changed into the same image from glory to glory! What do I know of dwelling in his presence all the day long! What of pouring out my soul in prayer to him! and wrestling with him for the blessing! How seldom is my meditation of him sweet! But union is the basis of communion; for how can those walk or talk together that are not agreed? O then be joined to the Lord, and become one spirit! But my soul, mistake not communion, for it lies not in a flaming profession nor in the performance of the Christian duties, as reading, hearing, praying, praising, though enjoyed in these; nor in the greatest parts and brightest talents; nor in lofty expressions in prayer; nor in the knowledge of divine things; What is it then? It is just a dwelling in and with God, and God dwelling in and with the soul. It is God's love going out on the soul, and the soul in love going out on God. God dwells in the duty with supplies of grace, in the meditation as its subject, and in the heart as a portion and chief good. And the soul dwells in God as her ultimate end, dilates in his fulness, riots in his bliss. The soul that is blessed with such a communion, favored with such a fellowship knows no other object for her love; no other subject for her thoughts; no other employment for her faculties; no higher degree of happiness for her attainments, than consummate communion; no other beloved for her affection; no other end for her existence.

"Nor is this all. In communion with God the soul shares of his fulness, communicates of his glory, drinks at his pleasures, satiates herself with his love, participates of communicable perfections, enters into his joy, and partakes of the divine nature. O life of angels! O paradise of love! O ecstasy of bliss! The soul is always with God; now in prayer, then in praise; now in meditation then in ejaculation: she has not a complaint but she tells to God; not a grief but she makes known to him; not a sin but she mourns over to him; not a request, not a desire, but she reveals to him. O that holy intimacy that is contracted between the soul and God! that freedom of converse, that wrestling with God in prayer, disputing about the blessing! 'Let me go.' 'I will not let thee go until thou bless me.' This is the life of heaven on earth, God come down to man, or rather man taken up to God.

"Now my soul what thinkest thou of all this? Ah! the carnal mind is enmity against God, and against communion with God. Then I must be either crucified to the world, or cursed with the world. It is not a Sabbath day's devotion, a rapture in time of praise or prayer, and returning greedily to the world. Communion is another thing than I have hitherto taken it to be. It is constant and continual. I should endeavor always to keep my soul in an heavenly frame, even in earthly affairs; thus the angels even in messages to our world carry heaven with them. Although I must mind the necessary affairs of this life, yet I should carry God to the field with me, and to the closet, to the street, and to my table. I should work, and walk, fall asleep, and awake in his presence; and talk with him on my bed, when all around me keep silence; and when hurried away with vain rovings, my soul should still return to God as her centre, as her resting place.

"O the pleasure that is in this life of communion with God! it is a young heaven, with which in the highest degree of perfection all the saints in glory are blessed. Then, Lord, begin this life of communion in my soul, to which I am too much of a stranger; destroy everything that would destroy it; and as I would desire to live with thee hereafter, so let me endeavor to live with thee here, and thus improve for eternity, and prepare for the world to come."—*James Meikley, late Surgeon at Carnworth.*

Letters and Extracts.

From A. Pennell.

Br. Storrs: I see in the last Herald you make some statement of the financial condition of the paper, not the most encouraging, nor altogether, the most discouraging. A person conducting a train on the old apostolic track, that leads directly to immortality and eternal life, must calculate his funds will, at times run rather low, and that the stock of such a company, will sink below par in the popular market.

But that any one taking stock in such a company, and not paying up his subscription and forfeiting his stock, is more than I can account for. It cannot be that they have made shipwreck of faith, or lost confidence in success. I have thought it may be with some or many of the brethren, as it has been with me. I have been trying, and patiently waiting, and partially hoping, to get some passengers to take this train, to sell some tickets, to collect some fare to send along with mine. And at times would almost resolve that I would not send even for myself, if I could not get some more to send with it. Why, to think of the ten times ten thousand who, on some important points are in the darkness of heathenism, who ought to take this paper and read it, and walk in the light of it, and then to think of sending one lonely subscription, why it almost makes the cold chills run over one! This certainly does not look much like converting the world, and yet it is about as good evidence of it, as any that can be found.

This, then, is my apology for not sending my subscription before. Poor though it may be, it is the best I have. Now if there are others in the same trouble, I would advise them to wait no longer, but forward your subscription without delay; for you cannot afford to have your names blotted out of the list of believers of "No life out of Christ." I enclose five dollars, and you may send one copy to ———. Yours looking for life at the coming of Jesus.

Honeoye, N. Y., Feb. 15, 1870.

From Polly G. Pitts.

Br. Storrs: I write a few lines, and send you a new subscriber. O, how I love the Herald. I feel that it is God's messenger. I feel to-day as Jesus expressed himself, when he rejoiced in spirit, and said, I thank thee O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight. O what a blessed thing is truth; how purifying how exalting.

Taking up a few days ago, the Herald of Life for Aug. 11, 1869, my eye fell on an article from the pen of Dr. Leask, Editor of the "Rainbow," England. The heading of the article was, "Training for service in the Ages to Come." O how the blessed truth that ran through the article, reconciled me to all of God's dealings with me, however painful at the time. He asks, "Why are we saved by grace? Why called and chosen? Why adopted into the divine family? Why justified and sanctified? Why made the objects of special care, and the subjects of special immunities and privileges?" Such questions as these are of paramount importance, because the correct answer to them will bring us into moral and mental sympathy with God's unveilings of the future, and lead us gratefully to appreciate the wisdom and love of his dealings with us at present, however painful those dealings may be to our natural feelings. I hope our brothers and sisters will read it again, and it may be to them as it has been to me, a fruitful subject of thought. O, glorious thought, to be trained for God's service in the Ages to come. O the beauty of holiness; how good to "worship God in spirit and in truth."

I hope Br. Rondthaler may still keep writing for the Herald; that God may bless him abundantly; and as he freely receives, may he freely give. I was much edified by his letters; it made me think of what a gentleman told me the other day. He said he had a block of crystal quartz, and it was so clear that you could see lines of pure silver running through and through it. I do bless God that I can see the bright line of living truth running through and through the Herald of Life. O what light God hath given us, the light of life, of eternal life, through Jesus Christ our Lord; and No life out of Him. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. Amen, so be it. I can see the bright lines running through Br. Campbell's article on the burning of the world; and Br. Grim's on the passage, "And as it is appointed unto men once to die, but after this the judgment." My views have been like his for years, as a general thing, or in most points. May the Lord bless Sister E. Wood, in her labors of love to the sick and needy, and to those that are perishing for the lack of knowledge. My prayers shall go with her in her daily ministration, and with all the precious ones that are training for service in "The Ages to Come."

Yonr Sister hoping through Jesus to be gathered with all the elect of God when he makes up his jewels in his everlasting kingdom.

This is my birthday, Feb. 22, 1870; and I am 75 years old. Bless the Lord for this life, and much more for the promise of the life which is to come.

Fredericksbug, *Iowa.*

From Eld. J. Lewis.

Br. Storrs: And all the dear children of God; I often think I will not try to write any more, for fear of taxing the patience of our Editor, and taking up space that might be better occupied. But we shall have no misgivings if Br. Storrs throws it under the table, as he is the best judge in the matter. What I want to say is by way of expressing my feelings in gratitude to God and his stewards for all the favors bestowed. May their reward be great in the kingdom and new earth territory. Amen. Now that we are no longer confined at home on account of sickness, we feel like hoisting sail once more. But which way to steer is somewhat perplexing. We feel deeply on the important command to work while the day lasts for the night cometh wherein no man can work. No, nor ever will see the light, but will sleep a perpetual sleep. But not so with the saints; of the most high God. For their life is hid with Christ in God; so that when Christ the Life-giver shall appear, then shall we all appear with him in glory. Glory to God, how we love to talk and write about the blessed truths in the Bible, and how we love to read the Herald of Life. In the four just received, we find one or two letters from Br. S. L. Walter, which caused a new spring of joy, to the flowing of tears, so glad was I to hear from him and that he is doing battle for God. We also found the name of Br. Forester, M. E. Green, Z. Campbell, W. S. Campbell, and R. Clinkenbard, and many more that we love, though we have never seen them in the flesh. May we soon meet to part no more, is the prayer of your Brother in hepe of eternal life, which God who cannot lie, promised before the age began.

Grafton, *Ill.*, Feb. 14, 1870.

From Henry A. Troeger.

Br. Storrs: Having read your appeal to the subscribers of the Herald for assistance, I thought I would endeavor to do a little something, and succeeded in obtaining one subscriber for the dear Herald, at your offer; and then concluded I would send it to another, praying that the good Lord will send His blessing with it.

I endeavor in my own weak way, to spread the truth; and the least advance by the friends of orthodoxy, is sufficient to bring forth what little of the Law and Testimony, which I have at command in my defence, and through the plainness of the same, I often have the satisfaction of being called insane, crazy, and heretical, but these epithets are merely a covering for the nakedness of their arguments, as was fully proved a few days ago, when I happened to drop into the office of one of our business men and was immediately greeted with, "There comes one of our crazy men." Knowing the cause of this greeting, I did not wait for a second call for the defence of the truth as it is in Jesus, but started with the penalty and atonement, and ended with Paul's argument upon the condition of the righteous dead, consequent upon the resurrection or non-resurrection of Christ.

When I had finished, he said, "Why Troeger, you ought to go to preaching; but one thing I will admit, that the Bible all the way through, gives more direct evidence in support of the theory of eternal death to the wicked, than any other."

Please find enclosed four dollars. Three, for three subscriptions to the Herald, and the balance for some of the Campaign Documents.

I am very happy to hear that Br. Rondthaler, is willing to write for the benefit of Moravians and others throughout the country, who have learned to believe as he does, and I hope he will continue to write for the Herald. Your Br. in Jesus our Life.

Sandwich, *Ill.*, Feb. 16, 1870.

John B. Witham, Epping, N. H., writes: I am a believer in the doctrine of the Apostles, and "No life out of Christ," who is our only Life-giver. I have been blessed while reading on the subject of the coming kingdom, and of putting on immortality when our Lord and Saviour comes. The subject has unfolded more light and love to me, in six months, than all the preaching of inherent immortality in the past. It has brought me clearly to see where Life is to be found. O, how long has our world been blinded by false teaching, saying that mortal man has immortality. Some hard speeches are uttered against me, because I talk Life only in Christ. There is but one in this place in this view except myself: but I trust we shall soon have more. A number of our neighbors read our papers. My prayer is, that the truth, of Life only through Christ, may be promulgated by all God's faithful ministers. God give success to the Herald of Life. How glorious is the light that shines so bright and clear; that shows us where the Life is; and tells us not to fear. Your Br. in Christ. Pray for me, brethren.

D. J., & M. M. Weaver, write from Russelville, Mass.: This whole neighborhood is stirred. Some are raging; but mostly all are studying the Bible, and say it was never read so much before. You may depend we are looked at as curious folks. But the Lord will settle these things for us. All we have to do is to present the truth in love, and the Lord will give the increase.

Eld. J. C. Wheeler, North Turner Bridge, Me., sends two new subscribers for a year, and writes: Soon I will send you more. The truth is spreading gloriously in Maine. I am in hopes, by another summer we shall have one of the largest camp-meetings in the Union; and hope it may be so that you can come and comfort the hearts of the children in this State: many are desirous to see you. God bless you in your labor of love. Yours, in hope of "Life only in Christ."

The "Other Side."

A Doctor in Mass., to whom some one sent the "Herald of Life, and paid for it six months, writes us:

Whenever the term of my subscription expires you may discontinue my paper. I think when you come to the "other side," you will find yourself just a trifle mistaken. If I were sure that the general tenor of the Bible sustained your views, I would toss my copy of that book into the stove.

Question by the Editor.

How much reverence does such a spirit manifest for the Bible? He might as well burn it at once; for, if it don't teach to suit him he would "toss it into the stove."

OBITUARY.

Died in Bristol, Conn., Feb. 14th, of congestion of the lungs, the twin sons of Br. and Sr. E. M. Curtiss, aged two months. The triumph of the enemy will be but short. The parents being in the covenant, by believing in J sus, their children are holy, and God will save all such in his everlasting kingdom. The gospel hope was presented by the writer, from Jer. xxxi. 15, 16.

Wm. Stuart.

A High Challenge.

The following was sent us by Br. Lyndall, New Albany, Ind., with a request to insert it in the Herald of Life. The text of Scripture, with which it is introduced, is by Br. Lyndall:

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isai. viii. 20.

The following has been sent to the "Courier-Journal," of Louisville, from *Winchester, Tenn.*, with a request for publication: (And was so published Dec. 1, 1869.)

1. The undersigned denies that God is necessarily immaterial because he is a Spirit.
2. Denies that there is an immaterial being in existence. Immateriality is nothingness.
3. Denies that God Almighty and Jesus Christ are one in person—denies that the Holy Spirit is a person—and denies that the three ones are one.
4. Denies that the Gospel is preached in the Catholic, Protestant, Baptist, Campbellite or Jewish Churches.
5. Denies that the Church is the Kingdom of God, or that the Kingdom of God has come.
6. Denies that any man has an immortal soul, or that the Bible teaches such a doctrine.
7. Denies that any but the righteous—believers of the Gospel—will ever be resurrected to life.
8. Denies that there is an eternal hell of conscious misery in store for any one.
9. Denies that God is such a demon as the doctrine of eternal suffering in hell-fire and brimstone represents him to be.
10. Denies the Millennium is to be established by the "foolishness of preaching."

Upon the issues involved in the above propositions, I am ready to meet all the preachers in the State of Tennessee or the United States, in public discussion. Discussion is the great bulwark of Truth. The mighty oak, with its roots extending far into the earth, can laugh at the storm and the tempest; but the miserable sapling which has no roots at all can flourish only in the sunshine. Come out, then, gentlemen, and "let us reason together," and remember that "he that will not reason is a bigot, he that does not reason is a fool, and he that dare not reason is a knave."

My sole object is to develop truth, expose error, and enlighten the people.

John R. Beasly,
Minister of the Church of Nazareth.

Gathered Gems.

SELECTED BY W. H. S.

"We must hunger after Christ, we must seek and contemplate till the dawning of that great day, when our Lord will fully manifest the glory of his kingdom.—*John Calvin.*

Two laws are more adequate to the regulation of the whole christian community, than all political institutions together—namely, the love of God, and that of our neighbor."

The spirit of Christ sweetly calms the soul of a suffering believer, not by taking away all sense of pain, but by overcoming it with a sense of his love.

Said a member of a church to another member: "I can give five dollars for this object and not feel it." "Then," said his companion, "give ten and feel it. Did not the Saviour feel what he did for you?"

A house built on the sand, is, in fine weather, just as good as if built on a rock. A cobweb is as good as the mightiest cable when there is no strain upon it. It is trial that proves one thing weak and another strong.

Work with a will, and also with your hands and head. It is such that achieve the great things of the world. Nothing is easy that has value. Laziness and sloth never raised a man above the grade of a monkey. Work does the thing, the right thing, and the whole thing.

Appointments.

Oceanport and Eatontown, N. J., Sunday, March 6. S. W. Bishop.

West Meriden, Conn.:
Wm. Stuart, March 6.
W. N. Pile, March 12.

Holden, Me., at Clewly Chapel, Sunday, March 6. E. V. B. Edgerly.

Providence, R. I., March 6th to 10th.
Anthony, R. I., March 11th to 14th.
New Britain, Conn., March 15th to 25th.
New York, Cooper Institute, March 27.
F. H. Burbank.

Hartford, Conn., (Talcott & Post's Hall), Sunday, March 6.
Woodbury, Sunday, March 13.
Geo. W. Brown.

The appointments of Joshua Livermore and E. V. Edgerly at Sebec, Me., are withdrawn "on account of sickness."

Salem, Mass., Sunday, March 6.
Manchester, N. H., (probably), Sunday, March 13.
Rufus Wendell.

Business Department.

Cash Receipts.

One dollar each from—Wm. Turner, John P. Benjamin, H. J. Smith, Freeman Smith, F. Goodale, Wm. Tyler, Andrew Jackson, Wm. H. Spence, Mary J. Varney, Jas. Lombard, J. C. Wheeler, Peter Case, E. H. Johnston, E. S. Pinney, S. D. Crosby, R. M. Smith, Michael Rich, Dr. Albert Anthony, John Peckman, Esq.

Two dollars each from—Joseph Bates, W. Jennings, Asa Lamb, Hiram Weld, Henry Perkins, Mrs. R. G. Clarke.

Various sums—J. L. Boyd, $5 on pledge; A. Pennell, $5; E. G. McCullough, $40 on pledge; Wilbur A. Hart, $15 on pledge; Dr. John Aspinwall, 50 cts.; Stephen Merritt, $10; Polly G. Pitts, $1 50; Austin Leake, $3 05, Dr. J. W. Bechtle, $5.

Receipts to Tract Fund.

E. G. McCullough, $5; Wilbur A. Hart, $2 64; H. A. Chittenden, $2.

Parcels Sent Since Last Issue.

G. W. Nafe, Abrm. H. Cassel, Dr. John Aspinwall, Wilbur A. Hart (book and tracts), Mrs. E. G. McCullough, D. W. Miller (by express), Asa Lamb, Polly G. Pitts, Henry Hutchins (sent you what we could of missing numbers), John Buttolph (book), Israel Putnam, Catharine J. Tuthill, Hiram Drown, Mrs. R. G. Clarke, Dr. J. W. Bechtle (three parcels).

To Correspondents.

"R. W."—Your "Jottings" came too late for this week.

Eld. Henry Perkins, of Plymouth, Me., is now at Bricksburg, N. J., where he wishes to be addressed for the present.

PARADISE.

O PARADISE! I long for thee:
Thy waters, fruits, and flowers;
Dull pain would leave me, could I breathe
The perfume of thy bowers.

O Paradise! a happy pair
Once had a home in thee;
By sin they lost it, died and brought
A mortal life to me.

O Paradise! sin's blasting breath,
Has on thy beauties fed;
And where the rose and lily grew,
Grow thorns and briars instead.

Yet, Paradise, with thankful tears,
I often proudly cry,
Not in my lovely Paradise,
Did guilty Adam die.

Soon, Paradise, *another* pair
Shall make thee their abode;
The Bridegroom, Christ—the Bride shall be
The ransomed church of God.

O Paradise, loved Paradise
Restored, improved, redeemed,
I'll find thy new-made charms more sweet
Than ever mortal dreamed.

O Paradise, thro' all the earth
God's will shall then be done,
Each saint shall have eternal life
Through God's beloved Son.

MARIA M. WEAVER.

WESTFIELD, *Mass.*, Feb.16, 1870.

TWO RESURRECTIONS.

BY CLARENDON KELLY.

BR. STORRS: I once believed as many Adventists doubtless do yet, that two *literal* resurrections are taught in the xxth chapter of Revelation. One of the righteous, and the other of the wicked; with a period of one thousand years between them. But having become convinced that this is an error, I desire to place before the readers of the HERALD for their candid consideration, what appears to me to be the truth in this matter.

That at least *two* resurrections are taught in this chapter, cannot be denied without an utter disregard of the most ordinary rules of language. For instance. In v. 4, we read of certain ones who "lived and reigned with Christ the thousand years." And in v. 5, "But the rest of the dead lived not until the thousand years were ended: this (the living and reigning with Christ) is the *first* resurrection."

This word "first," is entirely superfluous, unless the resurrection to which it is attached is to be followed by a second. In fact, the sentence "This is the first resurrection," teaches that another resurrection will follow as clearly as though it was written in so many words; for the word "first," is a numeral adjective of order, and tells us where in the order of resurrections the living and reigning with Christ belongs, viz., It is the first in order.

It is also said in v. 6, "Blessed and holy is he who has a part in the first resurrection; over these, the second death has no power." This teaches by implication that those whose part is in the second resurrection are not necessarily beyond the reach of the second death.

The object of this article is to show that *both* these resurrections pertain to the righteous. The first to the "First-fruits."—The second to the "Harvest" and that neither of them are the *literal* resurrection.

THE FIRST RESURRECTION.

It is said of those who were "Beheaded because of the testimony of Jesus, and because of the word of God, and who did not worship the beast, nor his image, and did not receive the mark on their forehead, and on their hand," that "They lived and reigned with Christ the thousand years." V. 4. Many expositors understanding the words, "Lived and reigned"—to mean the literal resurrection of the just, and literal reign with Christ on his throne, and locate the binding of the Dragon in the future, after the second advent of Christ.

If however it can be proven by the words of Christ and his apostles, that the living and reigning with Christ has been going on ever since men began to believe in the resurrection of Christ from the dead, and to confess that he "is Lord," the theory of a future binding of the Dragon, and a thousand years reign of Christ on the earth before the *curse* is removed, and "the death" abolished, and the "Restoration" inaugurated, must fall to the ground. Let all who read this article lay aside preconceived opinions, and consider well and faithfully the testimony of the witnesses, that will be presented in this article; remembering that it is only the mind of the flesh that gets stirred up when favorite theories are opposed.

"THEY LIVED."

Literally, a resurrection is a restoration of dead persons to life, a reliving. Consequently, if it can be shown by competent and reliable witnesses, that there has been a reliving of dead persons throughout the entire gospel dispensation, we will have proven that the first resurrection reaches from the resurrection of Christ—the head—until the "full number of the gentiles have come in,"—Rom. xi. 25,—completing the fullness of the body.

To the testimony. What saith the Scriptures?

"For the love of Christ constraineth us; because we thus judge, that if one died for all then were all *dead*."—2 Cor. v. 14. "But Jesus said unto him, Follow me, and let the *dead* bury the dead."—Matt. viii. 22. "But the favor bestowed, is not in all respects like the offence; for, if by the offence of one, the many *have died*," etc.—Rom. v. 15.—*Anderson.* "The mind of the flesh is *death*."—Rom. viii. 6. "Whereas he saith, Awake thou that sleepest and arise from the dead, and Christ shall give thee light."—Eph. v. 14. Comp. John viii. 12.

If this testimony does not fully establish the fact that the natural state of man is a state of *death*, then I am at a loss to know what language would do it.

But it may be asked, On what principle of language can persons in possession of natural life be truthfully called dead? I answer—Being separated from the life of God, by a sentence which dooms them to the "blackness of darkness forever," to "utterly perish in their own corruption," unless rescued by a union with Christ the LIFE-GIVER; they are, to God, who calls things that are not as though they were, already *dead*, having been turned over to the dominion of *death*. And on the same principle, those who are thus translated back into the kingdom of the Son of God, *i. e.*, into *life*, are said to have passed out of death (power of darkness) into life (the kingdom of His dear Son). And although they may *sleep* in Jesus yet to God they are not *dead*, any more than is the child, locked in the unconsciousness of healthful slumber, dead to the affectionate mother. For "he knoweth them that are his;" and that he can as easily awake them to conscious existence, as the mother can her infant. Hence, even though they *sleep*—unto him they *live*.

Having proven, by the word of truth, that all men are dead until they become "new creatures in Christ Jesus," I now invite the reader's attention to the following testimony affirmative of the resurrection of some of these dead persons. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."—1 John iii. 14. "He that hath the Son hath life; he that hath not the Son of God hath not life. These things I have written unto you, that you who believe on the name of the Son of God may know that you have eternal life."—1 John v. 12, 13.

"But God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened (made us alive) together with Christ; (by grace ye are saved), and hath raised us up together and made us sit together in heavenly places in Christ Jesus."—Eph. ii. 4, 5, 6. "Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from *death into life*." (The word for word translation reads, "*Has passed out of the death into the life*.") "Verily, verily I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."—John v. 24, 25. I believe that this last verse is very generally understood by "Adventists" to have reference to the restoration of Lazarus and the widow's son to temporal life, but I am satisfied that the context will not admit of such an application of this passage. Besides, it is evident that the Saviour was not speaking without a figure; for a person who is literally dead, cannot literally hear. In order to hear there must be life. But the dead of v. 25, hear; and the result of their hearing is—they live. V. 24, is the key to this. In it Jesus says, "He that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation, but is passed out of death into life." The construction of the Saviour's language in v. 25, seems to me to forbid the attempt to cramp his meaning in the restoration of these two persons to temporal life. "The hour *is coming* and now is," shows clearly that the Saviour had his mind on something which was then in the future, more than in the then present; hence he continues, v.'s 26, 27, "For as the Father has life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also:" showing that the living of the dead that hear is intimately connected with the execution of the judgment.

The Revelator informs us that those composing the first resurrection have passed out of the realm of the second death. "On these the second death hath no authority." Christ says, those who hear his words and believe on him that sent him, "Shall not come into condemnation, but *is* passed (*ek tou thanatou eis teen zooeen*), *out of the death into the life*."

And Paul says, "Giving thanks unto the Father . . . who hath delivered us from the *power* of darkness and hath translated us *into* the kingdom of his dear Son."—Col. i. 12, 13.

We have now proven by the words of Jesus and his apostles that the natural condition of all men is a state of *death*, and that those who have become new creatures in Christ Jesus have passed out of death into life—were raised with him, and shall not come into condemnation.

We will now prove by the same witnesses, that "Over *these* the second death hath no power;" thereby showing that they are "the first resurrection."

"Verily, verily I say unto you, He that believeth on me hath eternal life. I am the bread of life. Your fathers did eat manna in the wilderness and *are* dead. This is that bread which cometh down from heaven; that a man may eat thereof and *not die*. I am the living bread which came down from heaven; if any man eat of this bread he shall live forever."—John vi. 47–51. "This is that bread which came down from heaven, not as your fathers did eat manna and *are dead*, he that eateth of this bread shall live forever."—Verse 58.

Something befel the fathers in the wilderness which those who eat of the bread that came down from heaven should escape. What was it? Jesus calls it *death*. It could not have been mere temporal death, for that befalls all alike. John x. 27, 28, will explain what Jesus means by "shall not die." "My sheep hear my voice and I know them, and they follow me. And I give unto them eternal life, and they shall never PERISH." Why? Because, "I will raise him up at the last day."—John vi. 39, 40, 44, 54. The difference then, between the death of the fathers that ate manna in the wilderness, and that of those that eat the bread that came down from heaven is this: The fathers will have no resurrection, for they *have* perished, and will be cast into the lake of fire, which is the *second* death. The Christian only sleeps. His life is hid with Christ in God. Those who are *in* him *live* with him. Although to man they have to all appearances perished like the others, to Christ they still live, for their lives are in his possession. They have *eternal* life, hence over them the "second death" has no power. They are not under its dominion. The law of life, which is in Christ Jesus, freed them from the law of sin and death, and he will "raise *them* up at the last day." This "first resurrection" is called in Rev. xiv. 4, "The *first fruits* to God and the Lamb." They were shown to John standing on Mount Zion with the Lamb. Not on the literal Mount, for the coming of the one like the Son of Man had not yet taken place. Verse 14. They were sealed in their foreheads with the seal of the living God.—chap. vii. 2–8; *i. e.*, had become partakers of the Holy Spirit after having believed the gospel.—Eph. i. 13; iv, 30, and had thus passed out of death into life, because the Holy Spirit is life.—Rom. viii. 10.

The symbolic number of the whole congregation of sealed ones is 144,000.—Rev. xiv. 1. The symbol of the *first* proclamation of the gospel (which is yet unfinished and under which the 144,000 are sealed) is an "Angel ascending from the sun's rising, having the seal of the living God."—Rev. vii. 2. These sealed ones are "redeemed from the earth;" *i. e.*, Having been "called according to a purpose" and sealed with the "Holy Spirit"—"The Spirit of sonship"—they are children of God, and joint heirs with Christ; hence, they cannot die, for they are to bear the image of the *heavenly*, and are to be made pillars in the "Temple of God and *go no more out*;"—Rev. iii. 12; therefore they must be redeemed from the power of the "second death," *i. e.*, "redeemed from the earth."

[*To be Continued.*]

THE POPE'S INFALLIBILITY.

WE copy the following from the "Journal of Commerce" of this city, of Thursday, Feb. 17th. It cannot fail to interest our readers. "Infallible" men are likely to come to grief among all sects and parties. The Lord hasten their overthrow.

SOME FRENCH VIEWS OF THE ŒCUMENICAL COUNCIL.

PARIS, Jan. 25, 1870.

At a time when the Roman Council is so much talked about, and so little seems able to be learnt respecting it, even at Rome itself, it may not be uninteresting to your readers to hear some utterances on the subject that have been put forth among us here. I shall therefore make no apology for speaking of a religious, or rather perhaps I should call it a theological incident, which has created almost as great a sensation in French ecclesiastical, as the untoward event at Auteuil did lately in political circles. You have so recently had the Pere Hyacinthe among you in America, and he met with so cordial a reception, that I presume you will feel desirous of learning of any further outburst of clerical feeling which has taken place in the same direction. We have just had an example that Father Hyacinthe is not the *enfant terrible* whom the extavagant pretensions of the Ultramontane party have raised up within the bosom of their own church. A "Letter to the Archbishop of Mechlin," in Belgium, has just been published by the Pere Gratry, which gives even a greater "wigging" to the Papal party at Rome than your own townsman, Bishop Cleveland Coxe, of Western New York, recently administered to Pope Pius IX. himself. You will naturally ask who the Pere Gratry is. He is a priest of the oratory, a professor of theology at the Sorbonne, a member of the French Academy, a doctor theologian, preacher and writer of the first rank.

What is also significant, perhaps, is the fact that he has frequently been chosen to preach a series of sermons at the chapel of the Tuileries, and is understood to have given great satisfaction then to his "imperial" audience. Well, the Pere Gratry has not exactly thrown his cowl and his sandals in the Pope's face, like Pere Hyacinthe, because, though a priest, he is not a monk, and has not therefore either cowl or sandals to throw. But he has thrown such a defiance against, and such a shower of vituperative epithets and abuse upon, the entire Papal party at the Vatican, that he is certainly quite right to have made up his mind beforehand, as he expresses himself in fact to have done at the end of his letter—to be "ready to suffer whatever he may be called upon to suffer," for such an act of courage and independence. And in truth I have rarely seen a stronger illustration of the "*tantæne onimis cœlestibus iræ*" than is afforded by the earnest and irrate pen of the learned French Oratorian. Mercy on us, how he does belabor his opponents! Knaves, fools, forgers, liars; falsification, interpolation, fraud, craft, deceit and guile—such are the qualifications, epithets and qualities he bestows on them and their doings with unbounded liberality. His "letter," which is only a first instalment, and promises more to come in the same style hereafter was published in the *Gazette de France*, an old fashioned Gallican organ of very limited circulation. But so great were the curiosity and interest excited by this article, that the day after it appeared not a copy of the *Gazette* was to be had for love or money, and I encountered the greatest difficulty in getting hold of a number of the journal. The letter is far too long for me to do more than to give you a general idea of the spirit and tone of its contents.

The leading object of it is to show that Pope Honorius was condemned for heresy by three councils and ever so many popes, and that therefore a pope cannot be pronounced infallible and incapable of falling into error as such. He begins by telling the Archbishop of Mechlin, who holds the contrary opinion, that the reason he does so, is, that he, like St. Thomas Aquinas and others before him, has been "cheated by false documents." "I mean," he says, "by falsifications properly so called." "I speak," he adds, "of fraudulent interpolations and mutilations introduced into the plainest and most respected texts and authorities by writers and theologians of bad faith." "You have been deceived, monseigneur, by lies properly so called, and by forgeries knowingly and willfully practiced." This is the way the Pere Gratry begins, and then he proceeds to show in detail how the "school" in question, the Papal or ultramontane party that is, carried on their machinations. But first he just finishes off "Monseigneur Manning," as he calls him, the English Roman Catholic primate and Archbishop of Westminster, by telling him that he stands simply excommunicated *ipso facto*, as a heretic himself for having recently published that the letters of Honorius, condemned as heretical by the Sixth Council, were, on the contrary, correct and orthodox. By a fine piece of satire, too, the Father tells the English archbishop that he falls precisely under that species of excommunication called *latæ sententiæ*, that is, which is real though not openly declared, and which is pronounced against such cases as his own "by Pius IX. in his late Bull, Article I.," to which the learned father refers him! This is certainly a fine stroke of irony to make Dr. Manning fall under the sentence of excommunication at the hands of the very Pope of whose infallibility he is the acknowledged and chosen champion.

It would tax the patience of your ordinary readers too much for me to attempt to follow the Pere Gratry through all his exposures of the "long tradition of lies and fraud" of which he accuses his adversaries, and to whom he applies the "divine and terrible" words of Job to his false friends: "Has God need of your lies? And does he stand in need of your craftinesses for his service?" But just to give an example or two: All the Roman breviaries, down to 1520, contained the name of Pope Honorius as having been anathematized and declared a heretic by the Church. "I have searched the breviaries of all the libraries of Paris," writes the Pere Gratry, "and they all declare the same thing." But when he opens the existing breviary, what does he find? The name of Honorius has disappeared, has been simply left out! "The scribe who was entrusted with the last 'reform' of the Roman breviary has simply mutilated the passages," because, as he adds, "this well-authenticated condemnation of a pope for heresy was the unassailable obstacle to the definition of the new dogma of infallibility." He then shows numerous instances of "lies, forgeries and fabricated authorities" fraudulently introduced into the same breviary on purpose to uphold the doctrine in question. But instead of quoting them, I will just cite what the Pere Gratry tells us of his own experiences, and as having happened to himself in recent times, with reference to such doings and opinions. We all know the story of the condemnation of Galileo, which has often been asserted by Catholic writers to be only a piece of Protestant scandal. But what says the Pere Gratry on the subject? "An Italian bishop" he writes, "made to me to myself in person, the following declaration respecting the condemnation of Galileo: 'Yes without doubt,' he said, 'Galileo was right, and his judges knew he was right: but in those days that too dangerous truth would have scandalized the faithful. This is why the Church condemned him, and it did rightly.' These very words were said to myself." And again the Pere Gratry asks indignantly "Has God need of your lies?" "and did the Word of God stand in need of such a monstrous piece of knavery practiced in a solemn judgment?" There is a great deal more of the same sort, but the details are too long to quote. Never, he says, was there a "history of more audacious knavery, or a more insolent suppression of the most important facts." He sums up the character of the Roman breviary by describing it as a "long series of frauds, terminating in a last and solemn lie!" The "systematic falsification" of the Roman breviary alone, he says, ought to prevent the proclamation of the new dogma or anything of so suspicious a character, "seeing that it is so closely allied to lying!" And it is a learned Catholic priest and theologian who thus speaks and writes and publishes upon his own Church's prayer-book! One can but hold up one's hands in amazement, and be thankful that there can at least be no room for the charge of any "Protestant scandal" here. "Out of thine own mouth will I condemn thee," says the Scripture; and surely the text is well illustrated by the above strange and startling exposure.

I must leave other topics to a future occasion; but I think your readers will not be sorry to learn the bent which theological feeling is taking in high quarters in this country at a great religious crisis like the present.

CHILDREN'S DEPARTMENT.

GOOD AND BAD APPLES.

ONE day Robert's father saw him playing with some boys who were rude and unmannerly. He had observed for some time a change for the worse in his son; and now he knew the cause. He was very sorry; but he said nothing to Robert at the time.

In the evening he brought from the garden six beautiful rosy-cheeked apples, put them on a plate and presented them to Robert. He was much pleased at his father's kindness, and thanked him. "You must lay them aside for a few days, that they may become mellow," said the father; and Robert cheerfully placed the plate with the apples in his mother's store-room.

Just as he was putting them aside, his father laid on the plate a seventh apple, which was quite rotten, and desired him to allow it to remain there.

"But, father," said Robert, "the rotten apple will spoil all the others."

"Do you think so? Why should not the fresh apples rather make the rotten one fresh?" said his father. And with these words he shut the door of the room.

Eight days afterward, he asked his son to open the door, and take out the apples. But what a sight presented itself! The six apples, which had been so sound and rosy-cheeked, were now quite rotten, and spread a bad smell through the room.

"O papa!" cried he, "did I not tell you that the rotten apple would spoil the good ones? yet you did not listen to me."

"My boy," said the father, "have I not told you often that the company of bad children will make you bad? Yet you do not listen to me. See in the condition of the apples that which will happen to you if you keep company with wicked boys."

Robert did not forget the lesson. When any of his former playfellows asked him to join in their sports, he thought of the rotten apples, and kept himself apart from them.

THE EVENING LESSON.

"BRUSH up the stove hearth, Jenny," said Mrs. Goodwin, "and wipe up the zinc nicely. Take all those clean clothes, wet and dry, and lay them in the basket, and make the room look as cheerful as you can, before father and the boys get home."

"Well, mother," said Jenny, a little discontentedly, "I don't know that it is any worse for them to have a little discomfort once in a while in doors, than it is for us to have so much trouble all the time. They have no idea how hard it is to get up clean clothes for them every week, nor how much discomfort we have to put up with."

"Neither do we know how hard it is to work all day in the fields to get food for us all at home. But you are tired to-night my dear, and you never can feel very happy with your hair in such disorder. Run right away and bathe your face, and brush up a little, and you will find your spirits are wonderfully enlivened."

Jenny went away with a reluctant step, to do as she was bid; but after a while she came down again, looking fifty per cent., at least, better than she did before. Her hair was brushed back smoothly from her rosy sun-kissed cheeks, and her plain calico dress and gingham apron looked better than many an elegant ball-room costume. She did not need to be told now to make the room as tidy as possible; she stepped about lightly here and there putting to rights one little nook and another—drew father's arm-chair up to the sun-set window where he loved best to sit; and saw that the lounge was cleared of all incumbrances, so that Ned might throw himself down and rest after his favorite fashion.

"I knew that it would rest you, if you put yourself in better trim," said mother, "even though you were tired. I need not ask you if you do not feel better; your looks tell very plainly. It always pays to be neat and orderly. It is worth more than a great sum of money to have home the pleasantest spot in the world to fathers and brothers. It never would be, if we adopted Mrs. Halsey's plan."

"No, indeed, mother, I cannot even bear to go there on an errand. I do not see how her family can endure to live in a home so constantly 'in the suds.' She never dresses up herself unless she goes to a funeral; and her children are little frights, with thin outgrown soiled dresses on, half the summer. I used to pity them when they went to school."

"Well, Jenny, every time we permit an untidy room that could be put to rights as well as left, or allow supper-time to find us with a soiled work-dress on, when we might put on a clean one, we take a step in that direction. Untidy people do not become so all at once; but bad habits grow faster than cucumbers. You cannot hold them in check, unless you fairly root them out. All the little delicacies and refinements of life that we cultivate are good for the heart as well as the body. They make us more gentle and thoughtful of the comfort of others, and help us form nobler and more beautiful characters, and that is our great life work here, my daughter—the formation of right characters. Nothing is trifling which bears upon this great work."

As a rose after a shower, bent down by tear-drops, waits for a passing breeze or a kindly hand to shake its branches, that lightened, it may stand once more upon its stem, so one who is bowed down with afflictions, longs for a friend to lift him out of his sorrows and bid him once more to rejoice. Happy is the man who has that in his soul, which acts upon the dejected like April airs upon violet roots.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

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A RICH PARENTHESIS.

IN the opening of his first epistle, the mind of the apostle John is burdened with a great thought which human language is unable fully to express. Yet, as he knows its immense value to the whole body of divine truth, as a sun in a planetary system, essential to its very existence, he is anxious so to present it that no one may mistake his meaning. The human mind may not comprehend its breadth, and length, and depth, and height, yet it may be correctly realized as far as the mind is able. We may see that it means something of transcendent importance, though *all* that it means we may not grasp now, nor perhaps in the ages to come. Accordingly, he arrests attention by an emphatic assurance, as an honest and truthful witness, that he had heard, seen, steadily looked upon, and touched the Word of Life; and then before he proceeds with his letter, pens this grand parenthesis: "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us."

Is there any thing in the Bible more striking and important than that? There is apparent repetition in John's introductory words, but it is language trembling under the weight of its burden; it is the loving heart lingering on a theme of surpassing interest; it is the facets of a great brilliant throwing light in every direction; and the strength of the revelation is condensed in the parenthesis. We do not care to vindicate the apostle from the charge of tautology, which those who know more of philology than theology bring against him. Loved truths hang upon the lips like fragrance on the rose, and John's aim was not elegance of diction—though he is often elegant even to sublimity—but exactness in doctrine, that we might know the love which God has to us, and return our tribute of filial adoration.

The apostle sees around him a world of mortals: the failure of the first man was of course the failure of all men to rise above the state of mortality; the possible prize of Eden has been lost; and corruption, sin, and death are co-extensive with the human race. Yet there is no tone of disappointment in his words, as if man's highest conception, that of immortality, were altogether a delusion. No, so far from that, his heart is bounding at the very thought, and he says, "I write this unto you that your joy may be full." The possibility of immortality is not a mistake, only you are to look for it far above and beyond the human race; not in Eden but in heaven; not in man but in Christ; for "the Eternal Life *was with the Father,*" away back, far, far back, long before months and years began to be, or the measuring line of time was put into the hands of mortals. But the period determined by perfect wisdom has come, the fulness of time for the incarnation of the Logos; and the Eternal Life which was with the Father has been manifested unto us. The Word, the Life, the Eternal Life, has come from the Father to give sonship and life everlasting to so many as receive him; and we declare this unto you that ye also may have fellowship, communion, participation with us in this divine and permanent life; and truly our fellowship—I speak of myself and my brethren who are in Christ—is with the Father and with his Son Jesus Christ.

This paraphrase of the apostle's great testimony is not submitted to our readers as either perfect or exhaustive, but we believe it is accurate so far as it goes; that is to say, it fairly sketches the outline of this Scripture, and of all other Scriptures that speak on the subject—immortality only in Jesus Christ. Man has no natural immortality stretching out into eternity, but he who was in the beginning with God comes down to men to give the superhuman boon to all who "believe on him to life everlasting." The inspired witness-bearer, the beloved John, who knew his Lord and the sublime object of his Lord's incarnation as fully as ever man was privileged to know them, needs no corroborative testimony; yet the doctrine is of such paramount importance, sheds such light on the entire revelation of God, exhibits so fully the true import of the terms regeneration, redemption, atonement, salvation, perish, life, death, justified, sanctified, and the like; and unfolds so delightfully the character of our heavenly Father and kinsman Redeemer, that we shall transcribe a few passages for the reader, in the full belief that he will regard them not as the words of men but, as they are in truth, the words of the living God, meaning strictly and literally what they say.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life; for God so loved the world, that he gave his only begotten Son that whoever believeth in him should not perish but have everlasting life."—John iii. 14–16.

"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—Chap. x. 27, 28.

"Father, the hour is come. Glorify thy Son, that thy son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—Chap. xvii. 1–3.

"I am come that they might have life."—Chap. x. 10.

"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."—Chap. v. 24.

"This is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one who seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day. He that believeth on me hath everlasting life."—Chap. vi. 39, 40, 47.

"To them who by patient continuance in well doing seek for glory, and honor, and immortality (God will render) eternal life."—Rom. ii. 7.

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Chap. v. 21.

"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."—Chap. vi. 21–23.

"He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. vi. 8.

"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long suffering, for a pattern to them who should hereafter believe on him to life everlasting."—1 Tim. i. 16.

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."—Chap. vi. 12.

"In hope of eternal life which God that cannot lie promised before the world began."—Titus i. 2.

"That being justified by his grace, we should be made heirs according to the hope of eternal life."—Chap. iii. 7.

"This is the promise that he hath promised us, even eternal life."—1 John ii. 25.

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. These things have I written unto you that believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. We know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life."—Chap. v. 11–13, 20.

"Your life is hid with Christ in God. Christ our life."—Col. iii. 3, 4.

"Because I live, ye shall live also."—John xiv. 19.

Why all this—and the Bible has a hundred times more than this on the subject—if it be not the purpose of the Spirit to impress upon men that there is no such thing as immortality except in God's beloved Son, and that the gift of "eternal life" to believers in him is a most marvellous honor? *We,* any of *us,* live FOREVER? By our philosophical, poetical, and pagan "immortality of the soul" we have simply talked ourselves blind. Surely, to live forever can only be predicated of God, or of one to whom God communicates of his own life. Now this is strictly true. It is really the case that in the new creation in Christ Jesus, we are made partakers of *his* life; the "divine nature is imparted; we are "born from above," "born of God," "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." It was to put away sin, and to bring in everlasting righteousness, and to make us children of God, and to give us this wonderful, divine, deathless life, that the Son of God, the Eternal Life, was manifested among us. Look again at the beginning of John's letter. What is this? "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ." Surely there is something here to correct our vain conceptions of man, and to exalt our ideas of God's infinite love. So far from individual independent immortality being an attribute of man as such, it is not even an attribute of the saved. What! not even Christians partakers of independent immortality? No; their life as God's sons who shall live forever, is a matter of fellowship with the Father and the Son; that is to say, they participate this divine and eternal life in common with the Father and the Son. This is the wonderful and glorious doctrine of the New Testament on this subject; they are one body of which the life is Christ. It is Christ's life in them, by the Holy Spirit, not their own, that gives them immortality. "I live, yet not I, but Christ liveth in me." That is the language which each of them must use if he would speak scripturally on this great subject. Christ came to give eternal life to as many as the Father has given him, but this life is not a grant so given as that each who receives it can henceforth live separate from, and independently of, Christ the giver. The eternal life-spring is in him; out of that they are constantly sustained; because he lives they live; they are one body in him, and they enjoy the certain prospect of immortality; because He, their "life," is the glorious Son of God who, with the Father, only hath immortality.

One word more. We have throughout this article used the term "immortality" as the equivalent of eternal life, or deathlessness; but the Greek word is incorruption—incorruptibility always carrying the idea of perfect purity in resurrection-life; a sinful immortality being an absurdity and impossibility utterly unknown to the word of God. If, therefore, it be heterodox to deny the evil, we accept the epithet with all its consequences, as we prefer truth to orthodoxy, and the teaching of the Holy Spirit to that of modern theology.—*The Rainbow.*

WHERE ARE WE?

BY N. H. BARBOUR.

WE believe "the time of the end" to be a period of 75 years, during which time the prophecies were to end; and that most of the prophetic periods *did* so end, as then understood, in 1843. That our disappointment was the result of misapprehension of events, and not from a mistaken view of prophecy.

There are about twenty different prophetic and typical periods which end during "the time of the end;" only one of which carries us to the end itself, viz: "The thousand three hundred and five and thirty days." Every one of the other periods have something to transpire after they terminate. Thus, after the 1,290 days there is a waiting time. "Blessed is he that *waiteth,*" etc. After the 2,300 days, "Then shall the sanctuary be cleansed." After the "times of the Gentiles," there was a cry to be made (Isai. xl. 1, 2,) "Comfort ye my people, and cry unto her (Jerusalem) that her *appointed time* is accomplished."—Margin. The burden of that cry in 1843 was, "The time is accomplished."

The jubilee trump was sounded in 1843, calling on the people of God to prepare for the restitution of all things. Under the law it was blown on the tenth day of the seventh month of the year which preceded the jubilee. We heard the glorious call, and thought we were going to take possession of our inheritance even while the trump was yet sounding, regardless of the tarrying time.

My dear friends, do we not all believe "the virgins went forth" at that call?

"Oh fools and slow of heart to believe *all* that the prophets have spoken." Did not our Lord tell us, plainly, there should be a dark and trying time *after* that "going forth?" "And while the bridegroom tarried they *all* slumbered and slept." If you make a feast and say that they *all* eat and drank, who would question the fact, or say that only half of them eat, and the others drank? It does not mean that we have been sleeping to other truths. I thank God for the many rich and glorious truths which we have seen since 1843. That parable referred to the *time.* "Then the kingdom of heaven was likened to virgins who went forth to meet the bridegroom." And was not the very soul of that movement *definite time?* And it is in *that* particular we have all slept, if our Lord meant what he said.

Everything is coming out just as it was laid down. The whole movement, from first to last, is one great unit. And when the cry is made, "all those virgins will arise and trim their lamps."

But you will say, "There have been several cries" already; and if they were only the restless yearning of the heart during this long night of sleep, and another cry is made, how shall we know but what *that* may also be a dream?

This is a fair question, and if it cannot be answered in a perfectly satisfactory manner, I will, with sorrow, admit that all my arguments must fall to the ground.

A builder has nearly completed a beautiful structure; every joint is fitted with remarkable accuracy. The foundation is fixed so deep and solid that the fiercest war of the elements cannot shake it. He retires to rest, and in his dreams sets himself to pulling down the beautiful edifice, and with the debris builds fantastic houses; which he again and again throws down, for material wherewith to continue his work. By and by the morning streaks the eastern sky: he wakes and resumes his labor where he had left off the day before. Not pulling down, but, with systematic patience, adding stone to stone, until the whole structure is complete in all its parts. Would he not know, would his neighbors not know, that he was "clothed and in his right mind?"

And how is it with this glorious movement in which so many started for the better land? And as they entered the ranks, each one left behind the root of bitterness, schisms, jealousies, and sectarian dogmas; and in their stead took sweet charity, with one heart and one purpose we joined hands, to meet our Lord.

Did sound argument ever overthrow one single position which we then took in relation to the *time?* Did any man convince us that the 2,300 days, or the seven times of the Gentiles, or the great jubilee, did *not* end at that time? Never, *never.* The passing of the *time* is all that ever did, or could have shaken our confidence. Has the great key of the whole prophecy, the event which ushered in the "time of the end," and thus unsealed the vision, viz: the taking away the dominion of Papacy in 1798, been called in question, or shown to be false?

It was soon restored again, it is true, or how could the remainder of the prophecy have been fulfilled? It was restored that it might be consumed and destroyed, as at this day. Is not its *dominion* (its political power), consumed and destroyed until even now it is ready to perish? And yet it must last till Jesus comes.

The evidences for 1873 are far greater and more convincing than they were in 1843, simply because we have *all* that we *then* had, standing just where they then stood, unshaken, immovable, and yet giving their whole weight of evidence. Those periods do not and could not reach to the end, for there was a tarrying time to follow, that all the jots and tittles might be fulfilled. They simply reached *into* "the time of the end;" to the point where the virgins were to go forth; after which we were to be in darkness for a season; and then more light, on which to base the second cry, "Behold the bridegroom cometh; go ye out to meet him."

My dear brethren, there is an overwhelming mass of evidence to show that the tarrying time was to be *just* thirty years. Not simply that the 1,335 days reach to that date, but from many, very many other sources, made up of "jots and tittles, not one of which can in any wise fail."

It is not surprising that Adventists, as a body, have been perfectly unapproachable on the subject of *time.* How could they be otherwise? If such arguments as we had in 1843, so consistent with themselves, and with our best convictions, so entirely above and beyond the power of human reason to overthrow; if *time* had indeed proved them *worthless,* how could we, as honest men and Christians, again venture out on arguments of less, or even equal strength? How could we again trust to the clearest human interpretations of prophetic time? Such has always been my feelings in this matter since 1843, until the present time. But now we see that we were *right,* and were *not* mistaken in the prophetic periods, only in a few points which referred to the tarrying, and which were necessary that prophecy might be fulfilled. We had all the light and all the truth on the time which it was possible for us to hold, and yet *go forth* to meet the bridegroom. Should our faith fail because we have had the pillar of *cloud* as well as the pillar of fire? Thank God it is even now passing to the rear; and the command is, "*Speak unto the people that they go forward.*"

Our course has been *just* as it was marked out for us. Our going forth to meet the bridegroom was *right,* and in fulfilment of prophecy. We have passed the darkness of the tarrying in fulfilment of prophecy, and *that* is right. And soon the cry will go forth "Behold the bridegroom cometh;" and, blessed be God, *that* is right, and in fulfilment of prophecy. And how can we waver now?

Brethren, lift your heads a little above the mist, and you will see the old ship, which has so gallantly withstood the storm, with rigging taut and sound and banners floating high. Our Pilot cannot fail us. Never fear; we shall soon enter port. But oh, be careful that your vessels are well filled with oil.

Oh, how my heart yearns over those who are still under the cloud. Up, brothers, and shake the mist from your vision. And you, who are out of Christ, come to-day; eternal life is still offered freely; and although it is the eleventh hour, the wages are life eternal; full pay.

In 1843 I thought my faith was strong; but now it seems almost as though I could lay hold of the portals of the eternal city. And in my heart I can say, Father, it is enough. My vessel is full and running over. Pour out to others.

We have been taught that the "oil" in our lamps was faith. No, no. We may have faith in error. "Thy word is a light to my path." "Thy word is *truth.*" It is the *truth* that gives light. Buy the truth and *sell it not,* "for, behold the bridegroom cometh." Some have thought the door must be shut when this second cry is made. If the parable taught that, it must have been since 1843, for, only the five wise ones, who started, go in. Praise God, the door is open wide; and I believe will be, until Jesus comes and shuts it himself.

I am earnestly praying for the way to be made clear to preach these truths, and will gladly avail myself of every opportunity.

Address to care of American Institute, Cooper Union, New York.

Yours, in the blessed hope.

THE SAINTS' SATISFACTION.

WHEN SHALL WE BE SATISFIED?

DAVID responds: "I shall be satisfied *when* I awake with Thy likeness." John answers: "When He shall appear, we shall be like him, for we shall see him as he is." "And whosoever hath this hope in him, purifieth himself, even as He is pure;" thus recognizing the same desire for purification of heart which can only insure satisfaction. To him who is sleeping in Christ, the consummation will be at the "resurrection of the just"—that resurrection, which was the object of Paul's joyful hopes and intense desires. Instantaneous will be the transformation; "in a moment: in the twinkling of an eye;" "the corruptible will put on incorruption—the mortal, immortality." This indeed will be a victory over death and the grave, that may well call forth joyful acclamations which shall ring through the whole universe. How little can human conception form any idea of the grandeur of miraculous power manifested in this instantaneous act. After the praying, the hoping, the toiling, the fearing, the doubting of a lifetime, to find the sum of all our hopes and expectations realized in the twinkling of an eye!

The satisfaction will be perfect and without the least alloy. They shall rise in His likeness. What more could they ask? And yet are they not promised a partnership with Him in the sovereignty over the world? "If we suffer with him, we shall also reign with him." "Heirs of God and joint-heirs with Jesus Christ." In view of our sinfulness and infirmities, it seems almost presumptuous to think such a thing possible. And yet it would be greater presumption to doubt His own words. The condescension of an Almighty Ruler toward the creatures of his own hand is indeed incomprehensible. O, that it would excite the most ardent devotion now, and that it would stimulate to the most thorough consecration of body, soul, and spirit to him!

And yet another element in the satisfaction of these risen, glorified saints will be their union with their transformed brethren in the flesh. Both classes are represented in these texts—those who *awake* in His likeness—the resurrection saints, and the translated saints, whose assimilation to him shall be accomplished by the sight of his glory and by personal contact with him—not, however, without miraculous interposition. This shall be exerted in both instances.

As it is evident this sweet hope of perfect satisfaction cannot be accomplished until the realization of "that blessed hope" which indeed comprehends the other, should we not earnestly pray for the speedy coming of that day for which all creation groans and sighs? Our selfish unwillingness to bear the burden and heat of the day, and to carry patiently the cross imposed by our Lord, may indeed dispose us to lay our burden down, ere our allotted portion of work, suffering, and waiting is accomplished. But if we are animated by no such selfish principle, but because we desire to see his glory exhibited in the earth and in humanity, and because we so yearn for our own moral and physical renovation, and because we so ardently wish for his sweet companionship that impatient love cannot brook the long delay—then indeed should we hope, and pray, and watch, and earnestly look for that glorious day. We are commanded to "covet earnestly the best gifts;" and to all that the holy Book asserts as our prerogative, we do ourselves an irreparable injury if we do not aspire with all our hearts. But let us so watch and pray that we may be accounted worthy to be in the translation or resurrection. O, Lord, grant us soon that satisfaction! "Amen. Even so, come, Lord Jesus."—*Selected.*

TALKATIVE persons seldom read. This is among the few truths which appear the more strange the more we reflect upon them. For what is reading but silent conversation?

THE BURNING OF THE WORLD.

REMARKS BY B. MATTHIAS.

I DO not believe in the burning of the world, as some present the subject. I do not, first, Because the doctrine is not found in what Jesus and his apostles call the Scriptures. The nearest approach to the idea is found in Isa. xxiv. 19, 20, "The earth is clean dissolved." This is one of the figures to represent the disaster to the earth, or some portion of it. If you will read chapter xiii. you will find this is spoken of Babylon. But some of the other forms, "The earth is utterly broken down, . . . moved exceedingly, . . . shall reel to and fro like a drunkard, and shall be moved like a cottage. . . . It shall fall and not rise again."—Verses 20, 21. Jeremiah nor Ezekiel say any thing that approaches such a calamity to the world. Jeremiah says as much as this, and it is applicable to Judah, "I beheld the earth, and lo! it was without form and void. And the heavens: and they had no light: I beheld the mountains, and lo! they trembled, and all the hills moved lightly. I beheld and lo! there was no man; and the birds of the heavens were fled."—Jer. iv. 23, 24.

Malachi says, "The day of the Lord shall burn as an oven; and the wicked will be stubble." I think it is not safe to insist upon an extreme interpretation of the burning, except we are prepared to prove that the proud and wicked are literal stubble. And then it is the day that burns; a hot day; a day of severe judgment. Here we are naturally referred to the "tares of the field;" the same is the world, which is the "kingdom."

Our Lord never taught the burning of the world, as we perceive. Well, try the "tares." They are bound and burned. As this is done to tares, so offenders are dealt with. "He shall send forth his angels, and they shall gather out of his kingdom" such, and "cast them into the furnace of fire. There shall be wailing and gnashing of teeth. So shall it be in the end of the world," not after the end.—Matt. xiii. 40.

But the net and fishes, we think, teaches the same; and none can talk of fire in this case. "So shall it be in the end of the world."—Matt. xiii. 48, 49. When our Lord speaks of his immediate coming, in Matt. xxiv., he does not speak of fire at all. "All the tribes of the earth shall mourn. The powers of the heavens shall be shaken."—Verses 29, 30. In Luke xxi., "On the earth distress of nations with perplexity. The sea and the waves roaring; men's hearts failing them for fear."—Verses 25, 26. Then the friendly caution, "Watch and pray that ye may be accounted worthy to escape all these things, that shall come to pass, and stand before the Son of man. Worthy to escape the burning up? No; but the things that were to come to pass, and they had just been named.

Matthew xxv. contains the phrases everlasting fire, and "everlasting punishment." And it is *in the* end of the world. This must be the same as the punishment of the tares and of the lake of fire, for these go into the punishment prepared for the devil and his angels. The devil and his angels can be no other than the red dragon, now out of the bottomless pit, called "the scarlet-colored beast," and ten kings. Just as sure as truth, the lake of fire is the same punishment spoken of in the previous instances. It is the receptacle of the tares, the goats, the bad fishes, the bad governments, bad organizations, institutions, and all that do wickedly; "the fearful, the unbelievers, the abominable, and all liars, the devil, and death and hell."

All this is consistent with protracted distresses, vexation, disappointment, despair, and death, wailing and gnashing of teeth. These are not the effects of death by burning. If it is, nobody outside would know it.

We must not overlook a declaration of the Lord in the days of Noah. "I will not again curse the ground any more for man's sake: for the imagination of man's heart is evil from his youth; *neither will I again* smite any more every living thing as I have done."—Gen. viii. 21. He made a covenant with the beasts and all creatures; and set his bow in the cloud as a witness. But say you, That is, not by water. What! sorry that he had done this by water, and at the same time intend to use a fiercer agent next time! Men may be wise enough to reconcile these difficulties, but what of the brutes? They are made a party to the covenant. I am sure they would not think roasting alive would be better than drowning.

LANESFIELD, *Kansas,* Feb. 9, 1870.

VALUE no man for his opinion, but esteem him according as his life corresponds with the rules of piety and justice. A man's actions, not his conceptions, render him valuable.

DEATH may remove from us the great and good, but the force of their actions still remains.

A Difficulty.

BY IRA FANCHER.

"Five texts hinder my believing the 'Life Views,' viz: John v. 29; 1 Cor. xv. 22; Isa. xxvi. 19; Dan. xii. 2; Acts xxiv. 15."

So say many that I meet. They say "some of the above texts hinder" them from believing the wicked dead will not be raised to life again, although the word *life* is not found in any one of them, as applied to the wicked. But still they think it means that.

Now, 1st. Let us try John v. 29. That says of the good, they shall be raised to life. Not so with those that have done evil; but they are to the resurrection of damnation; which we all admit is eternal death.

2d. 1 Cor. xv. 22. For as in Adam all die (or, as I believe), all that die in Adam, lay dead to all eternity; or, as one of the prophets has it, "sleep a perpetual sleep and not awake," even so in Christ shall all be made alive or, all that die in Christ, or in the Lord, as we read in Rev. xiv., are blessed from henceforth, or from the time we read "the hour of his judgment is come," in the same chapter.

3d. Isa. xxvi. 19. No difficulty here; all is plain. It merely teaches that God's dead men shall live again, or be resurrected to life; for their reward is eternal life, as says Jesus, "In the resurrection they are equal to the angels, neither can they die any more." That is just as long as I want to live. None of the wicked are God's dead men, for they die *in* Adam. And still more; if all are raised, then all are *in* the resurrection and "equal to the angels; neither can they die any more;" and so universal salvation is true from this stand-point.

4th. Dan. xii. 2, "And many of them that sleep in the dust of the earth shall awake." Now, every one knows that many *out of* a multitude don't mean *all*; and then, after all, the antediluvians, except eight, were drowned; the cities of the plains destroyed; those terrible battles fought in the Old Tertament, and when God's armies failed, He threw great stones down out of heaven and dashed them to pieces; and He sent out one angel and killed 185,000 in one night; then the prophet says, after this takes place, Isa. xxvi. 14, "They are dead, they shall not live; they are deceased, they shall *not rise*." Amen. "Therefore thou hast visited and destroyed them, and made all their memory to perish." Many say, "Well, we don't think all those that died back there, just as God said they should;" and as a spiritualist lady told me the other day, she did not believe in the God of the Old Testament, for he was so cruel. But the God of the New Testament, I showed her, has declared that those that will not have Christ to reign over them shall be brought before him and slain or killed; and no one contends that they will be raised to life and killed over again.

5th. Acts xxiv. 15. Paul in this case merely says that his accusers, that were so bitter against him, because he preached Jesus and the resurrection, confessed that they believed in a resurrection of the just and unjust; not that he believed the unjust would be raised to life; for he tells us, in 1 Cor. xv., that, "it is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power. For the trumpet shall sound and the dead shall be raised incorruptible." Now, if the Apostle meant just and unjust, then universal salvation is true. But I can say with Paul, I want to attain to a resurrection out from among the dead ones, if I have to die. But if alive, and found loving his appearance at that day, it will be good enough. Glory to God in the highest. Brethren and sisters, let us be ready and waiting, is my daily prayer. Amen.

Sandy Hill, N. Y., March 2, 1870.

From Almira West.

Br. Storrs: I have waited week after week, hoping that I should have the money to send you for the Herald; but I have not been able to get it, and cannot tell certainly when I shall; yet trust it will not be long. I surely feel a great desire to do much more for the cause than I have ever done, but I have not the means, and therefore I am deprived of a great pleasure. I do not know but you will think that I am losing my interest in this great cause by doing so little and keeping so silent, but I can assure you that I am more firm in the doctrine of No Life out of Christ, to-day, than I have ever been.

I am very sorry that there is no preacher of our faith in this part of the State. It seems to me that we are left to grope in darkness. I am thankful that I have seen a way of light, though I did not first see it here; and I desire to let my light shine that others may see the light as it is in Christ. I have sought opportunity to speak of Christ as the only hope of Life from the dead; and I am satisfied that many are almost persuaded to believe. I earnestly hope some one will come this way and proclaim the truth as it is in Jesus.

I shall not think strange, nor be offended if my paper ceases to come after this, as I cannot yet pay for it. However, I shall miss it so much. But it will be just and right.

Columbus, *Ohio*, Feb. 28, 1870.

Caleb Thompson, Providence, R. I., writes: The Life views are gaining ground with us. The great truth of "No Life out of Christ" will prevail. Its enemies are bitter, but truth is mighty. If men will reason and allow the Bible to be the guide, all opposition will be conquered; so let us put on courage, and humbly proclaim the truth.

THE HERALD OF LIFE.

NEW YORK, MARCH 9, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Responsibility.

Enough perhaps is said in the standing head of this paper on the subject. Yet, as some seem not to understand it, we may add a few remarks.

The "Life and Advent Union" was formed as a *Business* Association. It was never intended to be a "church" in the sense in which that term is used. Its object and the conditions of membership, are stated in the first two articles of its Constitution as follows:

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

The object is further stated, weekly in the "motto" of the paper, and in a note at the left hand of the head.

The "Union" is responsible for no sentiments which appear in the paper other than those in the above "Articles," and its "motto and note," whether by correspondents or its Editor. It indulges correspondents in a large liberty of expression though differing from the general views of the "Union," leaving readers to judge as to the value or correctness of sentiments advanced.

The "Union" appoints its Editor and surrounds him with a "Board of Directors" as Counselors, whose advice is of great importance in conducting the paper; and they are, as they should be, mostly residents of New York, because thus they are at hand for consultation.

It is true, that only on special occasions when doubts arise in the Editor's mind of the utility of communications sent for insertion, does he trouble the Directors by asking advice; but when it is asked and received, the Editor always follows it.

Various articles are admitted into our columns containing sentiments which should not be attributed to the Union, the Editor, or the Directors, as if held by them, or being approved by them; but we all wish to be as liberal as possible to those of differing sentiments, believing our readers generally are intelligent enough to discern between truth and error; nor do we think of responding to every sentiment that does not meet our approval, believing it better to let it pass without provoking further controversy.

From these statements it is not to be inferred that we publish every communication sent us, or that we exclude nothing that may be found in those we do publish. We use the best judgment we have in all these matters; and our correspondents generally seem satisfied with this course, and we are quite sure it has saved a vast amount of useless labor and expense.

The Sunday Magazine for March is re ceived. Interesting both in appearance and matter as usual. A first class magazine. If we do not agree with every sentiment it contains, we admire the ability with which it is conducted. The contents for this month are as follows:

The Struggle in Ferrara; On the Miracles of our Lord; Wm. Burns, the Missionary to China; Sunday on a Remote Colonial Farm; The Golden Micé and Emrods; Three French Hymns; How to Study the Old Testament; A Thanksgiving for Life and Health; Episodes in an Obscure Life; The Portrait of Charity; Footprints of the Apostles; The companions of St. Paul, and Supplement—Notes for readers out of the Way.—Published by J. B. Lippincott & Co., Philadelphia, Pa.

From the same publishers we have received the March No. of Good Words. We have not been able to examine the matter of it, but its mechanical appearance is attractive, and its contents seem interesting with some very fine engravings.

Good Health for March is received. It is a journal of Physical and Mental Culture. A fine Magazine for the object. The publisher says:

The success which has attended the publication of "Good Health," and placed it permanently among the Current Literature of the day, has made it necessary to remove the office of publication, as also our Book-selling and Publishing Business, to No. 11, Bromfield St. Boston, [Mass.], where, in future, all communications should be addressed.

Alexander Moore.

The Resurrection: or A Bible *Contrast*; Demonstrating that only the Righteous shall have a Future Life.

This is a tract of 24 pages, by J. S. Potter, East Boston, Mass. It is worthy of a serious perusal, and is calculated to open the eyes of candid readers. There are, unfortunately a few typographical errors, the principal of which is on page 8, where for "*Genesis*," read Gesenius.—Address the Author, 67 Bennington St., East Boston, Mass.

Wood's Household Magazine, Devoted to Knowledge, Virtue, and Temperance, Published at Newburg, N. Y.

We have received the March number. It seems to be an interesting periodical; but we have not time to examine it closely. Terms: Yearly, $1. Single copy, 10 cents.

Immortality: D. A. Wheden, D.D.

We made some remarks last week on Dr. Wheden's performance in "The Christian Advocate" on the Immortality question. We trust it may not have been in vain on him or others. Let us look at his statements still further. On the text, "God only hath immortality," Dr. Wheden says:

As implying an independent, underived immortality, it is true that God only has it. Ours is derived, but it is inherent also. However it comes, it comes to us not as individuals, but as a race, and as a property of humanity, if it comes at all. It comes through Christ, indeed, but because the race itself was continued through him after Adam's trangression. The race, with all its characteristics, was to be continued in a new probation, and the probation was not for an eternal existence but for an eternal glory. This gospel of "life and immortality," or of an immortal heavenly life, was brought to light out of the uncovered counsels of eternity and preached at once to Adam in Paradise.

Here is a mixture of truth and error. The first sentence in this extract is an unquestioned truth. In the next sentence he admits our immortality "is derived," but says, "it is inherent also;" *i. e.*, it is "inborn," or "naturally pertaining to us." If naturally pertaining to us, or inborn, it cannot of course be lost—it is proof against omnipotence itself; no power can deprive us of it. And as no power can deprive us of it, so no power can cause us to suffer, because suffering is an encroachment on the life principle, and if continued, unarrested, inevitably would result in the total destruction of the life principle. As immortality makes impossible such a destruction, so it makes suffering impossible; and hence the orthodox hell is an impossibility; and as Dr Wheden says, inherent immortality "comes to us as a race, and comes to all," "eternal glory," just as certainly "comes to the race, and comes to all;" because immortality cannot suffer, and must therefore inevitably make its possessor uninterruptedly happy, by removing not only all suffering, but all fear of the possibility of suffering. Thus we are Doctored into Universal salvation.

The Doctor tells us that immortality "comes through Christ, indeed, but because the race itself was continued through him after Adam's transgression." So the race is now immortal because the continuance of it was through Christ. Be it so, if you will have it, Doctor; but then you only make universal salvation the more certain, because the immortality is now of grace, and not merely by creation. The "eternal existence" of any man was not dependent on his being good or bad: that existence was secured beyond a possibility of failure, as our friend would have us believe: man was on "probation for an eternal glory," he tells us. But Paul tells us that men are on probation for "honor, glory, and *immortality*."—Rom. ii. 7. But Paul was not a "D. D.," and was foolish enough to warn us to "beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."—Col. ii. 8. If inherent immortality is proved to be the possession "of the race" it must be done by "the rudiments of the world and the traditions of men:" that is the grand appeal of our friend, as we showed last week; and how well we succeeded, let others judge.

Saith Dr. Wheden, "This gospel of 'life and immortality,' or of an immortal heavenly life, was brought to light out of the uncovered counsels of eternity, and preached at once to Adam in Paradise." But *who* preached it there, he saith not. If he had quoted "Thou shalt *not surely* die," his proof would have been perfect by adding, "Ye shall be as Gods." We think he could find nowhere in the Bible such a perfect and comprehensive testimony in favor of "inherent immortality;" and we think that is the seed and root of the doctrine. It is so beyond a doubt in our mind.

Christ and his apostles taught life and immortality as conditional, depending on individual conduct—"To them who by patient continuance in well doing, *seek for* glory, and honor and immortality," said Paul, "God will render eternal life."—Rom. ii. 6, 7. Our Lord Jesus taught that, "This is the will of Him who sent me, that every one who seeth the Son, and *believeth* on him, may have everlasting life; and I will raise him up at the last day."—John vi. 40. And Paul saith, "at the last trump"—of course at the last day—"the dead shall be raised incorruptible." He adds, "For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. xv. 52, 53.

Here is a problem for the Doctors to solve. Something puts on immortality at the resurrection, at the last day. What is it? Paul says, that which puts it on was previously *mortal*. He does not recognize any part of man as previously immortal: a strange omission, if modern theology is true. According to that view, it is not the soul that puts on immortality; for that was never any thing else but immortal. The soul then did not put on the body again, as some theologians maintain, because that which puts on immortality was prior to this time mortal; and that which is "raised up at the last day" was *the* "*him*" that "believeth in Jesus," according to our Lord's words in John vi. 40. Turn which way the Doctors will, the sword of truth hews their Agags in pieces.

Dr. Wheden goes on to speak as follows:

God certainly created man at first to live forever. With this view he made him in his own image—a little lower than the angels, and yet in his own image. If one look into a mirror he will see his image, a representation or resemblance of himself. God's image cannot be physical and visible, for he is without body or form. He therefore gave man such a body as pleased him. But the inner man, the spiritual man, "the image of God," is modeled after his nature.

That "God at first created man to live forever," may be admitted in a qualified sense; that is, He made man so to live conditionally, or if man developed himself in harmony with his Maker; but that life was not inherent in man, else the tree of life would not have been needed. Beside, the threatening of death, in case of disobedience, would have been a deception, if man was created so that he could not die. But we shall see presently where our Doctor's theory leads. In his remarks he repudiates the idea that the image of God, in which man was created, was "physical and visible;" the reason he assigns, is "God is without body or form."

Thus he sweeps away the theological idea that "Christ is God," for He had both body and form. But we shall enter into no controversy on the "Trinity" question with him; we wished only to call attention to the fact that our opposers have to lay their own theology in ruins, to get at ours.

"The image," the Doctor tells us, was "the inner man, the spiritual man." Unfortunately for his "tradition," it flatly contradicts Paul, who learned his doctrine by direct revelation; for saith he, "I neither learned it of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. i. 12. Thus taught and instructed, he doubtless was as likely to know what constituted man's nature and attributes, as any one in modern times, whatever titles they may wear.

Let us ask Paul, Had man a "spiritual" nature at his creation? Thus he answers—"That was not first which was spiritual, but that which was natural:" (*psuchikon, animal*). "The first man Adam was made a living soul; the last Adam a quickening spirit."—1 Cor. xv. 45, 46. Thus Paul flatly opposes the theology of Dr. Whedon. The spiritual man is the second Adam; and a spiritual nature is not by creation, but by a *re*-creation in Christ Jesus; and "if any man be *in* Christ he is a *new* creature;" or, a new creation.—2 Cor. v. 17. Why? Because he becomes a "partaker of the Divine nature."—2 Pet. i. 4. It is then, and not till then, that he has the "inner man;" in embryo at first, but if fed and nourished it will increase and grow stronger "day by day."—2 Cor. iv. 16. We will not enlarge here as we might, showing the utterly baseless assumption of the idea that man inherently has a spiritual element in his nature. God was careful at the outset, to guard against such a calamity as a spiritual being inflicting on himself a state of perpetual alienation from himself.

We admit "the spiritual man . . . is modeled after God's nature:" but we do not admit that any such nature existed in man by creation or natural birth; and we think we have sufficiently shown in this matter that modern orthodoxy is utterly at war with the Word, and is a fruitful source of error and pride.

Dr. Whedon goes on to say:

Every attribute of the Almighty possible to a being that derives its existence from another, was in some measure given to man. Power, wisdom, knowledge, goodness were his, and being too. We cannot conceive of power, wisdom, or goodness, given to the image of God, as transient or intermittent, nor can we of being. If not transient or intermittent this being becomes *immortality*. This, then, was an original characteristic of the race, to belong to every member of it.

Thus, with a few strokes of his pen, our friend plunges headlong into universal salvation, and denies the existence of sin. "Goodness" is one of the "attributes of the Almighty" that "was given to man" by creation; and none of the attributes of God "given to the image of God," (meaning man by his creation) "are transient or intermittent;" that is, they cannot go and come by fits, or be lost; but must and will abide forever. Thus, as "goodness" is one of these attributes of God bestowed on man at his creation, it was impossible for him to lose it; and it is all a deception to talk about *sin*, because sin is the opposite of *goodness*, and that cannot "intermit" or be "transient."

If our friend has not proved inherent immortality in man, he has proved, if his logic is not worthless, that sin is an impossibility; and all the talk about sin and sinners, found in the Bible and in theology, is an "amusing fable," as Archbishop Whately said the heathen regarded the teaching of immortality among themselves to be. It may be talked of to keep the ignorant and "vulgar in awe," by the wise ones, but it is no such thing in fact.

It is a righteous thing that God has so ordered that error shall die of its own sting. "Man is inherently immortal," says the Doctor. "He was created with the attributes of God, in some measure," he adds. "They are neither transient nor intermittent," he affirms. "Goodness is one of these attributes," he tells us. Do we need any stronger logic to prove sin an impossibility? and that there is no such thing as sin on earth?

Thus do they make "the commandments of God of none effect by their traditions" of inherent immortality, and of a natural Spiritual nature in man which makes him deathless. Universalists should thank you, and Spiritualists give you glory in all their assemblies.

Queries.

Much has been written in the Herald of late on the subject of church organizations, and I have been noting the pros and cons with interest, as I have long been unable to recognize any existing denomination as the church of Christ. I perfectly agree with yourself that an authority other than we now possess is required before the church on an apostolic basis can be established and organized; but I would like to know, if you please, what your opinion is in regard to this *authority*—does it not lead us further? "How can you preach except you be sent?"

I have long thought that we need this authority to preach, worship and attend to the ordinance of the Lord's Supper. Explanation from you will be thankfully received by your loving friend and seeker after truth.

William Sunter.

Response by the Editor.

We are not disposed, at this time, to enter upon a protracted statement of our views on the topics embraced in the above inquiries. We remark, briefly, The old organizations will undoubtedly stand till the Lord's return, worthless and mischievous as they are; but let not the professed believers in the Advent nigh be guilty of adding to their number, which is only to make a further division of "the body of Christ," and thereby increase the sins already committed by the promoters and abettors of these organizations. They doubtless think to do God service; but it is too often evident that self-agrandizement has more to do in this work than a concern for truth or purity. If the Lord wants preachers, He knows where to find them, and how to "send" them. Man-made and man-sent preachers very generally show they have no higher commission, and go out for party purposes. The whole body of Christ are a Royal priesthood, and the Bible contains the only authoritative creed. By this the Body is to be guided, and this is the grand Preacher which they should send forth to preach. Let the Bible preach; and truly, "How can it preach except it be sent?" The Apostle adds, "So then faith cometh by hearing, and hearing by the *word of God*."—Rom. x. 17. It is the word of God, and not the speculations of men, that is the saving instrument to lead men to Christ and life eternal. The freer that Word can be sent out to do its preaching, the more likely it is to accomplish that for which God has appointed it. He has pledged himself saying, "So shall my word be that goeth out of my mouth; it shall not return void, but it shall accomplish that which I please, and it shall prosper whereto I sent it."—Isa. lv. 11.

The great trouble of these days is, multitudes, claiming to be sent to preach the gospel, act (we say not designedly, but in fact) like those anciently, of whom the Saviour said, "Ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."—Matt. xxiii. 13. They burden the Gospel with the traditions of men, and impose rites and ceremonies upon men which are only necessary to keep up party lines and divide the body of Christ; thus driving multitudes to reject the whole truth, because so manifestly absurd and contradictory are the practices of its professed teachers.

As to ordinances, there are none enjoined in the Bible but what may be attended to without any preacher's assistance when "two or three" meet in Christ's name; no need of a professional preacher in any of these matters; for, saith Jesus, "Where two or three are gathered together in my name, there am I in the midst of them."—Matt. xviii. 20. Has the Gospel any rites or ceremonies that cannot then and there be performed? Must we, if we happen to be all "laymen," run away for a professional minister, if we wish to eat the Lord's Supper, or do any thing else we may think the word demands of us? To admit such are necessary, is to admit lordships over the body of Christ, and to admit them as having an authority above the Head, who saith "There am I" where two or three are "met in My name."

Let those who will, still wear the swaddling clothes of baby-hood in religion; but let others follow Christ, and him only; looking to him and trusting in him as "all in all" to his body, the church; remembering "that all ye are brethren"—one commor family, having equal rights and privileges, and having one common Head.

Christ's church will be organized, duly, and perfectly when He returns from heaven; and not till then. Let imitators have their way, even though they make an Idol. God will destroy all such idols along with the wicked governments of the world.

A Query.

I wish to ask if Jonah was alive and conscious while in the fish's belly? If so, was not Jesus alive and conscious while in the grave? I have said, I thought Jonah prayed after he was thrown out on to land, and not while he was in the fish. Please say what you think of it, if not too unimportant to think of.

Gilbert Smith.

Nothing in Bible history is too unimportant to think about; but it may not be so important to think of some things as of others. In answer to the above, we only give an *opinion* without arguing the question. Our opinion is, and has been for years, that Jonah did not remain conscious, if at all, only a few moments after he was swallowed up by the fish; and that to all intents and purposes he was dead, having neither breath nor consciousness; and the restoration to life resulted from two causes: 1st. His blood remained liquid and warm: 2d. The air acting instantly on his lungs when thrown from the stomach of the fish, life and consciousness returned, and then he saw and realized the peril he had been in, and prayed most earnestly.

New England Jottings.

BY RUFUS WENDELL.

I.

A TWELVE-DAYS PREACHING TOUR.

On Saturday afternoon, February 12th, I left home for Hartford, Conn., where, on Sunday, the 13th, in Talcott & Post's Hall, I preached two discourses on Life only in Christ to encouragingly large and deeply interested audiences. In the evening we had an excellent prayer and conference meeting in the same place. At noon I accompanied a number of our friends to the funeral of a dear sister in Christ, Mrs. Smith, who, with her husband, though both members of the Baptist church, had embraced the Life views during the last few months, and whose sole trust in her sickness and death was that she would awake in the likeness of her Lord "at the resurrection of the just." Our sister was twenty-eight years of age, was a devoted Christian, and rejoiced exceedingly in the precious views of divine truth which shed such a bright lustre upon the closing experiences of her pilgrimage.

Before submitting to the critical surgical operation (for the removal of a tumor), from the effects of which she died, she had committed to writing a detailed statement of her religious faith, so that it might be read by her mother—a Baptist and not a Life-believer—after her own departure.

The funeral services were conducted by Rev. Mr. Crane, Baptist pastor in Hartford; and, in their references to the state of the righteous in death, were in accord neither with the faith cherished by the departed one, nor (if I mistake not), with the teachings of the Bible. In the somewhat extended remarks with which the brother followed his reading of selections from the Scriptures, he made not a single allusion to the resurrection of the dead. Afterwards, however, in his prayer, a reference to the present felicity of the disembodied soul, was accompanied by a recognition of a future revival of the deserted body.

My own subject in the afternoon afforded me occasion for a distinct testimony on the subject of our hope concerning the holy dead; and in the evening meeting I endeavored to turn a like opportunity to good account (Br. Smith being with us, though I was unaware of the fact until the meeting had closed). It may be proper to add that Br. Smith and his

wife had their attention called to the Life views by Rev. Samuel F. Clapp and his wife—all of whom had boarded at the same place.

On Monday, 14th, I left Hartford for New Boston, Mass., but failing to connect with the stage for that day at Winsted, I remained at the latter place over night—the guest of Br. Joseph B. Eggleston. Br. Walter Stickney called to see me. By invitation from these two brethren, both Life-believers, I visited Winsted in December, 1865, and delivered a short course of lectures on the Life question in Camp's Hall. Mrs. Carrie C. Belden, of New Boston, came to Winsted to hear those lectures; and, as a result of the lectures and of conversations on the subject during my stay, she rejoicingly embraced the doctrine that only the justified will be delivered from the dominion of death. From this position she has never wavered since.

Tuesday, 15th, Brn. Eggleston and Stickney, Sister E., and their friends Mr. and Mrs. P. accompanied me (in two teams) to New Boston, a place twelve miles north of Winsted. Of course we were cordially welcomed by Sister Belden and her family. That evening, and again on Wednesday evening (on the latter evening to an audience three or four times as large as that of the former evening), I presented the word of life in the hall of the place. In reference to these meetings, Sister Belden, in a letter to my wife, dated the 18th, said: "I drank in every word with perfect delight. O! the precious 'gospel;' how sweet it sounds to our ears, and how it fills every desire of our hearts if we only apply it aright. Our brother showed on the first evening what the Hope of the Christian is; and on the second, what would eventually become of the wicked. And it did seem to me that no one who listened could resist the conviction that it was God's unerring truth." In a later epistle, to the writer, Sister Belden says: "I think your visit to us will be productive of much good; and your last sermon, especially, seemed to reach the hearts of some. Mr. W., one of the merchants here, told me that he was going to study the Bible *for himself*, to see if these things were so. I cannot express to you how much my own heart has been cheered and comforted by your visit and labor of love; and I pray that God's richest blessings may ever attend you and yours."

Mr. Belden's business has for some years past been in Albany; and it is his intention to remove his family thither this spring—a purpose which, on various accounts, gratifies me much.

Thursday evening, 17th, found me at Forestville, Conn., the guest of Br. J. W. Whiting—himself and wife firm Life believers. I preached in the evening, and was blessed with much freedom in unfolding the Life theme to attentive listeners. If the Lord will, I design that this my first visit to F. shall not be my last.

The rain storm of Friday did not prevent my having an excellent visit at the home of Br. and Sister Beach, in New Britain (where I met Br. S. W. Bishop, whom I had not seen in over two years), but it *did* prevent our attempting to hold the meeting appointed for the evening in the chapel.

On Saturday, 19th, just before leaving Hartford for Meriden, an invitation (forwarded from Salem), to spend an evening or two with the New Haven Church reached me, and I immediately telegraphed that I would be with them on Tuesday evening, 22d.

In West Meriden I preached three times on Sunday, 20th, and again on Monday evening. Our congregations were large, and the Life theme was listened to with much interest. Lyceum discussions during the present winter have done much to awaken the existing interest. All our brethren in W. M. are Life believers; and their well-directed efforts in behalf of the truth give promise of a good harvest. My visit among them was a most happy one. One of their number Br. Whitehead, in a business letter sent me since I came away, says: "If you only knew what a feast your visit has been to us, you would rejoice that the Lord ever sent you to Meriden. We will not attempt to give Br. Wendell any praise, but give it all to the Lord. I will write again when I find out more concerning the interest of the people on the subject."

On Tuesday afternoon, 22d, I was taken into Cheshire to preach (in the Advent Chapel), the funeral sermon of Charles Franklin Bailey, a young man in his eighteenth year. He lived and died a Christian; and his *last* utterance—reminding me of the last words of our lamented brother, George F. Storrs—was, "*Precious Jesus!*" His precious Saviour will remember him "at the last day." Blessed assurance!

On Tuesday and Wednesday evenings I spoke in the Chapel of our brethren in New Haven—on the Life question the first evening; on man's nature and the state of the dead the second.

Leaving New Haven late in the evening, I reached home in time to breakfast with my own dear ones on the morning of the 24th. Had been away twelve days and preached twelve times. My prayer is that my imperfect labors may be watered with the blessing of God.

On my way to Hartford, on the evening of the 12th, our train halted twenty minutes in Springfield. I took advantage of this to make a call in S., and some thief took advantage of my absence from the car, and stole my leather travelling bag! The bag was a valuable one; and as its contents included a considerable quantity of wearing apparel, I was subjected to an amount of inconvenience that *ought* to impress upon my mind a lesson of caution. The bag was not taken through mistake; for I had hid it under the short corner seat behind the car door. When I left the car in S., I felt under the seat and found the bag there. Two persons, who I at the time thought looked rather suspicious, *saw* me take this precaution; and I have no doubt but that *they* stole my bag. When I returned to the train they were gone.

Among the letters stolen with the bag was one received that very evening from our sister, Mrs. C. C. Williams, of Butler, Mo. In it she inquired whether I am the Brother Wendell whom she heard preach, in a tent meeting, twenty or more years ago, in Western New York. I take this occasion to thank her for her interesting letter, and also to say that Eld. Jonas Wendell, an uncle of mine, is the person to whom she refers. He lives in Edinborough, Pa., and is in his 55th year. His nephew, the writer of this, is not yet forty-one (was born June 23, 1829).

II.

In Winsted, I learned that Moses Hull, in a debate he and Br. Grant, of the *Crisis*, had just held there, urged as proof of consciousness in death the words of Jesus (Matt. xxii. 32): "God is not the God of the dead, but of the living;" and that Eld. G. explained the term "*dead*" in the passage to mean "the *eternally* dead!" That interpretation is *true*, but it kills Eld. G.'s notion of the revival of such as have not Jehovah for their God. Will our brother ever see this?

Salem, *Mass.*, Feb. 26, 1870.

Christ in the Flesh.

REMARKS BY W. PATTERSON.

Br. Storrs: In the Herald of Life of Feb. 23, Br. Sweetland asks for light on 2 Cor. v. 16. "Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more." "Salvation is of the Jews," and such was the deep rooted national prejudice of the Jews, that they thought and acted as if salvation was for them, and them alone. It was several years after the death and resurrection of Christ, before the gospel was formally proclaimed to any but Jews. Even the Apostles required extraordinary instructions before they could overcome this prejudice, and have a clear perception "that God is no respecter of persons; but he that feareth God and worketh righteousness is accepted of him." But when they got a clear perception of the mystery that was hidden for ages, how "that the Gentiles should be fellow-heirs and of the same body and partakers of his promise in Christ by the gospel," they were "not disobedient to the heavenly vision," but proclaimed "the unsearchable riches of Christ" to all, irrespective of nationality. Paul took delight in informing the churches, that in Christ Jesus "there is neither Jew nor Greek;" all are one in Christ Jesus, all partakers of the "common salvation."

This passage we are considering is one of that class. Paul had "kinsmen according to the flesh;" that is, they were Jews. Jesus was a Jew. Paul and the other Apostles once thought he only was for salvation to the Jews. Paul prefaces this remark by saying, "for the love of Christ constraineth *us*." *Us*, who? Paul was a Jew, the Corinthians were Greeks; here the *us* brings the Jew and Gentile into equality; "because we thus judge that if one died for all, then were all dead." Here Jew and Gentile being in the same condition, they were visited with the same salvation; "were all dead." "Christ died for all."

Now I will quote the passage as rendered in the emphatic Diaglott—"So that we from this time, respect no one on account of flesh, and even if we esteemed Christ on account of flesh, yet now, we no longer regard him." Paul's ideas were enlarged; he no longer regarded Jesus as a Jew, merely for the salvation of the Jews. Hence he follows this expression by saying, "That God was in Christ reconciling [the Jews? no], the world unto himself."

So I am inclined to think this expression has no reference to the present existence of Christ.

The other passage in Eph. v. 30, "We are members of his body," that is of the mystical body of Christ, "and of his flesh, and of his bones," looks very much like an interpolation by some officious transcriber. Some manuscripts lack this expression.

Fergusonville, N. Y.

Letters and Extracts.

From Joseph Laciar.

Br. Storrs: I find that there is getting to be an increased demand for information on the glorious truths we are laboring to promulgate. The tracts that I have given away in the past, have not been confined to this place alone, but owing to the plan I have adopted for bringing them to the notice of persons, they frequently fall into the hands of those who are entire strangers to me. I have always about half a dozen of these messengers on my glass show-case, a place at once so conspicuous as to be noticed by customers coming into my store; so that persons coming in to have medicines put up will pick up one of these tracts and read while I am getting things ready for them; and, as the case generally is, they find some point on which to ask a question, to dispute, condemn, etc. This of course opens the conversation, which may last from five minutes to an hour or more, and closes with an invitation to investigate for themselves by taking some tracts with them. In many cases time does not permit me to speak much, or at all with them; so they take one or more along, and it is the last I see or hear of them, or the individuals; but the truth marches on, and cannot be intercepted.

I have lately observed some most encouraging results; and I would say to all such brethren as are in business, and take a deep interest in spreading these last dispensational truths, to make it a matter of interest to place some of these tracts in the most conspicuous place you have in your store, and tell any customer who picks them up to read, "you are welcome to take that with you, and read it; I think you will find something of such interest as you may never have come across," etc. Some words of inducement spoken at the right time, may often be the very means of making the reading interesting. And if they are persons who have already the spirit of grace, so as to be interested in religious reading, they will, no doubt, be benefitted thereby, and God in His mercy will bless the word when sown into good soil.

Let not the work be slackened, while the day lasts; and as we are in the very last times of this age, let us all take heed that our lamps are bright and filled, and that our Saviour will not find any of us idle.

What we have said about the manner of distributing tracts, etc., by one situated as we are ourself, we speak from experience, having been engaged daily in preaching that way. You will sometimes have to bear a little reproach for Christ's sake, but these we know are light affairs, when placed in comparison with the peace it affords you in knowing that you are filling your offices as servants of Christ, faithfully while he is absent, letting your lights shine to everybody who touches your presence; and above all, the glorious promise is still in store for us, ready to be revealed at his coming, when He will say, "Well done thou good and faithful servant," etc.

It matters not whether we have the ability to preach the word publicly or not; whether we are possessed of ten talents, or only one; we will receive our rewards according as we have made use of those talents. We are told that on whom the Lord has conferred the ability to use or handle only one talent, of the same will he also, only require at his coming. Whatsoever we can do therefore, let us be employed at, in the Lord's vineyard, be it ever so little that we can do. "The harvest is great and the laborers are few;" let those who feel that they can do nothing of importance, pray the good Lord, that he will send forth faithful laborers, and they will accomplish a great deal, and will not fail to reap the rich reward of eternal life, through Jesus our Life-giver. Amen. Your brother in Christ.

Mauch Chunk, *Pa.*, Feb. 27, 1870.

From Joel S. Richards.

Br. Storrs: I really thank you for sendme the Herald of Life since last July.

I am receiving much light and comfort, and it is possible I may be able to *see* what now *seems* probable, none will live again except those in Christ.

As many of my ideas are established on grounds made to seem correct because of rendering of words, etc., as the learned have shown, it is difficult for me (an uneducated person) to readily understand how to give satisfactory answers to questions some ingenious persons present against the views now being looked into.

By reading the many articles written by you and your correspondents, I obtain good instruction and assistance in way of getting a general idea of the doctrine promulgated; but I need much help in getting at particular and special points and parts, which may be easy and simple to the learned and enlightened.

I am anxious and in earnest to rightly understand all I may, pertaining to the Plan of Redemption as given us in the Scriptures. It is not my desire to keep in with any, unless for the truth's sake.

I see works alluded to which must be important for those of us *seeking* light. Judge Halsted's "Theology of the Bible" seems to be one much prized; but I am unable to purchase it. It seems to be a fund of knowledge so I judge from your paper. I have not seen it, neither have I seen many works written by those holding the peculiar views advocated by yourself and others through the Herald of Life.

The ideas pertaining to "The Ages to Come," are mostly new to me. I am not prepared to give reasons for or against those. They are different from the ideas I have cherished. I altogether am not sure but there is a vastly greater amount of truth not fully understood than most have supposed.

Rockport, *Me.*, March 1, 1870.

From Dr. J. W. Bechtle.

Br. Storrs: Through mercy and goodness I am still alive, surrounded by all that I need to make me comfortable. I am still battling for the Herald of Life. I send you a new subscriber. He is a man about sixty years of age, teaching school. I came in contact with him on the doctrine of the Bible. I soon got him to see there is no life out of Christ. He asked me where he might obtain information on this doctrine? I told him to subscribe for the Herald of Life. I had two numbers in my pocket and showed them to him and told him to keep them until his came. He took them thankfully. He will wield an influence in his neighborhood for good to the Herald and the cause of Christ, as he is well booked in the Scriptures. He asked me a number of questions on the law, the judgment, hell, resurrection, etc. He was satisfied with my answers. I told him if eternal torment is the penalty for sin, then Christ never met the demands of the law, as Christ never went to eternal torment. Christ is the end of the law to every one that believeth in Him. I am called infidel, universalist, and many other hard names, for advancing the doctrine of No life out of Christ, but with Paul I can say, None of these things move me. Thank God none of my enemies thus far have been able to put me to shame, or to confound me on the glorious doctrine of No life out of Christ.

O for light and wisdom from the Eternal Spirit, to unfold the holy Scriptures to all who may ask of me explanations. I can truly say with David, The Lord has made me wiser than all my teachers and enemies. Glory to God, my hope is full of immortality *in Christ*. Since I have seen the glories of No life only in Christ, I see Jesus in a more glorious light. O how his power, his glory, his love, his mercy, all expand before my raptured vision. O how the great scheme of redemption spreads out before me as I look on him as the Saviour of the world, as did the fields of Canaan to Moses, from the top of Pisgah.

May the good Lord give us all more exalted views of Christ and his glorious gospel, as preached to us by the apostles and Himself, so that we may put to silence the ignorance of ignorant and ungodly men. May God bless and sustain you in all your labors of love. I cannot help saying, I thank God that two such men as Br. Schaff, and Br. Bishop, from the United Brethren Conference have been added to the number of Believers of Life only in Christ. They are excellent men. May God open an effectual door to them to promulgate the truth as it is in Jesus. O may they be giants in the cause. The light is breaking, God is working. Let us thank God, and take courage. I am lending my Herald to my neighbors all round. I think I shall have a number of subscribers by and by. O for patience to bide God's time! O let us work on in full assurance of hope! If God be for us, who can be against us?

I did not receive my Herald this week, but I read the old one over, and it seemed new. O may I never be deprived of the friendly visit of the dear Herald while I live. Next to the Bible I prize it. I speak of it at all times, and in most places. Some people are now willing to read it. To-day there was a fine intelligent lady here for the Herald. I loaned her one or two numbers before. She says it is a much better paper than she at first took it to be. I told her the more she reads it, the better she will like it; and I invited her to call every week for it, as she was welcome to read and lend it to her neighbors. Yours waiting for the coming of the Lord. Love to all the dear brethren and writers for the Herald of Life.

Harrisburg, *Pa.* Feb. 28, 1870.

From La Fayette Norris.

Br. Storrs: To-day I listened to a sermon by a Free Will Baptist woman. It was an excellent practical sermon on Christian duties. The Free Will Baptists are holding a protracted meeting at this place, and quite a number are being "converted," as the phrase is. But I doubt if in six months time many of the converts can be found. At least this has been the experience in years past. In thinking the matter over, I asked myself where the trouble was. I concluded first of all, that it was not for want of good practical sermons on Christian duties; although a few popular sins are never touched. I have come to the conclusion that the trouble is, want of sufficient incentives to action; a lack of the faith once delivered to the saints. Not one in a hundred have faith enough to believe in a literal resurrection; hence they try to climb up to heaven some other way, and they have a faith as dreamy and shadowy as their fancied immortal soul is. Hence, as the excitement dies away, not having a well grounded faith they backslide until the next revival meeting. The fact is, as a brother said in Manchester, "as a people we are preached to death." I hope you will not be deterred from preaching doctrinal sermons, by the Pharisees of the day. If a man will not turn from the error of his ways, after believing in the glorious plan of salvation, and the future life to the righteous, then no amount of practical sermons will keep him from sinning. The Bible well read will post him as to what is sin, and he will be careful to shun it in every form if he is in earnest and has a living faith. Many of the Advent people and preachers have lost their power by ceasing to preach doctrinal sermons, and doing like the churches of the day, preaching only practical sermons so called.

I wish to utter my protest against trying to explain the resurrection in any other way, than in its most literal sense. We as a people believe that the resurrection is our only hope of a future life, and it seems to me, that the farther we get this from a strictly literal sense, the less interest we will take in it. If we are to have a natural body in the resurrection, why not be composed of the same particles of matter that we were composed of at death? Where is the impossibility of the thing? The same body of our Saviour that was laid in the tomb, was raised to life; and analogy would lead us to suppose that at the resurrection every one of the bodies of the saints would be raised. Then why not go the further and believe that the very dust of all the saints that crumbled back to dust shall be raised in the resurrection? This is my belief, my firm faith; and I write thus because I find some Adventists, even, that do not believe in a resurrection quite so literal. I presume all Life Believers hold that the doctrine of the resurrection is what distinguishes the Christian religion from all other religions; if so, ought we not to be very careful *how* we believe it?

I, for one, am a disbeliever in these protracted or revival meetings, so called, as a means of converting sinners. And I find they are discarded by many thinking men of good morals. Such men see the ridiculousness of the thing. But these things have become a necessity with the nominal churches. Having discarded the vitalizing element of Christianity, God's love as exhibited in the punishment of the wicked, and the literal resurrection of the saints and their glorious reign on the earth, they have no other way, of getting members into their churches but these "revival meetings," which simply means to get up all the excitement that is possible.

Campton, *Iowa*, Feb. 20, 1870.

From L. W. Bragg.

Beloved Pilgrims in the Lord: Still my courage is good in the Lord; feeling him to be my only hope and joy, and eternal salvation. His precious promise to go with us to the end of the world, never was more precious and heart-cheering than now. On it we can stand unmoved among the many dark clouds that arise to obscure the bright vision of the soon coming and ever glorious kingdom which is to abide forever; in which the now despised pilgrim band is to be glorified with a body like the glorious Life-giver our everlasting Head and King. This blessed, glorious and purifying hope, of seeing Jesus as he is, and being made like him, and that very soon, inspires my poor unworthy (and sometimes fainting) heart, with courage to renew my covenant choice with the Lord, to joyfully suffer on for Jesus and truth's sake, until the truth is really vindicated in the consummation of the long desired hope of seeing Jesus face to face. We find it truly comforting and heart cheering to meet with now and then, a pilgrim stranger to Zion's eternal glories. Such can truly comfort one another with the words of inspiration, that "the Lord himself shall descend from heaven." This we can never give up until we can say, "Lo, this is our God, we have waited for him, and he will save us."

Dear Pilgrims, put on courage in the Lord. Though the enemy come in like a flood, the Lord never has forgotten his precious promise to lift up his Spirit as a (glorious) standard. Thank his dear name. Though discouraging feelings often come in to press my spirits down, and to darken mine understanding of what the will of the Lord is, yet faith overcomes, thank the good Lord, and will make the prize sure.

Every advanced step for glory, is disputed ground by the enemy of all righteousness; and we must resist him steadfast in the faith, with a non-conformity to any of his insinuations, which are very many in this day of prevailing evil, and unless we are kept by the mighty power of God, through faith unto salvation eternal, we are sure to fall, sink, and perish after all. O Lord deliver me! is still my prayer. I feel the need of special help from on high, to stand continually in a justified state before the Lord by faith. Without this state of justification before the Lord, by faith, I see no promise of eternal life. The conditions are, If the Spirit dwell in us, which raised up Christ from the dead, then by the Spirit we shall be quickened to life, and live with Jesus forever.

Dear Pilgrim of faith, pray for me that I may stand in the will of the Lord by faith, with the spirit of adoption continually renewed upon me. That I may have the washing of regeneration and the renewal of the Holy Ghost daily. The Lord help us not to sleep as do others, but that we may watch and be sober. Most all are drowned in the spirit of the world in some form, and are staggering at the fulfilment of the word of God. From a pilgrim in the gospel hope and love.

Orrington, *Me.*, Feb. 27, 1870.

From Dr. John Billings.

Br. Storrs: I wish to say through the Herald, to friends in the East, that I feel very grateful to them for their kind remembrance of me in my days of trial and sickness; and especially Br. Mayo, of Lynn, Mass., for sending me the Herald when I was not able to get it for myself. The paper has never seemed so precious as it does now. It seems hard to wait so long as a week for it to return. It is like greeting an old friend; and I do most earnestly pray God for its continuance, and that the blessing of the Holy Spirit may continue as a dictator to those that contribute for its columns.

How really cheering it is to one who feels lonely and sick, and deprived sometimes of the necessaries of life, to know they have a friend somewhere that feels for them, and feels in the right way. While we are scattered as we are, it would be but a little, yea, a very trifling affair, for the many to relieve the burdens of the few, and by so doing drive gloom and almost despair from their abodes, and fill their houses with hope and cheerfulness. My mind has never weighed this subject as it has since I have been sick; and if others have not been faulty on this subject I am satisfied I have been, but I was not aware of it. And I hope I may ever feel for others in trouble as I would have them feel for me. I am satisfied that the lessons I have learned in my trials and sickness have and will prove a blessing to me.

My health is very poor now: have not been able to go from my house for a number of days, yet I expect to soon, or as soon as the weather is milder. My nervous system has been so shaken that my right arm has been almost paralyzed; so much so, I could not write. It is bad now, but I can scribble a little. It is improving slowly. My throat and lungs are some better, but not enough to fill my appointments once in four weeks. I shall not be able to preach again before May or June. But I want to be doing something now. If some of the brethren will send Br. Storrs a few dollars for "Campaign" tracts, so he can send them to me, I can set them to preaching, and perhaps they will do as well or better than I can.

To God, first, be thanks; then to the brethren East for their kind remembrance of one so unworthy in my hours of sadness; for I really felt as though I was left alone, forsaken of all but the Lord. He has sustained me, and his almighty arms have been around me to hold me up, for which I thank him, and for that blessed promise which was first made to Jacob, Gen. xxviii. 15, and quoted by Paul in Heb. xiii. 5, 6, for our comfort. I have proved it to be true.

New Rutland, *Ill.*, March 1, 1870.

Mary Flickner, Delton, Wis., writes: I enclose seven dollars; five of which I have earned with my needle, stitch by stitch. We are poor, and have use for money in many ways; but seeing your notice that you would send the remaining numbers of the Herald of Life, of this volume, to any one for $1, and desiring to do what we can for the truth, and to spread as far as possible the doctrine of Life only through Christ, we have come to the conclusion that we could not do better than to put the money in the Bank of Heaven; and may the Lord take care of the result. Five dollars for five subscribers; and two dollars for Campaign Documents. And may the God of all grace watch over and protect you, and give you all strength to herald these blessed truths, until the coming of His Son, is the prayer of your unworthy sister, hoping for life and immortality through Him who has said, "I am the way, the truth, and the life."

Remarks by the Editor.

It makes us feel ashamed of our few sacrifices when such a noble spirit is manifested as that of our sister in the above. It looks like "the widow's mite;" a sacrifice which few of us understand or practice, we fear. May the Lord bless this effort, and we all be stirred up to greater diligence and sacrifice in promulgating His truth.

Appointments.

West Meriden, Conn.:
W. N. Pile, March 13.
S. W. Bishop, Sunday, March 20.
Rufus Wendell, Sunday, April 17.
" " Evening, " 18.
" " " " 19.
" " " " 20.

Anthony, R. I., March 11th to 14th.
New Britain, Conn., March 15th to 25th.
New York, Cooper Institute, March 27.
F. H. Burbank.

Woodbury, Sunday, March 13.
Wolcotville, March 20.
West Meriden, March 27.
Hartford (Talcott & Post), April 3.
Geo. W. Brown.

Manchester, N. H., (probably), Sunday, March 13.
Rufus Wendell.

Keyport, N. J., Sunday, March 13.
West Meriden, Conn., Sunday, March 20.
Wallingford, evenings, March 24 and 25.
New Haven, Conn. Sunday, March 27.
New York (Cooper Institute), Sunday, April 3.
S. W. Bishop.

Springfield, Mass., Sunday, March 13.
Manchester, New Hampshire, (as Br. S. D. Morse may appoint), March 20 and 27.
Wm. Stuart.

Business Department.

CASH RECEIPTS.

One dollar each from—Rebecca Maps, Lydia Price, Gilbert Smith, Sophia F. Hurlburd, Sarah G. Wade, Wm. Shough, L. F. Moore, James Masterman, Samuel Johnson, S. W. Chaffee, Charles B. Randlett, Leonard Seavey.

Two dollars each from—Alonzo Billings, J. A. Smith, Elias Harmon, Thos. Patterson.

Various sums—James Field, $10; Mary Flickner, $7; David Gillespie, $1 10; Horatio Squyer, $5.

RECEIPTS TO TRACT FUND.

Mrs. R. W. Pierce, Milwaukie, Wis., $5.

PARCELS SENT SINCE LAST ISSUE.

Gilbert Smith, Jas. Field (by express), Mary Flickner, Joseph P. Loenard, Sarah G. Wade (photograph), Thomas Apthorpe (4 books sent as you desired), Samuel B. Hill (by express), Alonzo Billings, R. E. Whittier, J. A. Smith, John Wilkinson, Esq., Horatio Squyer, La Fayette Norris.

TO CORRESPONDENTS.

La Fayette Norris.—The paper is sent to Rochester, Ind., as you requested.

Filling Orders for Tracts.

We have been delayed in this matter, by having exhausted three or four of the Campaign Documents. We shall have in a new edition this week, and will then complete the orders. Br. Laciar's order is received.

We have nearly exhausted the thousand recently printed on "The Judgment," paid for by Br. E. Wolcott. He writes us that he will pay for another 1,000; so, we shall soon print them and send them on their mission.

Let the friends of the Life views help us forward in the Tract cause; it is doing a good work.

THE EVERGREEN MOUNTAINS OF LIFE.

Revised for the HERALD OF LIFE by A. CHANDLER, Des Doines, Iowa, from the popular poem of JAMES G. CLARK.

There's a land soon to come, 'mid the hills we are told.
Of Judah's fair groves of olives and pine,
Where the pure waters wander through valleys of gold,
And life is a treasure sublime;
'Tis the land of our God; 'tis the home of the blest,
Where ages of splendor forever will roll,
When the way weary traveller reaches his rest,
'Mid the evergreen mountains of life.

Sin's veil is yet over that beautiful land,
But the prophets have told of its bliss,
And our visions are brightened as its breezes are fanned,
Upon the Christian here fainting in this;
And we earnestly wish for its holy repose,
For our spirits are torn with temptations and woe,
And we are longing to drink from the river, that flows
From the evergreen mountains of life.

O! the stars never tread the blue heavens at night,
But we think, there Jesus has trod—
And the day never smiles from the palace of light,
But we feel the bright smile of our God;
For we are travelling like pilgrims
Through changes and gloom,
To a kingdom, where pleasures unceasingly bloom,
And our guide is the glory that shines through the tomb,
From the ever pure fountain of life.

* Zech. xiv. † Isa. lx.

THE ANTICHRIST.

BY MARK E. GREEN.

IN some remarks made by Br. Larkin, on an article of mine published Jan. 5, he seems to take exceptions; and if he is wrong he wishes to be corrected. It is by exchanging commodities that we obtain the necessary things for this life; so, in like manner by exchanging views we are enabled to arrive at the truth. Paul says, Without *controversy* great is the mystery of Godliness. Whether Paul meant that by "controversy" the mystery would be made plain, I will not now inquire; but one thing is certain, that by controversy, in these last days, the most sublime truths have been cleared of the rubbish by which they have been obscured for ages in consequence of the usurped authority that has been exercised over God's heritage by the Mystery Babylon, and her daughters. I, for one, go in for "controversy" in a liberal way, and christian spirit, and if it cannot be had in that way, let us have it even in "envy and strife," as Paul says, "every way whether in pretence or in truth," so that the truth "is preached."

Our Br. asks, "Is the hindering power of Paul, the Antichrist of 2 John 7?" The exception which our brother takes is, whether Paganism was the hindering power, or John's Antichrist. He inclines to the former, for, he says, "This hindering power must have been, at least in part, Pagan Rome." If this view is correct, to which I have no objection, then the hindering power must have been taken out of the way when the church in A. D. 313, chose "Constantine and his family as the protector of the Christian world," and conferred upon him the honors of a "*second David*" to fight the "battles of the Lord." Whichever view is taken, it is fatal to the views entertained by our brother of the Man of Sin yet to be developed, for Paul says, "*And then* shall that wicked be revealed," and not 1,500 or more years afterwards. There is one thing that must be admitted, that an "*iniquity*" was to work in Paul's day that would sap the vitality of the church, in consequence of which, the Man of Sin, or wicked one, would be revealed. That this "*falling away*" was manifested by the church in choosing Constantine as the "Second David" to "fight their battles," instead of trusting him who said, "All power is given unto me in heaven and in earth," and "lo, I am with you always even unto the end of the world." What was the cause of this declention in the church? Mosheim in his history of the Church says, "Of all the different systems of philosophy that were received about the time of our Saviour, none was so detrimental to the Christian religion as that which is styled gnostic, or Science, by which they pretended to teach the way to the true knowledge of the Deity. They corrupted all the doctrines of Christ and the apostles in such a manner as to reconcile them all to their own. They believed that Jesus Christ was the Son of God, but they *rejected his humanity, or, that he had a true body.* They rejected the resurrection of the body." Mosheim refers us to Timothy vi. 20; Col. ii. 8, and the Epistles of John as having their fulfilment. In 1 Tim. vi. 20, we read, "O Timothy, keep that which is committed to thy trust; avoid profane and vain babblings and oppositions of SCIENCE, falsely so called." Again Col. ii. 8, "Beware lest any man spoil you through *philosophy* and vain deceit, after the traditions of men," etc. It is impossible to mistake who Paul referred to. It was that class which John calls Antichrist, who denied that Christ had come in the flesh. Their doctrines were all mysteries. Mosheim, in alluding to these teachers in the third century says, they had filled the church with the "Mystery of Iniquity." I know that some will say that John spake of "*The* Antichrist." Which of the "many antichrists" he applies the definite article to, I do not know; but he says, "And every spirit which confesseth *not* that Jesus the Messiah hath come in the flesh is not of God; but he is of the false Messiah of whom ye have heard that he cometh, and *now is he already* in the world." We see by this that "*The* Antichrist" was manifested in John's day. But says one, "The Antichrist" was to deny the Father and the Son; one who denied all Gods—an "ATHEIST." John asks the question, "Who is false but he that denieth that Jesus is the Messiah? And that person is a false Messiah. He that denieth the Father, denieth the Son; and he that denieth the Son, also believeth not the father." —1 John ii. 22. Again. "And this is the testimony of God which he hath testified concerning his Son. . . . And whosoever believeth not God hath made him a liar, by not believing the testimony which God hath testified concerning his Son." John fully explains what he means by denying the Father and the Son, it is by disbelieving what God had testified concerning his Son; by rejecting what God had said, of course, was to deny the Son also.

There is no prophecy in the Bible that has had a more perfect fulfilment, even of the true Messiah, than that of the false Messiah. I have yet to learn that John even intimated that what he said was to have a double fulfilment. In giving the history of Antichrist, I have shown the beginning and end of Antichrist so far as prophecy is concerned, or until those who proclaimed "One incarnate nature of Christ," denying that Christ had come in the flesh, who was superseded by a power more blasphemous than Antichrist, and more desolating to the church.

Mark the decrees of Chalcedon which were sanctioned by over 500 Bishops. "It was declared that the decrees of Chalcedon might be supported *even by blood*," or by the sword. Fifty millions have been put to death by that abomination of desolation, and if we are to have another Man of Sin, yet in the future, that will drive a better business than the Catholic church, it must be some time in the future, at least 1,000 years; for there is nothing but ignorance and superstition, which go hand and hand, that would ever tolerate such a state of things. That can never be; for the Scriptures say, knowledge will increase after the time of the end commences.

In reference to the development of the Man of Sin, our brother asked, "Now suppose the majority vote at this council, A. D. 451, Chalcedon, and the Imperial power that sustained the act of it, had been applied in confirming and establishing the act or creed of the other Council, would it not then have been as much Roman Catholic as the one they accepted?" In the first place, we have no business to "suppose" anything; it is facts we want, and not ifs nor ands. The facts are, that a war was waged by the two factions which shook the Empire from centre to circumference, and victory turned on the side of those that laid the corner stone of Catholicity at the council of Chalcedon. The epistles of Leo the Great, Bishop of Rome, was the ground-work upon which that structure was erected.

Again. The doctrine of "One incarnate nature in Christ" was never as I can learn, believed by a Roman bishop, but was confined to the Eastern church, which always held the supremacy in the church until A. D. 451, at the Council of Chalcedon. Again. Whether Paul meant that the Antichrist was the hindering power or obstacle, it is manifest that the Antichrist had to be overcome before the development of the Man of Sin.

The question now arises, Is the pope the Man of sin? The first objection is, that he was to sit in the temple of God; and if the Pope is the Man of sin, "Then St. Peter's church at Rome, must be the temple of God." The question might be asked, Does not Paul refer to the temple of the heathen God? for he "exalteth himself above all that is called God." Now, the pagans had temples in Rome for their gods, which gods were broken to pieces and their temples made use of for the worship of Christ. His exaltation was above all that is called God, or that is worshipped. Certainly there is a plurality of gods here mentioned, and of course each one has a temple. In which one of these temples did the Man of sin sit? Certainly, if our brother is right in his quotation from the book of Revelation, the temple of God is in heaven, not in Judea. And if it should come down, it is not likely that "wicked one," would get a seat there, for he would have Michael and his angels after him and cast him out, as they did the "*Old Devil*." I am sure if they would not tolerate the "*Old*" fellow there, they would not the Young fellow. Whether it was a heathen temple this *Man* was to take his seat in, or whether it was the temple of the living God on earth, and that the gods here referred to were rulers, for they are called gods in Scripture, there is no difficulty of finding a place for him in history.

It is evident that the temple here referred to is a place of worship. Before Jesus came, Jerusalem was the place of worship where God made his appearance to bless the people. But, says Jesus, "Where two or three are gathered together in my name, there am I in the midst." Wherever God manifests himself, there is his temple. The church is the place where God sits—Jesus Christ being its head. Did God ever have a church or temple in Rome? Paul preached there "two whole years, preaching the kingdom of God." It is quite evident that a church was formed there; and if we can believe history, many of the disciples of Jesus were slaughtered there. But you will say, the church has fallen away and God does not recognize it. With the same reasoning we might say, God did not recognize Jerusalem as his temple; for they had made a bazaar out of it, a den of robbers, and thieves. In fact it had become like Babylon mystic, a cage of every unclean and hateful bird; and yet God recognized it as a place where he is worshipped, for he says, "Come out of her *my people*, that ye be not partakers of her plagues." Jesus is said to be the head of the church; but the Pope has usurped his authority over God's heritage—the church. I do not understand that the church is a building made with hands, for the apostle says, "The Most High dwelleth not in temples made with hands."

Jesus defines the church. It is where two or three are met together in his name. It is folly for men to talk of turning a man out of the church of God. If he is a Christian and he meets two or three more to worship, God is there in their midst. What are the facts in reference to the Man of sin? Does the Pope fill the picture? Says history, "On Palm Sunday a procession escorts the Pope, who is seated in a chair above the heads of the people, to the grand vestibule of the cathedral, where the procession halts for a moment at the closed doors, and the choirs at its head chant the words '*Open the gates and let the king of glory in.*' To which the choirs inside reply, '*Who is the king of glory?*' The doors are then thrown open, and the representative of the King of Glory is borne into the cathedral and being placed in the chair of St. Peter, the cardinals in succession approach and kiss his hand, retire one step, and make three bows or nods, one to him in front, and one on the right hand and another on the left, which are intended for the personification of the Father, the Son, and the Holy Ghost on either side of him. The lower grades of priests, kiss his toe; afterward the Pope passeth out twirling his three fingers to the congregation representing the Holy Trinity."—*Rena* 19 cent., chap. 72.

The case might be rested here, but I cannot refrain from giving one more quotation out of the many. Says Bower, in his history of the Popes, "The Pope claims to be *Infinite, omnipotent, incomprehensible*, having *all power in heaven and in earth;* having been constituted Prince over all nations and all kingdoms, with a plenitude of power to root up and to plant, to destroy and to save, to raise up and pull down at his pleasure."

These facts need no comment. None of the Men of sin that ever have risen, or shall rise, can go any farther in their claims or blasphemies than the Pope. He claims three crowns, which shows his exaltation above all rulers in the Church and State. One conferred on Leo the Great at the Council of Chalcedon when they crowned him "Emperor of the Holy Catholic Church." The second one in A. D. 754, when he was crowned king of Rome. The third, in 1298, when Albert of Austria, came to the Pope to be crowned with the Imperial crown of the Cæsars, when Boniface the VIII., seized the crown and placed it on his own head, and seizing a sword that was hanging on the wall, exclaimed, "It is I who am Cæsar. It is I who am an Emperor. It is I who will defend the right of the empire." From this time we date the triple crown.—*Waddington's Church History*, chap. 20.

[*To be Continued.*]

TWO RESURRECTIONS.

BY CLARENDON KELLY.

[*Continued from last week.*]

THEY REIGNED WITH HIM THE THOUSAND YEARS.

HAVING proven by the Scriptures that those who are Christ's live with him, I will now show by the same kind of testimony, that they "reigned with him the thousand years."

Christ is the head—the church is his body. The two combined form the "perfect man," —the "fully developed Christ." No honor can be conferred on the head without the body being—through its head—a partaker of that honor. Therefore the apostle says, "Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 30. Here are certain parties predestinated—called—justified, and glorified. Who are they? Ans. Verses 28, 29. "And we know all things work together for good to them that love God, to them that are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, (*i. e.*, "bear the image of the heavenly") that he might be the first-born among many brethren." So we see the called, justified, and glorified ones are the "Many Brethren." V. 31, tells who the many brethren are. "What shall we then say to these things? If God be for us, who can be against us?" Also chap. ix. 23, 24, "And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Even *us* whom he hath called; not of the Jews only, but also of the Gentiles." Thus we see that those who were called, justified and glorified, are those who are in Christ, not only from the Jews, but also from the Gentiles. In other words, *The* Church, the body of Christ. And having been glorified with him, they also reign with him, as the apostle says again: "And hath raised us up together (past tense) and made us sit together in heavenly places in Christ Jesus."—Eph. ii. 6. An example or two will show what the apostle means by the phrase "heavenly places" or, "heavenlies," as the Diaglot translates the word, *epouraniois*.

"To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God."—Eph. iii. 10.

"Put on the complete armor of God, that you may be able to stand against the wiles of the—*diabolos*—accuser; because our conflict is not with flesh and blood (only) but with the governments, with the authorities, with the potentates of this darkness; with the Spiritual things of wickedness *in the heavenlies*."—Eph. vi. 11, 12. *Diaglott*. E. V. "Principalities, against powers, against the rulers of the darkness of this world," etc.

The apostle here informs us that the church had a mission to make known the "manifold wisdom of God" to certain parties, called by him, "principalities and powers in the *heavenlies;*" and that these principalities, etc., were arrayed in opposition to the church, causing a conflict to be fought on the part of the church, with the "whole armor of God." I now ask, To whom was the church, commissioned to make known the manifold wisdom of God? Ans. "Go ye and teach All Nations," etc.—Matt. xxviii. 19. Who opposed the church in this work? Ans. The rulers—those who exercised dominion in the Roman Empire. Seeing then that the Emperors and civil magistrates opposed the church in their work of teaching all nations we cannot well mistake the apostle's meaning by the phrase "heavenly places," or, heavenlies; viz., the position of a ruler or rulers over the kingdom of men. Was Christ exalted to the position of a ruler of the nations when he ascended on high? Ans. "Which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenlies; far above all principality and power and might and dominion, and every name (or title) that is named, not only in this (*aiooni*) age, but also in that which is to come."—Eph. i. 20, 21. What is meant by the phrase "right hand?" See the following in "Appendix"—"Emphatic Diaglott," under the word "Hand." "The phrase, Sitting at the right hand of God, as applied to the Messiah, is derived from the fact that a position at the right hand of the throne of earthly monarchs was accounted the chief place of honor, dignity and power."

Now, in Daniel iv. 17, we are informed that "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Well then, "The Most High," is the Supreme ruler in the heavenlies, *i. e.*, over the kingdom of men; and as Christ was exalted to his, (God's) own right hand in the heavenlies, he also occupies a position as a ruler over the kingdoms of men, next to the Supreme ruler, not only in *this* age, but in that which is to come. This being the case, it follows that those who were "raised up together and seated together in the *heavenlies* in Christ Jesus" reign with him. The following is additional proof that Christ is *now* ruling the kingdom of men. Speaking of the resurrection, the apostle says, "But each one in his own order; Christ the first-fruit, (of them that slept) afterward, those who are Christ's at his coming. *Then* comes the end, when he shall have delivered up the kingdom to God, even the Father; when he (Christ) shall have put down all *principality* and *authority* and *power*, for he (Christ—having been exalted a ruler over all earthly powers not only in *this* age etc.) must reign till he has put all enemies under his feet. The last enemy—(*ho thanatos*) the death shall be *destroyed*. But when the Scriptures say, that all things are put under him (subjected to his rule) it is evident that he is excepted who did put all things under him (by making him a ruler over them.) And when all things shall have been put under him (brought into a state of submission to him), then, also, shall the Son himself be subject to him who did put all things under him (make all things subject to his rule) that God may be the all in all."—Anderson.

The apostle's teaching in the above quotation is evidently this—The Father having exalted Christ to his own right hand, in which act he makes him ruler not only over all earthly powers but also over the Angelic hosts, (the Father however retaining his *throne*) this dominion he, Christ, must continue to exercise until he has destroyed all enemies and subdued all things to himself, thus making ready for the restoration; then he will deliver up the—*basileian*—dominion (over the Angelic hosts) to God even the Father; retaining however his dominion over the nations of the earth; for this he exercises "not only in this age, but that which is to come; but in that which is to come he rules only his own subjects, inhabiting his own dominions; he will then set on *his own* THRONE in subjection to the Father. This throne he will never abdicate, and this—*basileian*—dominion he will never deliver up." This must be the apostle's meaning, because it is the teaching of the following passages:

"And Jesus came and spoke unto them saying, All power *is* given unto me in heaven and in earth."—Matt. xxviii. 18. "Who is gone into heaven, and is on the right hand of God; angels, in heaven, and authorities and powers on earth, being made subject unto him."—1 Pet. iii. 22. "And there was given him dominion, and glory and a kingdom, that all people, nations and languages should serve him; his dominion, over the people, nations and languages, is an everlasting dominion which shall not pass away; and his kingdom which shall not be destroyed."—Dan. vii. 14. "And he shall reign over the house of Jacob forever: and of his kingdom there shall be *No End*."—Luke i. 33. "And He shall send Jesus Christ, which before was preached unto you. Whom the heaven must receive (retain) until the time of restitution (restoration) of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts iii. 20, 21.

Having thus proved that Christ has been reigning over the principalities, powers and authorities of *this age*, even since his exaltation, and will continue to do so in that which is to come; and having the authority of the apostle for saying that those who are Christ's were "Made alive together with Christ," and were "raised up together, and made to sit together in heavenly places in Christ Jesus;" I cannot locate in the *future* what the prophets, Jesus, and the apostles, all locate in the *past*.

[*To be concluded next week.*]

THE moment a man parts with moral independence, the moment he judges of a duty, not from the inward voice, but from the interest and will of a party, the moment he commits himself to a leader or a party, and winks at evil because divisions would hurt the cause, the moment he shakes off his particular responsibility, because he is but one of the thousand or million by whom the evil is done; that moment he parts with his moral power. He is shorn of the energy of a single-hearted faith in the right and true.

MOST of the shadows that cross our path through life, are caused by our standing in our own light.

GOD sits upon his mercy-seat, and will pardon and save all who approach him aright.

CHILDREN'S DEPARTMENT.

ENCOURAGEMENT FOR POOR BOYS;

OR, ABRAHAM LINCOLN AT THE FIVE POINTS MISSION.

REV. Edward Eggleston writes to the "Independent:"

"Among a number of instances that have floated to me while travelling through Central Illinois there is one altogether too good to be lost. I believe it to be perfectly authentic.

A respectable townsman, an old acquaintance of Mr. Lincoln was the narrator of the story to my informant, and himself a participant. According to that habit of familiarity so prevalent in the West, (by means of which a man is made to prolong his boyhood throughout his life), this gentleman is known among old friends by the name of 'Jim,' as Mr. Lincoln was always called 'Abe.' For the sake of my story, I shall have to call Mr. ———, 'Jim,' as any one of his fellow citizens would in telling it.

This gentleman relates that soon after Mr. Lincoln's Cooper Institute speech he saw a notice in the New York "Tribune," that Hon. A. Lincoln of Illinois, had delivered an address to the Sunday-school at the Five Points, which was very well received by both teachers and pupils. Knowing that Mr. Lincoln was not a professor of religion, it struck him that it was a good subject for banter, and so, seizing the paper, he started for "Old Abe's" office. Bursting into the room impulsively, he was startled to find a stranger in conversation with Mr. Lincoln, and turned to retrace his steps, when the latter called out: "Jim! what do you want?" "Nothing." "Yes you do, come back." After some entreaty, "Jim" approached Mr. Lincoln, and remarked, with a twinkle in his eye: "Well, Abe I see you've been making a speech to Sunday-school children. What's the matter?" "Sit down Jim, and I'll tell you all about that." And with that he put his feet on the stove and began.

"When Sunday morning came I did not know exactly what to do. Washburne asked me where I was going. I told him I had nowhere to go; and he proposed to take me down to the Five Points Sunday School to show me something worth seeing. I was very much interested by what I saw. Presently Mr. Pease came up and spoke to Washburne, who introduced me. Mr. Pease wanted us to speak. Washburne spoke, and then I was urged to speak. I told them I did not know anything about talking to Sunday Schools, but Mr. Pease said that there were many of them friendless and homeless, and that a few words would do them good. Washburne said I must talk. And so I rose to speak; but I tell you Jim, I didn't know what to say. I couldn't talk about Christ and religion, for I didn't know much of either but I remembered that Mr. Pease had said that many of them were homeless and friendless, and I thought of the time when I had been pinched by terrible poverty. And so I told them that I had been poor; that I remembered when my toes stuck out through my broken shoes in winter; when my arms were out at the elbows; when I shivered with the cold. And I told them there was only one rule. That was, always do the very best you can. I told them that I had always tried to do the very best I could; and that if they would follow that rule, they would get along somehow. That was about what I said; and when I got through, Mr. Pease said it was just the thing they needed. And when the school was dismissed, all the teachers came up and shook hands with me, and thanked me for it; though I did not know as I was saying anything of any account. But the next morning I saw my remarks noticed in the papers."

Just here Mr. Lincoln put his hand in his pocket, and remarked that he had never heard anything that touched him as had the songs that those children sang. With that he drew forth a little book; remarking that they had given him one of the little books from which they sang. "Did you ever hear any poetry like this, Jim?" And he began to read a piece, with all the earnestness of his great, earnest soul. In the middle of the second verse his friend "Jim" felt a choking in his throat, and a tickling in his nose. At the beginning of the third verse he saw that the stranger from the East was weeping, and his own tears fell fast. Turning toward Lincoln who was reading straight on, he saw the great blinding tears in his eyes, so that he could not possibly see the page. He was repeating that little song from memory! How often he had read it, or how long its sweet and simple accents continued to reverberate through his soul, no one can know. How much influence may that little child's song have had in bringing him to that trustful attitude toward God, which was so characteristic of him during the weary closing years of his life."

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MAN'S DESTINY.

IMMORTALITY. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by GEORGE STORRS. *Price*, in pamphlet, 30 cents; postage, 4 cents.

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Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures." The first of these appeared in "The New Englander" of February, and the other in May, 1856.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, MARCH 16, 1870. VOLUME VII.—NUMBER 23. WHOLE NUMBER 309.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

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QUESTIONS ANSWERED.

THE following Statements and Questions were sent us by our earnest friend, Rev. WM. D. BRIDGE, of the Methodist E. Church.

The RESPONSE is by our beloved Br. L. C. THORNE, who was brought to Christ by the influence of the truth of "No Life out of Christ." Let the Questions and Response be read and pondered well. Br. BRIDGE headed his communication, "HOLY LIVING AND IMMORTALITY THROUGH CHRIST ALONE." He then proceeds as follows:

It has always been granted that there are many men whose religion is deep and sound, who are utterly heterodox respecting many received, scripturally-defended, views. The heart trusting in Jesus may fail of earthly orthodoxy but have the orthodoxy of "Life everlasting."

Hence we believe that very many Unitarians, Catholics, Universalists, etc., are "right in the sight of God" spiritually, though utterly rejecting what to the majority may seem to be "Bible truths."

The great test after all is: "By their fruits ye shall know them." And the very best method of bringing any given doctrine to judgment is by critically and candidly examining the fruitage it yields.

As a believer in the natural immortality of the race, and therefore denying the fundamental theory for which the HERALD OF LIFE is published, I have long wished that some keen, philosophic and thoughtful analysis of the *results* of the preaching of the doctrine of "No Life out of Christ" could be made; and if possible by some person of broad views, who has been so situated as to see the *plain results* attendant on the preaching of the opposing views.

1. Does the preaching of the doctrine of "Non-Immortality save through Christ" produce *deeper convictions for sin*, awaken backsliders more *effectively*, stir the sluggish in man's nature more *surely*, develop a more *faithful, trustful, consistent* piety *more rapidly* and *permanently* than the doctrine of Man's Inherent Immortality?

2. In any given place, at any given time, by pastors of contiguous churches laboring with equal zeal and fidelity, will the results of the first doctrine preached equal or surpass the second? We must not view this question from the stand-point of a sceptic, but from that of one who is at least *religiously inclined*, and desirous of attaining to a "knowledge of the truth."

3. There are quite a number of laborers, evangelists we may call them, now connected with those popularly denominated "Life Believers," who were formerly Methodist, Baptist, Congregationalist, Dutch Reformed ministers. Can they give us the carefully analyzed *results* of their ministry, when laboring under the influence of both their former and their late views?

4. Can the revivals of religion among Methodists and Baptists be parallelled, in power and frequency, among Life Believers? I ask this question for light. I am led to doubt the power of the doctrine in question to convert souls. I am led to think that when a man is brought to believe that sin's penalty is "extinction of being," that there shall be no "conscious suffering for sin," that when he dies it is the "end of him," he will say to himself, "Who cares then? I am to suffer *here*, perhaps, pain, agony, remorse, terror, hunger, thirst, disgrace, poverty, the taunts, and judgments of men; but by and by I'm to be freed from these *forever*, no matter how dire and dark and damning my sin;" and so rush on madly, recklessly, ruthlessly.

I may be in error in this conviction; indeed I hope I am. I may be under a sad delusion in respect to the natural tendency of the preaching of the doctrine under discussion; and if I am I shall most cheerfully receive light and knowledge from those who are the best circumstanced to give it. I am quite sure that many holding, with myself, to the doctrine commonly received among the orthodox churches, view the necessary results of the doctrine under discussion as I have viewed them. Are we right, or are we in most egregious error?

We would not vilify our brethren in Christ; far be it from our intent; but we look back to the time in French history when men rabidly proclaimed, "Death is an endless sleep," and strode on in their wild carnival of fury and blood. And now the *same doctrine* (though now given us in the interests of religion), asks of us a candid reception. Can we accept it?

We *can*, yea, we *must*, yea, we *will*, if by its fruitage it can vindicate its divine origin. Is it equal to this task? And we are compelled to inquire, Has our orthodoxy prevailed so astonishingly *despite* of one utterly false ingredient in its "system of doctrines?" Have we been building our tabernacle on the false foundation of an illogical Immortality? Are we now about to revise our views, and cordially love that which we have cordially hated?

In our search for light we are candid and in earnest. It is the wise man who changes his convictions when induced by superior light: the fool never changes. Though we should guard against the false view that "change is *itself* improvement."

5. We return, then, to our primal question: What are the results of the preaching of that doctrine, for the assertion of which the HERALD OF LIFE is published?

I am acquainted with believers of the doctrine who are very humble and holy Christians. I know some who are generally acknowledged as "living epistles of piety." But I also have been saddened by the acquaintance of some whose vitality as Christians lay in the direction of theological polemics, discussion and irony.

Brethren, we all profess belief in Christ. Let us show the Christ-spirit, love, joy, peace, freedom from supercilious egotism, and that charity which vaunteth not itself, thinketh no evil, etc.

Striving to be found worthy of the Resurrection of the Just, I remain

Yours, in Christ,

WM. D. BRIDGE.

RESPONSE TO BR. BRIDGE BY L. C. THORNE.

We have never known but one standard of appeal in determining questions of doctrine. In making up one's judgment as to what is revealed truth, it is eminently wise to have examinations both begin and end with the word of God. If a doctrine is sustained by the plain import of inspiration, let it be henceforth a part of our living faith. If, on the other hand, it is found not to be thus sustained, let it be forthwith rejected, for we must not be "wise above what is written."

It is claimed by the author of the article now under consideration, that "the great test after all is, 'By their fruits ye shall know them.' And the very best method of bringing any given doctrine to judgment is by critically and candidly examining the fruitage it yields." Jesus has instructed us, "by their fruits" we shall know whether men are true or false prophets; whether they serve the world, or are "soldiers of the cross;" whether they live after the flesh, or whether they, "through the Spirit, do mortify the deeds of the body;" in short, whether they are true or false to their professions of loyalty to Christ; but that a man's life is a proper "test" of the truth or falsity of his faith is a proposition which, in view of well known facts, suggests its own refutation. There are infidels who walk uprightly; whose dealings with their fellow-men accord with the principles of justice and right; who labor zealously and sacrifice largely for the good of others; men who judged by their intercourse with their fellow-men, might almost be thought to love their neighbors as themselves. Does the purity of their life afford proof of the truth of their belief? But it may be urged that despite all this they are ungodly. We are willing to grant it, but such a judgment cannot be based on impropriety of conduct. Then there are men in every religious denomination who hold, theoretically, the doctrines of their respective churches, but whose lives are the very opposite of those described, and who are a shame, a reproach, a disgrace to the cause of religion. Are *such* lives a "test" of doctrine, a proper ground of its admission or exclusion? If among advocates of any system of doctrines, a more perfect development of vital godliness is found than exists among votaries of opposing ones, the fact must indeed constitute an argument in favor of those doctrines, but cannot establish their truth. All will admit that such a standard of appeal is imperfect, and consequently improper, for, failing in some cases, it is unreliable in all. Besides, what finite mind can measure with any thing like precision, the religious experience of a given number of Christians?

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To the *second* query, we answer, the circumstances suggested have not and probably will not ever exist. But suppose they did exist, and such a trial should be made, and it should transpire that three times as many persons should be converted under the preaching of no future life except through Jesus Christ, than under the preaching of inherent immortality (the proportion is about what we *think* the result would show), it would prove nothing. Future life only through Christ would still be true, not because of its success, but because taught in the word of God. Therefore, "to the law and the testimony," etc.

Query 3. We suppose they can. If they should do it and the result favored the former, is W. A. B. sure he is competent to make due allowance for the power of prejudice against whatever is unpopular? Does he know all the difficulties incident to the early struggles of every reform. Is he able to determine the ratio in which reform movements gather strength? If he is, we will endeavor to put him in a position to inform us how long it will be before the doctrine of natural immortality will no longer be advocated by the Methodist church. It is only a question of time, if the Lord come not soon. As the persons in question are God-fearing, truth-loving servants of Jesus, the fact that they continue to prosecute the work, renders it quite fair to presume they have "carefully analyzed" the matter and are satisfied.

Query 4. We think not. As a body, we do not believe in attempting to frighten sinners into repentance, nor do we seek the aid of animal excitement in winning them to Christ. We take the holy Scriptures, and by them show sinners their condition and necessities, and then preach to them "Jesus and the resurrection." Some time since, we heard a Methodist minister publicly lament, that of those converted during seasons of revivals, a great majority backslide. As a Methodist preacher, the experience of Br. W. A. B. may not be very dissimilar. With our people steadfastness is the rule, backsliding the exception; and, from what we have already said, the reason is obvious.

Our brother's last direct query is, "What are the results of the preaching of that doctrine (he should have said doctrines), for the assertion of which the HERALD OF LIFE is published?" We will note some of them. Only a few years ago the doctrine of unending torments in hell was frequently and eloquently preached in every, so-called, orthodox pulpit. Ministers vied with each other in picturing the terrors of hell, and the sufferings of the damned. People, the young especially, were scared by the spectre of the seething cauldron which ever hovered before them, making, says one, "society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter." The "fear of hell made some melancholy, others mad," few, if any, it is safe to say, better. Parents were represented in heaven rejoicing and taking sweet delight in the spectacle of their own offspring writhing in the racking pains of the infernal abode, and were thrilled with ecstatic joy as they beheld "every nerve a string on which the devil shall ever play his diabolical tune of hell's unutterable lament." Now, such stuff is seldom preached at all; never as formerly. Then, logical minds were constantly being driven into infidelity by the inconsistencies of modern theology. Now, that tide of evil is rapidly being turned and infidels reclaimed. Then the character of the God of love was grossly libeled, by imputing to him acts of unutterably fiendish cruelty toward weak, finite subjects of his creation. Now, though the tongue of slander is not *silenced*, it speaketh less folly, and its poison is counteracted. These are glorious "results" accomplished by the proclamation of those doctrines maintained by the HERALD OF LIFE, but many others, equally glorious are being attained. Labor we "in vain, in the Lord?" The great and important truth, too, of the second coming of Christ, faith in which the inherent immortality theory had well-nigh destroyed, is being again established, and is inciting believers to greater faithfulness, and to more perfect development of Christian virtue.

To *mortifying the lusts of the flesh.* "When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory. Mortify, therefore, your members which are upon the earth."—Col. iii. 4, 5.

To *obedience and purity.* "We know that when he *shall appear,* we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as He is pure."—1 John, iii. 2, 3.

To *spiritual mindedness.* "Our conversation is in heaven, *from whence* also we *look* for the Saviour, the Lord Jesus Christ."—Phil. iii. 20.

To *earnest watchfulness.* "Let your loins be girded about, and your light burning. Blessed are those servants, whom the Lord, when he cometh, shall find watching."—Luke xii. 35–37. Nay, it incites to *all* faithfulness as watchmen upon the walls of Zion proclaiming "glad tidings of good things."

Our good brother cites the old French infidelity which not only denied Christ, but any future life, and he says, of "No Future Life except through Jesus Christ"—"And now the *same doctrine* asks of us a candid reception." Is this true? Has it even the semblance of truth? Is he ignorant in this matter? He mentions the fact that those infidels held "death is an eternal sleep," and he understands us to hold to "Life from the Dead through Jesus Christ;" and yet he avows them to be the same. So then it follows, that when the apostles went abroad and preached "Christ and the resurrection," they preached infidelity. We also preach Jesus and the resurrection. We cast the mantle of charity over the assertion, and humbly ask its author to think again and more wisely. He says he is "acquainted with believers of the doctrine" (Immortality only through Christ, and that by a resurrection from the dead, or change, if living, at his second coming), "who are very humble and holy Christians, . . . 'living epistles of piety.' But I have also been saddened by the acquaintance of some whose vitality as Christians lay in the direction of theological polemics," etc. We certainly would rejoice with joy unspeakable, if *all* "believers of the doctrine" were "living epistles of piety." But this we cannot expect. There was a false one even among "the twelve." And Jesus said, "It is impossible but that offences will come." Our friend has doubtless found many in his own society, whose lives are a reproach to the cause of religion. From the foundation of the church there have been, and unto the end of time there will continue to be those who, though making a high profession, walk not after the Spirit but after the flesh. "Perils among false brethren" were far from being the least of apostolic trials; and such there are to try the true disciples now. When we see such exhibitions by those trained under popular theology, which tends to excite fear rather than encourage love, and precludes all approach to a proper conception of divine goodness, we do not so much wonder. But when we see people who have been introduced into the full glare of gospel light, and have purged their faith of God-dishonoring, soul-cursing error; when we see men thus enabled to contemplate God in His true character of infinite love; when we see men who, by a knowledge of gospel truth, are so fitted to properly appreciate the Redeemer's work on earth that the fire of that "perfect love which casteth out fear" should be kindled in them, and, burning, should purify the mind and bring it into subjection to the divine will, causing the Christian graces to shed their holy lustre upon every act of life; when we see people so richly blessed and yet lukewarm, unloving and grossly inconsistent, or mere cold-hearted zealots, we are amazed. It is a mystery we make no attempt to solve, but, sorrowing, leave it with Him who knoweth all the secret thoughts of men.

The only salutary quality claimed for the natural-immortality-and-torment doctrine consists in its power of appeal to the passion of fear—fear of suffering. We hold it axiomatic that the fear of torment is not a worthy motive for obedience. It incites no love, and a religion without love is a corpse. He who repents simply or mainly through fear of suffering is ready to recant whenever that fear is removed, and to withdraw the little love to God which may have been kindled within him.

Is the doctrine said to be reasonable and easy of belief? Dr. Dwight, Congregationalist, says, "There are, I know, persons who speak concerning future punishment with an air of cool self-complacency, as being, in their view, easy of investigation and free from embarrassment. I am inclined, perhaps uncharitably, to give them little credit for candor, clearness of intellect, or soundness of character; and greatly doubt whether it has been investigated by them." Bishop Newton remarks, "Imagine creatures delivered over to the torments of endless ages, without the least hope or possibility of redemption. Imagine it you may, but you can never seriously *believe* it, nor reconcile it with God and goodness." Prof. Hudson has well said: "That which is too fearful, is unfeared. Very few, if any, really apprehend that they may live in anguish forever. Hence there is, if all are immortal, a natural hope of final mercy and salvation; which renders the doctrine supposed to be so fearful and safe, a dead letter, and an opiate."

Orthodoxists, so called, would hardly teach an untruth, knowingly, for the sake of any supposed salutary effect upon sinners. But they *do* teach a penalty for sin which is not taught in the Bible. If they believe the Bible teaches it, why do they not show us where? We have never seen it proved from Scripture, nor heard of its being done. They *assume* it after first assuming the immortality of the race, a doctrine never once mentioned in the Bible, and yet one that is as important for man to know, if true, as is the existence of God. Dr. Proudfit says, "That best and brightest of revelations . . . announces, not an immortal *soul*, but an immortal *man.*" Olshausen says, "The Bible knows not either the expression, 'immortality of the soul,' or the modern doctrine of immortality." Again: "The doctrine of the immortality of the soul and the *name* are alike unknown in the entire Bible." Watson, the great Methodist, testifies that the natural immortality of the soul "is contradicted by the Bible, which makes our immortality a gift dependent on the will of the giver." He also calls the doctrine "an absurdity," and further says, "I have read volumes on the nature of the soul, but I have no scruple in saying I know nothing about it. Hoping as I do for eternal life through Jesus Christ, I am not disturbed at my inability to clearly convince myself that the soul is or *is not*, a substance distinct from the body." Of course he *must* know nothing about a theological soul when the Bible gives no countenance to such an existence. When men try to put words into the mouth of inspiration, themselves and their readers will *always*, if honest, be compelled at last, like Watson, to confess ignorance respecting the subject of their presumptuous attempts. It is dangerous to speak at all when God has not spoken; but to speak against God, how awful! The gospel message is love; and the religion of the Bible is love. But a characteristic of this religion of fear is that it supplants the religion of love. One proof of this is the remark, made by many Christian people, "if I believed extinction of being to be the sinner's punishment, I would not be a Christian. I would take my ease, and make the most of this life." How much do such love God and His dear Son? Their religion is utterly devoid of love, unless they grossly misrepresent themselves. It is the truth that sanctifies, and feeds the flame of love; error darkens and bewilders. *True* Christians *love* God, and that because He first loved them; not because they fear the infliction of suffering. May the good Lord, for whose coming we look and strive to patiently wait, help us to cast off the yoke of human tradition, and to believe God.

BLOOMFIELD, N. J.

WORDS WORTHY OF CONSIDERATION.

[THE following thoughts, which appeared as an editorial in the "Dundee Record," published at Dundee, N. Y., are full of truth and interest, and the more so coming as they do from the columns of a secular paper, as local papers are not generally supposed to deal in truths of revelation. But it is exceedingly rare, even in religious papers of these times, to find the gospel truth more clearly stated. It is time that one and all of us bear our testimony against all phases of sectarianism and churchainty, and in favor of Bible religion.—W. H. S.]

WHAT IS RELIGION?

We now propose to look for the meaning of the word religion as given by different writers upon language and theology, as well as from those who were appointed by the great Teacher who first unfolded the Christian religion to the world, to wit: The Christ or Anointed. Mr. Walker, who wrote a Dictionary many years ago, says it is a "system of divine faith and worship." Mr. Buck, who about the same time published a Theological Dictionary, says "Religion is a Latin word, derived according to Cicero from *religere*, to reconsider, but according to Servius from *religare*, to bind fast. It denotes that obligation which we put on our minds from the relation in which we stand to some superior power." Mr. Webster says, "Religion, as distinct from *theology*, is godliness, or real piety in practice, consisting in the performance of all known duties to God and our fellow-men, in obedience to divine command, or from love to God and his law." Mr. Smith, who wrote a New Testament Dictionary in 1812, says, "It means that obligation which we feel on our minds from the relation in which we stand to some superior power. Whatever men think their Creator requires them to believe or do, may properly be called religion or something binding. Pure religion is that principle of righteousness in the heart which leads us to feel bound from love to God to obey what he has commanded."

Mr. Jabes Chadwick, a man of sound schol-

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, MARCH 16, 1870. VOLUME VII.—NUMBER 23. WHOLE NUMBER 309.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

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QUESTIONS ANSWERED.

THE following Statements and Questions were sent us by our earnest friend, Rev. WM, D. BRIDGE, of the Methodist E. Church.

The RESPONSE is by our beloved Br. L. C. THORNE, who was brought to Christ by the influence of the truth of "No Life out of Christ." Let the Questions and Response be read and pondered well. Br. BRIDGE headed his communication, "HOLY LIVING AND IMMORTALITY THROUGH CHRIST ALONE." He then proceeds as follows:

It has always been granted that there are many men whose religion is deep and sound, who are utterly heterodox respecting many received, scripturally-defended, views. The heart trusting in Jesus may fail of earthly orthodoxy but have the orthodoxy of "Life everlasting."

Hence we believe that very many Unitarians, Catholics, Universalists, etc., are "right in the sight of God" spiritually, though utterly rejecting what to the majority may seem to be "Bible truths."

The great test after all is: "By their fruits ye shall know them." And the very best method of bringing any given doctrine to judgment is by critically and candidly examining the fruitage it yields.

As a believer in the natural immortality of the race, and therefore denying the fundamental theory for which the HERALD OF LIFE is published, I have long wished that some keen, philosophic and thoughtful analysis of the *results* of the preaching of the doctrine of "No Life out of Christ" could be made; and if possible by some person of broad views, who has been so situated as to see the *plain results* attendant on the preaching of the opposing views.

1. Does the preaching of the doctrine of "Non-Immortality save through Christ" produce *deeper convictions for sin*, awaken backsliders more *effectively*, stir the sluggish in man's nature more *surely*, develop a more *faithful, trustful, consistent* piety *more rapidly* and *permanently* than the doctrine of Man's Inherent Immortality?

2. In any given place, at any given time, by pastors of contiguous churches laboring with equal zeal and fidelity, will the results of the first doctrine preached equal or surpass the second? We must not view this question from the stand-point of a sceptic, but from that of one who is at least *religiously inclined*, and desirous of attaining to a "knowledge of the truth."

3. There are quite a number of laborers, evangelists we may call them, now connected with those popularly denominated "Life Believers," who were formerly Methodist, Baptist, Congregationalist, Dutch Reformed ministers. Can they give us the carefully analyzed *results* of their ministry, when laboring under the influence of both their former and their late views?

4. Can the revivals of religion among Methodists and Baptists be parallelled, in power and frequency, among Life Believers? I ask this question for light. I am led to doubt the power of the doctrine in question to convert souls. I am led to think that when a man is brought to believe that sin's penalty is "extinction of being," that there shall be no "conscious suffering for sin," that when he dies it is the "end of him," he will say to himself, "Who cares then? I am to suffer *here*, perhaps, pain, agony, remorse, terror, hunger, thirst, disgrace, poverty, the taunts, and judgments of men; but by and by I'm to be freed from these *forever*, no matter how dire and dark and damning my sin;" and so rush on madly, recklessly, ruthlessly.

I may be in error in this conviction; indeed I hope I am. I may be under a sad delusion in respect to the natural tendency of the preaching of the doctrine under discussion; and if I am I shall most cheerfully receive light and knowledge from those who are the best circumstanced to give it. I am quite sure that many holding, with myself, to the doctrine commonly received among the orthodox churches, view the necessary results of the doctrine under discussion as I have viewed them. Are we right, or are we in most egregious error?

We would not vilify our brethren in Christ; far be it from our intent; but we look back to the time in French history when men rabidly proclaimed, "Death is an endless sleep," and strode on in their wild carnival of fury and blood. And now the *same doctrine* (though now given us in the interests of religion), asks of us a candid reception. Can we accept it?

We *can*, yea, we *must*, yea, we *will*, if by its fruitage it can vindicate its divine origin. Is it equal to this task? And we are compelled to inquire, Has our orthodoxy prevailed so astonishingly *despite* of one utterly false ingredient in its "system of doctrines?" Have we been building our tabernacle on the false foundation of an illogical Immortality? Are we now about to revise our views, and cordially love that which we have cordially hated?

In our search for light we are candid and in earnest. It is the wise man who changes his convictions when induced by superior light: the fool never changes. Though we should guard against the false view that "change is *itself* improvement."

5. We return, then, to our primal question: What are the results of the preaching of that doctrine, for the assertion of which the HERALD OF LIFE is published?

I am acquainted with believers of the doctrine who are very humble and holy Christians. I know some who are generally acknowledged as "living epistles of piety." But I also have been saddened by the acquaintance of some whose vitality as Christians lay in the direction of theological polemics, discussion and irony.

Brethren, we all profess belief in Christ. Let us show the Christ-spirit, love, joy, peace, freedom from supercilious egotism, and that charity which vaunteth not itself, thinketh no evil, etc.

Striving to be found worthy of the Resurrection of the Just, I remain

Yours, in Christ,

WM. D. BRIDGE.

RESPONSE TO BR. BRIDGE BY L. C. THORNE.

We have never known but one standard of appeal in determining questions of doctrine. In making up one's judgment as to what is revealed truth, it is eminently wise to have examinations both begin and end with the word of God. If a doctrine is sustained by the plain import of inspiration, let it be henceforth a part of our living faith. If, on the other hand, it is found not to be thus sustained, let it be forthwith rejected, for we must not be "wise above what is written."

It is claimed by the author of the article now under consideration, that "the great test after all is, 'By their fruits ye shall know them.' And the very best method of bringing any given doctrine to judgment is by critically and candidly examining the fruitage it yields." Jesus has instructed us, "by their fruits" we shall know whether men are true or false prophets; whether they serve the world, or are "soldiers of the cross;" whether they live after the flesh, or whether they, "through the Spirit, do mortify the deeds of the body;" in short, whether they are true or false to their professions of loyalty to Christ; but that a man's life is a proper "test" of the truth or falsity of his faith is a proposition which, in view of well known facts, suggests its own refutation. There are infidels who walk uprightly; whose dealings with their fellow-men accord with the principles of justice and right; who labor zealously and sacrifice largely for the good of others; men who judged by their intercourse with their fellow-men, might almost be thought to love their neighbors as themselves. Does the purity of their life afford proof of the truth of their belief? But it may be urged that despite all this they are ungodly. We are willing to grant it, but such a judgment cannot be based on impropriety of conduct. Then there are men in every religious denomination who hold, theoretically, the doctrines of their respective churches, but whose lives are the very opposite of those described, and who are a shame, a reproach, a disgrace to the cause of religion. Are *such* lives a "test" of doctrine, a proper ground of its admission or exclusion? If among advocates of any system of doctrines, a more perfect development of vital godliness is found than exists among votaries of opposing ones, the fact must indeed constitute an argument in favor of those doctrines, but cannot establish their truth. All will admit that such a standard of appeal is imperfect, and consequently improper, for, failing in some cases, it is unreliable in all. Besides, what finite mind can measure with any thing like precision, the religious experience of a given number of Christians?

In replying to the first inquiry, it would seem presumptuous to speak confidently. We *believe* an affirmative answer to be the correct one. Those who hold to the Bible view, as we believe, of man's nature and destiny, may be divided into two classes, viz: such as were previously professors of religion, and such as were brought to Christ through embracing the doctrines. Of the latter class is the writer. We have heard very many of both classes relate their experience, and the former universally testify that they never so fully beheld the matchless love of God in giving "His only begotten Son, that whosoever believeth on Him might not *perish*, but have everlasting life," as since they have learned the hopeless and lost condition from which that love would rescue them. That so much deeper and purer flows the precious current of love now than before; so much more effectively are they enabled to labor; so much more "faithful" and "trustful" do they feel to have become that their increased "joy in believing" is poured forth in the expression, "we feel we have been converted anew." Some of the latter class say, "when, as in protracted and other meetings instituted for purposes of revival, we were day after day and night after night warned to accept Christ lest, dying, we should be cast down into hell torments, the torturing, frightful horrors of which were set forth in the most soul-harrowing terms the preachers were capable of constructing, we were frightened, and we said we would serve Christ. We were new converts, and we felt happy in being counted on the Lord's side. But soon we began to contemplate with more calmness our new experience. Our fears only had been aroused, no love to God incited. We did not and could not fully believe God would inflict such objectless punishment upon his creatures, and so when our fears were allayed, we turned our backs upon the church and went again to the world, plunging the more deeply into its follies from having, as we supposed, tried religion and found it a bauble. But when we learned our mortal nature, and that all who will not accept the blessed offer of eternal life, God, in the infinity of His love, proposes to put back into nothingness from whence they were taken, and so finally have a universe free from sin and evil, we could not do other than love *so* good a being. When, added to this, we considered what it was God gave His Son to save man from; when we thought of the sufferings of Christ; His labors; the gross and accursed indignities He meekly bore; His extreme anguish of Spirit during that awful night in Gethsemane; His death on the cross, and all to save men from *death*, the very fountain of our love was stirred, and we said, "take us Lord, and do with us as thou wilt, make of us what thou wilt, only give us grace to glorify thee, to exalt the name of Jesus and proclaim the glad tidings of salvation to dying, perishing men." Others again, assure us they could not accept the endless-torment doctrine, and, not knowing but that the Bible taught it, they rejected both it and the Bible as equally unworthy of credence. "When," say they, "we learned the truth, how we have not eternal life in ourselves, but must lay hold on Christ now if ever we get it, our hard heart melted, we flew to Jesus as our only refug , and went humbly to the throne of Grace." Not a few of God's precious ones who labor in our ranks, were wrested from the clutches of infidelity.

To the *second* query, we answer, the circumstances suggested have not and probably will not ever exist. But suppose they did exist, and such a trial should be made, and it should transpire that three times as many persons should be converted under the preaching of no future life except through Jesus Christ, than under the preaching of inherent immortality (the proportion is about what we *think* the result would show), it would prove nothing. Future life only through Christ would still be true, not because of its success, but because taught in the word of God. Therefore, "to the law and the testimony," etc.

Query 3. We suppose they can. If they should do it and the result favored the former, is W. A. B. sure he is competent to make due allowance for the power of prejudice against whatever is unpopular? Does he know all the difficulties incident to the early struggles of every reform. Is he able to determine the ratio in which reform movements gather strength? If he is, we will endeavor to put him in a position to inform us how long it will be before the doctrine of natural immortality will no longer be advocated by the Methodist church. It is only a question of time, if the Lord come not soon. As the persons in question are God-fearing, truth-loving servants of Jesus, the fact that they continue to prosecute the work, renders it quite fair to presume they have "carefully analyzed" the matter and are satisfied.

Query 4. We think not. As a body, we do not believe in attempting to frighten sinners into repentance, nor do we seek the aid of animal excitement in winning them to Christ. We take the holy Scriptures, and by them show sinners their condition and necessities, and then preach to them "Jesus and the resurrection." Some time since, we heard a Methodist minister publicly lament, that of those converted during seasons of revivals, a great majority backslide. As a Methodist preacher, the experience of Br. W. A. B. may not be very dissimilar. With our people steadfastness is the rule, backsliding the exception; and, from what we have already said, the reason is obvious.

Our brother's last direct query is, "What are the results of the preaching of that doctrine (he should have said doctrines), for the assertion of which the HERALD OF LIFE is published?" We will note some of them. Only a few years ago the doctrine of unending torments in hell was frequently and eloquently preached in every, so-called, orthodox pulpit. Ministers vied with each other in picturing the terrors of hell, and the sufferings of the damned. People, the young especially, were scared by the spectre of the seething cauldron which ever hovered before them, making, says one, "society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter." The "fear of hell made some melancholy, others mad," few, if any, it is safe to say, better. Parents were represented in heaven rejoicing and taking sweet delight in the spectacle of their own offspring writhing in the racking pains of the infernal abode, and were thrilled with ecstatic joy as they beheld "every nerve a string on which the devil shall ever play his diabolical tune of hell's unutterable lament." Now, such stuff is seldom preached at all; never as formerly. Then, logical minds were constantly being driven into infidelity by the inconsistencies of modern theology. Now, that tide of evil is rapidly being turned and infidels reclaimed. Then the character of the God of love was grossly libeled, by imputing to him acts of unutterably fiendish cruelty toward weak, finite subjects of his creation. Now, though the tongue of slander is not *silenced*, it speaketh less folly, and its poison is counteracted. These are glorious "results" accomplished by the proclamation of those doctrines maintained by the HERALD OF LIFE, but many others, equally glorious are being attained. Labor we "in vain, in the Lord?" The great and important truth, too, of the second coming of Christ, faith in which the inherent immortality theory had well-nigh destroyed, is being again established, and is inciting believers to greater faithfulness, and to more perfect development of Christian virtue.

To *mortifying the lusts of the flesh.* "When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory. Mortify, therefore, your members which are upon the earth."—Col. iii. 4, 5.

To *obedience and purity.* "We know that when he *shall appear* we shall be like him; for we shall see him as he is: And every man that hath this hope in him, purifieth himself even as He is pure."—1 John, iii. 2, 3.

To *spiritual mindedness.* "Our conversation is in heaven, *from whence* also we *look* for the Saviour, the Lord Jesus Christ."—Phil. iii. 20.

To *earnest watchfulness.* "Let your loins be girded about, and your light burning. Blessed are those servants, whom the Lord, when he cometh, shall find watching."—Luke xii. 35–37. Nay, it incites to *all* faithfulness as watchmen upon the walls of Zion proclaiming "glad tidings of good things."

Our good brother cites the old French infidelity which not only denied Christ, but any future life, and he says, of "No Future Life except through Jesus Christ"—"And now the *same doctrine* asks of us a candid reception." Is this true? Has it even the semblance of truth? Is he ignorant in this matter? He mentions the fact that those infidels held "death is an eternal sleep," and he understands us to hold to "Life from the Dead through Jesus Christ;" and yet he avows them to be the same. So then it follows, that when the apostles went abroad and preached "Christ and the resurrection," they preached infidelity. We also preach Jesus and the resurrection. We cast the mantle of charity over the assertion, and humbly ask its author to think again and more wisely. He says he is "acquainted with believers of the doctrine" (Immortality only through Christ, and that by a resurrection from the dead, or change, if living, at his second coming), "who are very humble and holy Christians, . . . 'living epistles of piety.' But I have also been saddened by the acquaintance of some whose vitality as Christians lay in the direction of theological polemics," etc. We certainly would rejoice with joy unspeakable, if *all* "believers of the doctrine" were "living epistles of piety." But this we cannot expect. There was a false one even among "the twelve." And Jesus said, "It is impossible but that offences will come." Our friend has doubtless found many in his own society, whose lives are a reproach to the cause of religion. From the foundation of the church there have been, and unto the end of time there will continue to be those who, though making a high profession, walk not after the Spirit but after the flesh. "Perils among false brethren" were far from being the least of apostolic trials; and such there are to try the true disciples now. When we see such exhibitions by those trained under popular theology, which tends to excite fear rather than encourage love, and precludes all approach to a proper conception of divine goodness, we do not so much wonder. But when we see people who have been introduced into the full glare of gospel light, and have purged their faith of God-dishonoring, soul-cursing error; when we see men thus enabled to contemplate God in His true character of infinite love; when we see men who, by a knowledge of gospel truth, are so fitted to properly appreciate the Redeemer's work on earth that the fire of that "perfect love which casteth out fear" should be kindled in them, and, burning, should purify the mind and bring it into subjection to the divine will, causing the Christian graces to shed their holy lustre upon every act of life; when we see people so richly blessed and yet lukewarm, unloving and grossly inconsistent, or mere cold-hearted zealots, we are amazed. It is a mystery we make no attempt to solve, but, sorrowing, leave it with Him who knoweth all the secret thoughts of men.

The only salutary quality claimed for the natural-immortality-and-torment doctrine consists in its power of appeal to the passion of fear—fear of suffering. We hold it axiomatic that the fear of torment is not a worthy motive for obedience. It incites no love, and a religion without love is a corpse. He who repents simply or mainly through fear of suffering is ready to recant whenever that fear is removed, and to withdraw the little love to God which may have been kindled within him.

Is the doctrine said to be reasonable and easy of belief? Dr. Dwight, Congregationalist, says, "There are, I know, persons who speak concerning future punishment with an air of cool self-complacency, as being, in their view, easy of investigation and free from embarrassment. I am inclined, perhaps uncharitably, to give them little credit for candor, clearness of intellect, or soundness of character; and greatly doubt whether it has been investigated by them." Bishop Newton remarks, "Imagine creatures delivered over to the torments of endless ages, without the least hope or possibility of redemption. Imagine it you may, but you can never seriously *believe* it, nor reconcile it with God and goodness." Prof. Hudson has well said: "That which is too fearful, is unfeared. Very few, if any, really apprehend that they may live in anguish forever. Hence there is, if all are immortal, a natural hope of final mercy and salvation; which renders the doctrine supposed to be so fearful and safe, a dead letter, and an opiate."

Orthodoxists, so called, would hardly teach an untruth, knowingly, for the sake of any supposed salutary effect upon sinners. But they *do* teach a penalty for sin which is not taught in the Bible. If they believe the Bible teaches it, why do they not show us where? We have never seen it proved from Scripture, nor heard of its being done. They *assume* it after first assuming the immortality of the race, a doctrine never once mentioned in the Bible, and yet one that is as important for man to know, if true, as is the existence of God. Dr. Proudfit says, "That best and brightest of revelations . . . announces, not an immortal *soul*, but an immortal *man*." Olshausen says, "The Bible knows not either the expression, 'immortality of the soul,' or the modern doctrine of immortality." Again: "The doctrine of the immortality of the soul and the *name* are alike unknown in the entire Bible." Watson, the great Methodist, testifies that the natural immortality of the soul "is contradicted by the Bible, which makes our immortality a gift dependent on the will of the giver." He also calls the doctrine "an absurdity," and further says, "I have read volumes on the nature of the soul, but I have no scruple in saying I know nothing about it. Hoping as I do for eternal life through Jesus Christ, I am not disturbed at my inability to clearly convince myself that the soul is or *is not*, a substance distinct from the body." Of course he *must* know nothing about a theological soul when the Bible gives no countenance to such an existence. When men try to put words into the mouth of inspiration, themselves and their readers will *always*, if honest, be compelled at last, like Watson, to confess ignorance respecting the subject of their presumptious attempts. It is dangerous to speak at all when God has not spoken; but to speak against God, how awful! The gospel message is love; and the religion of the Bible is love. But a characteristic of this religion of fear is that it supplants the religion of love. One proof of this is the remark, made by many Christian people, "if I believed extinction of being to be the sinner's punishment, I would not be a Christian. I would take my ease, and make the most of this life." How much do such love God and His dear Son? Their religion is utterly devoid of love, unless they grossly misrepresent themselves. It is the truth that sanctifies, and feeds the flame of love; error darkens and bewilders. *True* Christians *love* God, and that because He first loved them; not because they fear the infliction of suffering. May the good Lord, for whose coming we look and strive to patiently wait, help us to cast off the yoke of human tradition, and to believe God.

BLOOMFIELD, N. J.

WORDS WORTHY OF CONSIDERATION.

[THE following thoughts, which appeared as an editorial in the "Dundee Record," published at Dundee, N. Y., are full of truth and interest, and the more so coming as they do from the columns of a secular paper, as local papers are not generally supposed to deal in truths of revelation. But it is exceedingly rare, even in religious papers of these times, to find the gospel truth more clearly stated. It is time that one and all of us bear our testimony against all phases of sectarianism and churchainty, and in favor of Bible religion.—W. H. S.]

WHAT IS RELIGION?

We now propose to look for the meaning of the word religion as given by different writers upon language and theology, as well as from those who were appointed by the great Teacher who first unfolded the Christian religion to the world, to wit: The Christ or Anointed. Mr. Walker, who wrote a Dictionary many years ago, says it is a "system of divine faith and worship." Mr. Buck, who about the same time published a Theological Dictionary, says "Religion is a Latin word, derived according to Cicero from *religere*, to reconsider, but according to Servius from *religare*, to bind fast. It denotes that obligation which we put on our minds from the relation in which we stand to some superior power." Mr. Webster says, "Religion, as distinct from *theology*, is godliness, or real piety in practice, consisting in the performance of all known duties to God and our fellow-men, in obedience to divine command, or from love to God and his law." Mr. Smith, who wrote a New Testament Dictionary in 1812, says, "It means that obligation which we feel on our minds from the relation in which we stand to some superior power. Whatever men think their Creator requires them to believe or do, may properly be called religion or something binding. Pure religion is that principle of righteousness in the heart which leads us to feel bound from love to God to obey what he has commanded."

Mr. Jabes Chadwick, a man of sound schol-

arship, deep piety and much experience, who wrote a New Testament Dictionary in 1849, says, "It comes from a Latin word signifying *to bind.* Hence, it describes the *obligation* which we are under to God and men. That which defines, settles and enforces this obligation, is true religion *in theory;* and that which carries it out in the life is *practical religion.*"

Mr. Wesley says, "Opinion is not religion. True religion is the discharge of all duties required by God toward him, or our fellow-men." We might extend this quotation, but will forbear.

A good and just man called James, one of the Apostles of the Great Teacher, says, "Pure religion and undefiled before God and the Father is this: To visit the fatherless and the widow in their affliction, and keep himself unspotted from the world."

From all these definitions it is plain that religion does not consist in a belief in any creed, articles of faith, discipline, or formula whatever, and the whole subject is plainly and fully expressed by another Apostle when he declares that "God is no respecter of persons, but out of every nation under heaven, he that feareth God and worketh righteousness, is accepted with him."

It is not one name or another that is taken into account. It is not this or that sentiment. It is not soundness in the isms of any particular creed, or formula of speculative doctrine, but it is he that simply believes in God, and in his (God's) Son as a Savious, who, knowing the will of God, as revealed by his Son, does the same with an eye single to the glory of God, or fears (*i. e., reverences*) God, and does what he in his word requires of him, or as before quoted, "works righteousness."

When we look into the perfect law of liberty as given us in the New Testament, we see many things which "the Christ" taught, which are not generally practiced at this day, and many which his Apostles have enjoined by his authority which are passed over as forgotten, or discarded by the great majority of the Christian world. For instance, "When thou makest a feast call (or invite) not thy rich neighbor, or the great, the popular, or those of renown, because they will invite you to their feast and you will receive your reward, but call the poor, the maimed, the blind, such as are not in condition to make a feast and invite you." Is not this a requirement of him who taught as man never taught? Is there any one among us who observes this rule? Does not the Apostle say "be careful to entertain strangers?" Does he enjoin "hospitality?" Does he not say, "forget not to entertain strangers?" And does he not enforce it by saying, that in so doing some have entertained "Angels unawares?" Are these requirements heeded? What does one of the Apostles say about there coming into an assembly of Christians, one clad in fine raiment—and you say to him come sit here in a good place (in a cushioned seat if you please), and another comes in who is clad in coarse, poor, or as he has it, "vile raiment," and you say to him sit yonder at my footstool? Is it not a fact that it is often the case that a purer heart and a brighter character is found in a person of rough exterior, and a ragged or thread-bare garb, than in one who is decked with jewels, and dressed in all the exquisite finery and gaudy fashions of the day?

Does not another Apostle tell the women of the church how to adorn themselves? Are his instructions regarded by the professing women of the present day?

The Christian religion is the same in essence the world over, and if its votaries were only influenced by its spirit, many of the divisions of the day would be discarded. If the spirit of true religion prevailed, and if all who profess Christianity were actuated by the spirit of Christ more, and the spirit of sectarianism less, we should soon see a different condition of things around us.

But as matters now stand, it is rather unsafe even in this Christian community, for any person, male or female, to live up to and carry out the principles of Christianity as taught in the law which Christ gave to the world. He says, "When thou givest an alms do not sound a trumpet," *i. e.,* do not make a display, no, "do not let thy left hand know what thy right hand doeth." If you give, give to the needy, not in ostentation, but silently, secretly, and quietly, and yet how few obey this injunction, and if they did, and their course were revealed, how soon would the hissing tongue of slanderous gossip open its foul battery, and give an unholy and improper bias to the affair, and these slanders are as apt to originate from those who profess religion as from others. Pure motives are often sadly perverted by such individuals, and hence the dangers attending such action.

PRAYER is a retirement from earth to attend on God, and hold correspondence with him that dwells in heaven. The things of this world, therefore, must be commanded to stand by for a season, and to abide at the foot of the mount while we walk up higher to offer up our sacrifices as Abraham did, and to meet our God.

HE that overcometh shall inherit all things, and I will be his God and he shall be my son.

WM. H. SALSBURY, South Foster, R. I., writes: The battle is not ended yet, and we are not discharged from the war. We keep the life question in front of the battle; and Christ being our LIFE-GIVER, we are bound by the grace of God, not to surrender until we are discharged by the LIFE-GIVER himself. We need some of your tracts. Please send us some.

THE HERALD OF LIFE.

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No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

A WORD OF CAUTION.

HOWEVER interested any may be to fix on the definite time of the second advent of our Lord, and however plausible any theory of time may appear, let it be remembered that all such depend on historical facts or events about which historians either do not agree or are liable to mistakes: and further, those facts are not within the reach of a multitude of sincere Christians. Beside all this, the errors of the past, are an admonition to caution in the future. It is not enough that a writer or preacher can make his theory appear clear; let it be tested by those as capable as himself to bring forth facts. Let none come to hasty conclusions, however plausible the argument may seem. Hasty conclusions often preclude candid and impartial investigation, and make work for bitter regret. Let us keep the *love* of Christ's return alive in our hearts, but not allow ourselves to be hurried into the belief of a definite time for the event: wait till the most searching test is made of it.

"QUESTIONS AND ANSWERS."

THE first page of our paper, this week, contains matter of more than ordinary interest, and will well repay a careful reading. Our friend Wm. D. Bridge, of the M. E. Church, has presented questions on the influence and effects of the doctrine of "No Life out of Christ," and he is responded to in a calm and Christian manner, which cannot fail to interest, by one who knows the power of the doctrine to engage, arouse and lead to Christ the LIFE-GIVER. His experience, alone, if we had no other evidence of the value of the doctrine, outweighs all speculations against its utility. Hundreds of others, yea, we might say thousands, can testify to the same facts, that while the "orthodox" theory of inherent immortality and its eternal torments has failed to interest them in the subject of religion, and was driving them farther and farther away from it and the Bible, the doctrine of "No Life out of Christ" has aroused their attention, and induced them to examine the Bible, and led them to Christ for life. In proportion to their numbers, we have no fears for a comparison of their Christian characters and lives with any other class of professed Christians.

True, we do not resort to the very questionable means of making a multitude of "converts" employed by some who claim to be orthodox, such as sending out "Praying Bands," erecting "Mourning Benches," and otherwise striving to frighten men: for what? To make them love God? Is that it? We fear not; it looks much more like making men *dread* God, and profess submission to Him, lest He should torment them eternally. We say this, because not a few of them, among whom are professed ministers of the Gospel; say, "If I believed your doctrine I would not serve God another day." Mistaken souls! They are not aware that it may be said of their service of God, now, if they speak the truth of themselves, as God said to ancient Israel by the mouth of the prophet, "When ye come to appear before me, who hath required this at your hands to tread my courts? Bring no more vain oblations;... the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even your solemn meeting. . . . Your appointed feasts my soul hateth . . . I am weary to bear them: and when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear you."—Isa. i. 12–15.

Why should God be pleased with prayers and a service which is offered not for any love to Him, but through fear that He will torture them endlessly, if they withhold it? "Truly, they have their reward:" they will be saved from the torments they dread, because such do not exist under the government of God; but as they did not serve God from love, they have no claim on Him for eternal life, and they will come short of it; they did not, and would not come to Christ that they "might have life." They only wanted to be saved from the theological hell. They have that, but fail of life, and sink into the Bible hell, and "utterly perish, like natural brute beasts."—1 Pet. ii. 12.

THE CHRISTIAN PASSOVER, OR LORD'S SUPPER.

IT is known to most of our readers that our views, and those of a large number of our friends, are, that the proper time for celebrating the event of our Lord's death is the anniversary of the event, like all other commemorative events; and that a more frequent use of the Supper tends to diminish a sense of its importance and utility, as it destroys to a great extent its memorial character. An anniversary celebration of great or important events has been practiced in all ages; but none think of doing it except at the annual return of the time of the thing celebrated. Even the advocates of a more frequent celebration of the event of our Lord's death than an annual one, would think it out of place to celebrate His birth except at its anniversary, and so of many other celebrations. We are not, however going into the argument now.

The friends of the annual remembrance of our Lord's death, in and about this city, will meet for that purpose Friday evening April 15th, this year; probably at the Cooper Institute, where we have met several times before. If there should be any change of place, due notice will be given in the HERALD OF LIFE. We hope to see a goodly number present on the occasion, and trust the season will be one of no less interest than the last year, which was most refreshing to many. It is the "Lord's table;" and none are excluded who choose to unite with us on the occasion. "Let a man examine *himself* and so let him eat . . . discerning the Lord's body."

THE WICKED DEAD.

WE had such a mass of other matters to attend to that we could not give attention to our friend Waggoner last week. W., on page 23, says, "According to Mr. Storrs' own showing, that dispensation (Adam's) or probation ended with that 'one transgression,'" etc. "But," says W., "the sentence was not *executed* for nearly one thousand years after that judgment." He adds,

> Then, I inquire, was Adam on probation during the many hundred years that he lived after that sentence was pronounced? I think he was; but if so, he was, of course, under a new probation. But if not, then there were over nine hundred years of Adam's life for which he was not held accountable! I cannot discover any warrant, either in Scripture or reason, for his being "made alive to be judged over again," so far as that "one transgression" is concerned for which he was judged, but I do discover an evident reason why he should be judged for the actions of a long life that he lived after that first judgment. And they must admit *this* conclusion, or deny that Adam had a second trial.

Let our friend W. prove, if he is able, that Adam had a "new probation" for eternal life. That is the point where he has no evidence but his own "I think he was." He must remember his thinking so does not prove it. We "think" Adam had no such "second probation;" and the fact that God excluded him from the tree of life "lest he take and eat thereof, and live forever," shows God's purpose that Adam should *not* have eternal life, and hence gave him no second probation for that purpose. Adam's doom was settled, as to its finality, unalterably so; hence W.'s assumption passes for naught.

If Adam was not "under a new probation," says W., "then there were over 900 years of his life, for which he was not held accountable." Will W. tell us what law Adam was under, which made him accountable after he had been tried and condemned to return to the ground, out of which he was taken? Give us one text of Scripture that sustains such a position. Can he do it? Do not give us any of your "think" so's. But W. thinks it is surprising to suppose Adam lived 900 years and "was not held accountable!" It is *un*accountable to suppose a man who is under sentence of death, that admits of no remission, is nevertheless on trial liable to another death!

After Adam's sin, his death was a fixed fact, from which there was no appeal, and no let up; but the *time* of his execution the LORD kept in his own hands and in his own power; he could be executed at any moment. His good behaviour might put off the day of execution, but could not reverse the sentence. His love of life would be likely to lead him to a course of living that would lengthen out his days, and it seems it did so for 900 years, and then the penalty was executed. He had no "second trial" for eternal life; from that he was forever excluded when cut off from the tree of life; and let W. prove the contrary if he can. We "think" he will find "immortal soul" in the Book of God, as readily as a second or "new probation" for Adam, with the possibility of a future or eternal life.

Paul tells us, "the first man is of the earth earthy:" and he adds, "As is the earthy, such are they also that are earthy."—1 Cor. xv. 47, 48. He gives us no intimation that Adam the first, had more than one trial; even as the second Adam had but one. One trial settled the result for each of them personally. The first Adam was the head of an earthy race, who, with their father return to the dust from whence they came. The second Adam is the head of a spiritual race, who are begotten in this life, by the word of truth and the Spirit of God, which Spirit raised up the Christ from the dead, so that He was "the *first-born* from the dead;" and those who believe in Him, and receive of the same Spirit which raised up Christ from the dead, will also be *born* from the dead, "at the last day," and, "neither can they die any more," because, "they are the children of God, being children of the resurrection."—Luke xx. 35, 36.

The first Adam's posterity were "made subject to vanity," or corruption "not willingly;" *i. e.,* not by their own act, but, "by reason of Him who hath subjected in hope" such as inherit from Adam mortality; in hope of a revival from death by a union with the second, or LIFE-GIVING Adam. The first Adam did not and could not come into the class of those "subjected in hope;" for he sinned willingly and wilfully; and Paul saith, "Adam was not deceived,"—1 Tim. ii. 14; he sinned without excuse, and was rejected from eternal life, as we have seen, by an entire exclusion from the tree of life. He lived an animal, enjoying what such a nature is capable of; but death without hope was ever before him. He had "willingly" subjected himself to it, while his posterity "were made subject" to it "*not* willingly but by reason of Him who subjected" them "in hope." There is a wide difference between Adam's death and that of his posterity; yet his posterity by their personal sins, or refusing to "lay hold on the hope set before them," may make their death as hopeless as that of Adam's. *The* hope of the "Glad Tidings" is the "hope of eternal life, which God that cannot lie, promised before (*chronon aionion*) the *ages* began," or a long time ago.—Titus i. 2. And again, "The Lord Jesus Christ our hope."—1 Tim. i. 1. Once more, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope (or, a hope of life) by the resurrection of Jesus Christ from the dead."—1 Pet. i. 3.

The hope is for those who were made subject to death "not willingly," or by their own act; while Adam's subjection to death was by his own will; and his posterity confirm themselves in death by their "willingly" rejecting God's long-suffering and offer of Life-eternal. In this way they accept and make their own death the same doom as that of Adam. Their death state is confirmed and made eternal by their willing choice of sin, preferring it to the obedience which God demands.

As to Eld. Waggoner's general argument from the Scriptures, we see nothing that needs a special reply. We consider our works on the subject already before the public, sufficient to meet all that he has said. We may notice some points hereafter. He has followed suit with the "Crisis" in publishing in an "appendix," our old argument against the non-living of the wicked dead, written twenty years ago, when we "verily thought we ought to do many things contrary to the name" of life future and eternal only to those in Christ. Well, if our "swaddling clothes" of baby-hood suit them, they can wear them; they are entirely too small for us; for when we "became a man, we put away childish things." So, we trust, will they, by and by.

INHERENT IMMORTALITY.

REMARKS BY L. C. THORNE.

WE are informed that the pastor of the Second Presbyterian church of this place, in a sermon which he recently preached, took occasion to assert that the doctrine of the immortality of the soul is found on every page, in every chapter, and in every verse of the Bible. We might be inclined to admit such boldness of speech in defence of a cherished dogma, did it not reveal a very pitiable ignorance of Bible teaching. We say pitiable *ignorance* because we cannot think the Rev. gentleman is dishonest. Let us see about this matter.

"But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die;" (dying thou shalt die. Margin.) —Gen. ii. 17. The serpent said, "ye shall not surely die;" and modern theology triumphantly reiterates it, preferring to believe him rather than God.

"Nevertheless man being in honor abideth not; he is like the *beasts that perish.*" (The Psalmist is speaking of ungodly men) . . . "*Like sheep* they are laid in the grave; death shall feed on them." (Now the contrast.) "But God will redeem my soul from the power of the grave."—Psa. xlix. 12–15. Theologians say, souls do not go into the grave.

"The man that wandereth out of the way of understanding shall remain in the congregation of the *dead.*"—Prov. xxi. 16. Modern theology says, "they shall not remain in the congregation of the dead."

"For the living know that they shall die, but the dead know not anything . . . also their love and their hatred, and their envy is now perished."—Eccl. ix. 5, 6. Theologians say the immortal soul is what thinks, loves and hates; and inspiration says, love, hatred, and envy will *perish.*

"O Lord our God, other lords beside thee have had dominion over us. . . . They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish."—Isa. xxvi. 13, 14. Dr. K——, holds up his hands in horror, and affirms it is not so.

"Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die."—Ezek. xviii. 4. Again. "The soul that sinneth, it shall die."—verse 20. Modern theology says, the soul is immortal and cannot die.

"For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall *burn them up,* saith the LORD of hosts, that it shall leave them neither *root nor branch.*"—Mal. iv. 1. Modern theology says they shall not burn up, and both root and branch shall continue forever.

"My sheep hear my voice, and I know them and they follow me; and I *give unto them* eternal life; and they shall never perish."—John x. 27, 28. Modern theology says all men have by nature, eternal life dwelling in them.

"And this is the will of him that sent me, that every one which seeth the Son and believeth on him may *have* eternal life." How will they get it? Hear Jesus; "I will raise him up at the last day." But suppose men will not believe on Christ. O, says modern theology, Christ *will* raise them up nevertheless; and as to eternal life, they have that already.

"Which in his times he shall show who is the blessed and only potentate, the King of kings and Lord of lords, who *only hath immortality.*"—1 Tim. vi. 15, 16. But enough. Here are a few *texts* in which the doctrine of inherent immortality is *not* found. The xvth chapter of Paul's first epistle to the Corinthians, fills more than a page of most Bibles. That is a page on which, and a chapter in which there is nothing that can possibly be tortured into support of the doctrine in question.

Finally, we deny that the doctrine is taught *anywhere* in the Bible, and we call on the learned doctor of the Second Presbyterian Church, to prove his statements. The columns of this paper are open to him for that purpose. If he makes the attempt and fails in it, he certainly will *not* fail to learn some things that will benefit him greatly. If he succeeds, he will do much good by convincing some of his fellow-beings of error, and besides we will present him one thousand dollars to help build that new church he is so eager to have erected. Now good neighbor Dr. K——, if the Bible is so full of the doctrine as you would have your people believe, here is a golden opportunity. This is an age of wonders. What such men as Richard Watson, Herman Olshausen, Archbishop Whately, Bishop Tillotson, Dr. Proudfit, and a host of the other learned and so called orthodox Bible students have failed to find in the Bible at all, this zealous champion of a fast waning doctrine finds in every part of it. Christ hath brought *life* and *immortality* to light through the gospel. That life and immortality is only to be had by forming, during life, a living union with Christ the LIFE-GIVER; and it will be conferred by a resurrection from the dead at the second coming of our Lord. Life from the dead, is the gospel glad tidings. Resurrection from the dead is the gospel hope; and though we have attended church in this place a large portion of the time for the past four years, we have not *once* heard it preached. Think of that! Why, the Apostles constantly insisted upon it, and suffered for it. It, and the second coming of Christ was the *burden* of apostolic preaching; now these topics are seldom mentioned. They have given way to mere human fancy. Better seek wisdom, and learn to declare the "counsel of God."

BLOOMFIELD, N. J.

LAID OVER TILL NEXT WEEK.—We had written in reply to Dr. Litch's article on the "Rich Man and Lazarus," in the "Advent Herald;" but as we were giving it to our compositor we received Br. Wendell's communication in which he speaks on the same subject. As both could not go in this week, we lay ours over till the next issue.

NEW ENGLAND JOTTINGS.

BY RUFUS WENDELL.

III.

THE LIFE VIEWS IN MERIDEN.—Bro. Emory J. Whitehead, in a letter dated the 1st inst., writes as follows:

"There is a good interest on the doctrines that we hold. I have heard of some that were convinced of the truth the Sunday that you were here. Mr. K—— [a merchant] told me that he believed the doctrine that you preached when you were here (I don't know whether he had ever heard it preached before or not); he also said that if you were going to preach here all the while he should attend our meeting. One young lady in the city, who used strongly to contend for the immortality of the soul, said, after you got through, that she did not more than half believe that she had an immortal soul. A gentleman, who has attended our meetings more or less for two or three years, brought his brother-in-law to meeting with him when you were here; and *he* was convinced also of the truth we hold. And so it goes. I feel that we are doing our duty for this city. We will show them the truth, and if they reject it they do it on their own responsibility."

IV.

SPRINGFIELD.—Rev. Dr. Ide, the eminent and learned Baptist pastor, recently preached a discourse in opposition to the views that the righteous sleep between death and the resurrection. Bro. W. N. Pile heard the sermon and took notes of it; and I learned from him at the time that he thought of replying to it publicly. This it seems he has now done. Bro. Thomas R. Weaver, under date of 1st inst., writes me:

"Bro. Pile reviewed Dr. Ide at the Opera House, last Sunday evening, on a discourse he preached January 30th—'The Righteous dead—do they sleep?' We had a good house, and an excellent discourse from Bro. Pile."

V.

CONSCIOUSNESS OF THE DEAD.

Dr. Litch, in the *Advent Herald* of the 9th inst., has an article on "The Rich Man and Lazarus." He endeavors to show that "Moses and the prophets" taught "a hell of fire, and pain, and sorrow, for the wicked after death." His only citation from Moses is the passage found in Deut. xxxii. 22:

> "For a fire is kindled in mine anger, and shall burn unto the lowest hell [*Sheol*], and shall consume the earth with her increase, and set on fire the foundations of the mountains."

Dr. Litch comments on the passage thus:

> "The fact of such a fire, burning deep down and setting the foundations of the mountains on fire; and the consumption of the earth's increase by its volcanic overflow, is well known. This God calls, *sheol.* It is not the grave."

We entirely dissent from this interpretation of our venerable and esteemed brother. A fire which burns "*unto* the lowest SHEOL" is to our mind a very different thing from a fire which our opponent supposes to be perpetually burning *in* SHEOL: to the latter idea "Moses and the prophets" give no countenance. As good a comment as we care at present to give on the proof-text under consideration is afforded by the three verses that immediately follow it:

> "I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs."

The foregoing language plainly enough teaches by what retributive agencies the provokers of God's anger were to be brought down to *Sheol.* But of suffering in *Sheol* it gives no hint whatever, and hence yields no support to the penal theory which Dr. Litch so confidently derives from the concluding parable in the xvith chapter of Luke.

Other proofs that *Sheol* is "a place of sorrow and pain" Dr. Litch finds in "the prophet David." We quote two of his texts:

> "The sorrows of hell compass me about."—Psa. xviii. 5.
>
> "The sorrows of death compassed me, and the pains of *hell* [SHEOL] got hold upon me."—Psa. cxvi. 3.

Had our brother, with a determination to be consistent in his interpretation, added to the foregoing the declaration of the apostle Peter (Acts ii. 24), "Whom God hath raised up, having loosed the *pains* of death," he would as surely have proved that our Saviour *suffered while dead,* as he has proved that David inculcates the doctrine of *suffering in death.* Inasmuch, however, as the Doctor does not believe that Jesus, between his death and his resurrection, was in torment, we must ask him to review the logic whereby he seeks to fasten his view of the condition of the wicked dead, upon his quotations from the Psalms, which we have given above.

On Psa. xviii. 4 ("The sorrows of death compassed me," etc.), we quote from the recent commentary of Albert Barnes:

"*The sorrows of death compassed me.* Surrounded me. That is, he was in imminent danger of death, or in the midst of such pangs and sorrows as are supposed commonly to attend on death. He refers probably to some period in his past life—perhaps in the persecutions of Saul—when he was so beset with troubles and difficulties that it seemed to him that he must die. The word rendered *sorrows—hhebel*—means, according to Gesenius, *a cord, a rope,* and hence *a snare, gin, noose;* and the idea here is, according to Gesenius, that he was taken as it were in the snares of death, or in the bands of death. So. Psa. cxvi. 3. Our translators, however, and it

seems to me more correctly, regarded the word as derived from the same noun differently pointed—*hhaibel*—meaning *writhings, pangs, pains*, as in Isa. lxvi. 7; Jer. xiii. 21; xxii. 23; Hos. xiii. 13; Job xxxix. 3. So the Chaldee Paraphrase, 'Pangs as of a woman in childbirth came around me.' So the Vulgate, *dolores*. So the LXX., *odines*. The corresponding place in 2 Sam. xxii. is, 'The *waves* of death.' The word which is used there—*mishbar*—means properly waves which break upon the shore—*breakers*. See Psa. xlii. 7; lxxxviii. 7; Jonah ii. 3. Why the change was made in the psalm it is not possible to determine. Either word denotes a condition of great danger and alarm, as if death was inevitable."

On Psa. xviii. 5 ("The sorrows of hell compassed me," etc.), Mr. Barnes says:

"*The sorrows of hell.* Marg., *cords*. The word here used is the same which occurs in the previous verse, and which is there rendered *sorrows*. It is correctly translated here, as in that verse, *sorrows*, though the parallelism would seem to favor the interpretation in the margin—*cords*. If it means *sorrows*, the idea is that such sufferings encompassed him, or seized upon him, as we associate in idea with the descent to the under-world, or the going down to the dead. If it means *cords*, or *bands*, then the idea is, that he was seized with pain as if with cords thrown around him, and that were dragging him down to the abodes of the dead. Luther, De Wette, Prof. Alexander, Hengstenberg, and others render the word in each of these places, *bands*. On the word here rendered *hell, Sheol*, see notes on Isa. xiv. 9. It means here the *under-world, the regions of the dead.* It is a description of one who is overcome with the dread of death."

VI.

Ephesians v. 30: "For we are members of his body, of his flesh, and of his bones." This passage Bro. W. Patterson (in this week's HERALD OF LIFE) thinks "looks very much like an interpolation of some officious transcriber;" and he adds—"Some manuscripts lack this expression."

Bro. Patterson is mistaken, and should have been more careful in statements of fact which comparatively few readers of his article have the means of either verifying or refuting. The *entire* passage is accepted as genuine by Professor Tischendorf, and by the revisers of the American Bible Union; and I presume Bro. P. has *no authority whatever* for suspecting the genuineness of the first clause, "For we are members of his body." The two remaining clauses ("and of his flesh, and of his bones") are wanting in several of the oldest MSS.; but so long as they are retained by the highest critical authorities, we shall do well to be careful about imputing them to "some officious transcriber."

SALEM, *Mass.*, March 12, 1870.

CORRECTION.—*Bro.* S. F. Clapp, of Hartford, is *not* a "*Rev.*," as the types made me call him last week. R. W.

BIBLE HARMONY.

BY ELD. Z. CAMPBELL.

"BUT as God is true, our word (preaching) toward you was not yea and nay."—2 Cor. i. 18. There is a wide difference of opinions among men concerning the doctrine taught in the Bible. For this there may be several causes, one of which is, early education: "Just as the twig is bent the tree's inclined." But a wider and more radical cause is a want of a proper starting point, which is only to believe God. If we *do* really believe Him, we cannot believe his teaching is "*yea yea*, and *nay, nay.*" Tom Paine's best argument was, The Bible teaches one thing in one place, and exactly the opposite in another; that is, yea and nay.

Now, if this is really so, Tommy is right, and we will *all* be infidels. But it is not so. Truth harmonizes with the Bible, but error does not. All true religion is based on the seven divine attributes of God: Zech. iii. 9, and iv. 10. They are, Love, Mercy, Wisdom, Goodness, Truth, Justice and Power. Every religious theory or doctrine that comes in collision with one of these is false; even if preached by an angel it is not true; and Paul says, "let him be accursed."—Gal. i. 8, 9. This is a fearful doom incurred by a multitude of ministers of the present day, who are preaching another gospel than that taught by the Holy Spirit, and preached by Paul. Any doctrine that harmonizes with the divine attributes of God, harmonizes also with the word of God; so that no one text can be found to contradict another.

And those who do not make the Bible thus harmonize are giving Tom Paine his best argument, and are aiders and abettors of infidelity, and a grievous sin lies at their doors. To maintain a favorite theory they take a few words of a passage that have a kind of jingle to suit them, irrespective of the context, or of the subject which the words are a part of, and, putting an unfair construction on them, make them give the lie to many other plain texts.

Thus it is inferred that man is possessed of an unending life; giving the serpent the credit of telling the truth when he gave the Lord God the lie, saying, "Ye shall not surely die;" and the lie also to the saying, "*mortal man.*" And from what the Saviour said to the thief, it is erroneously inferred that the righteous at death ascended into heaven alone, making the words of Christ to be untrue, who said, "And no man hath ascended up to heaven," etc.—John iii. 13. See also 1 Tim. vi. 15, 16. Again, it is said the wicked, at death, go to a place of eternal torture in fire and brimstone, making the testimony of scores of texts untrue, which say they *perish*, are *destroyed*, go *to nothing, be as though they had not been*, etc.

But the texts relied on to prove these false theories, remind me of a young minister wishing to preach a sermon on the pride of dress, took for his text, "*top not come down.*" These words having the right jingle, he proceeded to trim off the top-nots, ribbons and fine things worn by ladies more for ornament than utility. If any of my readers wish to know where he found his text, they may look into Matt. xxiv. 17, where they will indeed find the words; but they have no more reference to pride than they have to intemperance.

But we have now-a-days many sermons founded on texts as awkwardly chosen, and that have as little reference to the subject under consideration, as "*top not come down*" has to pride. Here is one, for instance, "all that are in the graves shall hear his voice, and shall come forth," etc. Now, these words have the right jingle to prove a resurrection of the wicked dead, and we cannot dispute it more than we can the "top not come down."

But as the one has no reference to pride, so the other has no reference to the dead bodies of men.

All men are really dead in trespasses and in sin; and must be raised from that death before they can become righteous; and this is brought about by hearing and believing the gospel. And this is the theme of our Saviour in John v. 21 to 29. To set before the people the fact that he will judge the world by his gospel, which judgment began under his preaching, and the present hour in which it began would be continued until all in the graves (*morally dead*), would hear, and thereby be judged, corresponding with Mark xvi. 15, 16.

So when the gospel shall have been preached to every creature, all in the graves (the dead in sin) will hear his voice (by the gospel) and shall come forth to judgment; the righteous to life; the wicked to condemnation; that is, to remain in the congregation of the dead (Prov. xxi. 16), and not to see life.—John iii. 36.

Now, in all these things there must be Bible harmony, or they are not true. The immortality of the soul is nowhere taught in the Bible; it is only inferred, and repugnant to plain texts; therefore, not true. Eternal torture also is nowhere revealed, but inferred from a few texts, which inference is a flagrant violation of plain passages, and to the attributes of Infinite goodness and mercy. It will do the sinner no good to torture him forever; do God no good; do good men nor angels any good; besides, it inflicts a wound upon Infinite mercy that never can be healed; therefore, it is not true. Nor will it avail any thing to say Divine justice demands it; for Divine justice has no right to demand what Divine goodness and mercy cannot allow; else there would be war and rebellion among the attributes of Jehovah; and the house would be divided against itself and cannot stand.

The same may be said of raising the wicked to a limited torment, and to another death. It will do him no good, and do no being in the universe any good. Infinite goodness and mercy cannot allow it, therefore it is not true.

And further, it does not harmonize with other texts, such as John iii. 36, Isa. xliii. 17, Amos viii. 14, Nah. i. 9, 10, and others.

And further, it is admitted that the penalty of sin is *death;* and that in making the atonement Christ suffered it. And the argument has been used, successfully, that the penalty of sin is not eternal torment, because Christ suffered the penalty, but did not suffer eternal torment.

Now, the argument is just as irrefutable, that Christ suffered the penalty of sin, but did not die twice; therefore, die twice is not the penalty. But since Christ died once only, *die once* is the penalty of sin. This harmonizes with "surely die;" "dust thou art, and unto dust shalt thou return." "And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many." Now it is evident that Christ was once offered to bear the sins of many, because it was appointed unto men *once* to die. And had it been appointed unto men twice to die, so Christ must have been twice offered to bear the sins of many.

But false doctrines will be taught until ministers cease to garble the word of God, and learn to make one text harmonize with another, and with the attributes of God.

One thinks he finds an immortal soul in the text, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." If we supply the grammatical ellipsis, the latter clause will read, "and the spirit shall return unto God who gave it, as it was."

Now if the spirit was not a conscious personality before God gave it, it will not be such after it returns; and so man is unconscious in death, else he was conscious before he was born, and he ought to be able to tell what he was thinking about thousands of years before he was born. But this text, like many others, is taken out of its connection. It stands at the close of the preacher's exhortation to young people, to "Remember now thy Creator in the days of thy youth, while the evil days come not," etc.

Now, in consideration of our remembering our Creator in our youth, when we come to die the dust returns to dust as it was; and the spirit returns to God who gave it, as it was. It is, therefore, self-evident, that the spirit which returns to God is the spirit which God gives to those who remember him in their youth; and this is the one holy Spirit given to all the good, and to none but the good. So those who are not good have no such spirit given them; therefore they have no such spirit to return to God.

Again, if this spirit is an immortal inner man in all men, and at death it goes to God, all men are happy after death, for "in thy presence there is fulness of joy."—Psa. xvi. 11.

Again, we are told that we do not die here for our own sins, but for the sin of Adam; and in the world to come we are raised to die for our own sins. But this does not harmonize with Rom. v. 12. "Sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

The reason Paul gives why death passed upon all men is, because *all* men have sinned; not because Adam sinned, and so we die for our own sins.

Divine justice also will not allow a man to be punished with death because somebody sinned thousands of years before he was born. Nor is it true that if the "first man of the earth, earthy," had not sinned, we that are earthy would not, else we who are in the "second man" cannot sin because the second man did not.

The fact is, Adam's sin only proved the quality of all mankind, as if a chemist should analyze one drop of the Atlantic ocean and find it salt. Hence he would have proof that the whole ocean is salt, because the whole is made up of drops all alike.

So of the human family, it is all made up of individuals, born or unborn, and they are all alike; and the first one tried proved a sinner, and that proved them all sinners, for they are all alike, and so death passed on them all, for they equally deserve it for their own sins.

But Bible harmony and sound reasoning are two rare things in the theology of the present day. Men charge God with what they would be ashamed of in themselves. Tell a man he shall be put to death for murder, and then kill him twice, is an outrage that wicked men ought to be ashamed of.

But there is the second death, and sophistically there cannot be a second without a first. This sophistry has the right dogmatic jingle to raise the wicked dead; it is another kind of "top not come down." But the revelator says, the lake of fire is the second death. The lake of water then must have been the *first* death, for in it all the wicked antediluvians perished, but not to perish the second time, for it would be an outrage on Divine justice to drown them all, and then raise them all to life and burn them alive to pay a penalty which is nothing but death. By the account we get of Peter the *first* death, or general destruction of the wicked was by water; and that the second death, or general destruction of them will be by fire. For as in the days of Noah, the *first* death was at the end of the old world, so the *second* death will be at the end of this, without, in either case, two deaths to one individual. The first death cleaned sin out of the first world by water; so the second death will clean sin out of the second world by fire, and yet no one will die twice.

Besides, first and second do not always have a numerical meaning. Paul says, "The first man is of the earth, earthy; the second man is the Lord from heaven." Now, numerically the first man was Adam, and the second man was Cain, a murderer. But Paul's second man is Christ. Moreover, he makes *all* mankind the first man by nature; for, "as is the earthy, such are they also that are earthy." And he makes all in Christ the second man; for, "as is the heavenly, such are they also that are heavenly." Besides, the *devil*, the *beast*, the *false prophet*, *death* and *hell* are all cast into the lake of fire to die the second death.—Rev. xx. 10, 14. And it is quite too much, even for a die-twice believer to admit that the devil, death or hell will ever die twice.

So here we have them; and here we will leave them, in their favorite *die-twice* theory, to get out the best way they can, without giving death, hell and the devil a resurrection to life.

LIVERMORE, *Me.*, March 1, 1870.

PAPAL INFALLIBILITY.

THE Pope's great effort to make it out, "I sit a Queen, and am no widow, and shall see no sorrow," (Rev. xviii. 7), seems to be fast working up the fulfilment of the next verse, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God whe judgeth her."

The Pope has made a desperate effort to get the Council at Rome to proclaim his infallibility; but the effort is likely to result in an expose of the hypocrisy and lying that has been practiced by that blasphemous power for long centuries.

We gave March 2d, an article on this subject from a French Correspondent of the New York "Journal of Commerce." Here follows another from the same source. Read, and see if the Harlot is not near her end with her sorceries:

The former letter of the Pere Gratry to the Archbishop of Mechlin, which I mentioned some time ago on the subject of the Council, went through six editions in the form of a pamphlet. This is a very extensive degree of publicity in a country like France, wherein, Catholic though she be *par excellence*, the subject of the Council is scarcely ever noticed at all by the press, and very little by the public at large. Some of your readers, perhaps, will be interested to learn that the reverend father has published a second letter, and to know something of its contents. It is devoted especially to refute the position assumed and laid down in the Archbishop's recent work on the "personal infallibility," to the effect that, "that doctrine is invested with all the dignity and certainty of a truth which has been confessed and maintained by the greatest theologians of all ages." This assumption, the Pere Gratry affirms, cannot be maintained on the authority of false and fabricated documents; and this he proceeds to show. But what is most curious, perhaps of all, is to learn not only how former doctors of the Catholic church have been cheated by those spurious authorities, but how short a time it is since a learned theologian, like the Pere Gratry himself, has had his eyes opened to the same machinations of craft and falsehood. For instance he says to the Archbishop, that he supposes he accepts such writers as Melchoir Cano, Bellarmine and Liguori, as high authorities in these matters. "Well then," he goes on to say, "I will show you that out of just twenty quotations, neither more nor less, which the first-named theologian makes in his defense of the rights and privileges of the Papacy in matters of faith, exactly eighteen are taken from the *false decretals*, those very 'forgeries of the ninth century,' of which Pius VI. himself said that 'they might as well be burnt.'" "And," says the Pere Gratry, "Bellarmine has followed Melchoir Cano, and Liguori has followed Bellarmine," so that the authority of any one of these learned doctors is just as little worth as the other. They are all based on pure forgeries.

The account the Pere Gratry gives us of his own astonishment when he first made the discovery of these unscrupulous ecclesiastical peccadillos is almost amazing: "I remember as if it were only yesterday," he writes, "though is is now fifteen years ago, when the work of Melchoir Cano first fell under my eyes and filled me with profound astonishment. I knew nothing then of these "false decretals," except by name, and had never thought about them. But there I found, nevertheless, quotations which made the very earliest Popes, even Anaclet, the second successor of St. Peter, talk and act like a Pope of the middle ages." The worthy father confesses that all his reading and all his former ideas were upset. "But I would never dare even to suspect," he says, "that such a writer as Melchoir Cano could have been so imposed upon." So, for a time he washed his brains and hands of the subject, and determined to think no more about it; and, "it is only just recently," he adds, "that I have taken it up again. But this time," he says, "I have done so with the false decretals in my hands, and then everything becomes plain. . . . . And blessed be that knowledge," he cries, "blessed be that science, child of God, which has thrown light at last into this abyss of darkness, and defended the true faith against its sacrilegious falsifiers.'

But what an extraordinary avowal is this and what an extraordinary position for a learned theologian of the Roman Catholic church to find himself in, all of a sudden, in the present day! The "false decretals," as is well known now, are forged documents pretended to be brought to light in the ninth century, and intended to prove that the Papacy had exercised the universal dominion in all matters of faith, *which it was just their only beginning to lay claim to*—ever since the days of St. Peter. Nearly the whole exclusive papal authority has been made to rest upon them ever since; and as the Pere Gratry says, their contents have been "elaborately and scientifically worked into every treatise on the subject ever since." And now they turn out to be all moonshine, and, as everybody knows, pure forgeries! These are terrible avowals to be obliged to make of the offences at once, and weaknesses of his own church, by a man like the Pere Gratry, a just divine of the Sorbonne; and he may well "advise all who study these questions to be on their guard against quotations," when he thus shows us upon what "audacious fabrications" we may be relying. "The whole question," he exclaims, "is completely gangrened by fraud." Such is the language now used by a just, modern French Catholic theologian with regard to the personal infallibility now under discussion at Rome; and also as to the entire question of the papal supremacy and the exclusive jurisdiction and privileges of the Roman See, except only as regards its "primacy of honor," or that respect and dignity as the most important See of Christendom, which, he says, we are all ready to admit. Of all the rest he says, that "it is only of the courtisans of one of the apostles who would fain make Christendom believe that that one is everything and the rest nothing." But courage, he cries again; justice, truth, liberty, are being developed throughout the world, and will unite all men of good faith and good will, on the face of the earth. They will come from the North, and from the East, and will stretch out their hands with us toward a new West. The day of knowledge is at hand, and already visits with severe retribution the lies which have so long deceived and divided us, but which only soil the precious vase outside, without being able to injure the treasure within. "That treasure is Christ, his gospel, his real presence among us, repentance, remission of sins; it is the doctrine of the communion of saints, the visible existence of the Church; it is the fact of life eternal, the divine and supernatural life of souls. This treasure is immaculate, entire, certain, indisputable; beyond the reach either of fraud or doubt."

And the Pere Gratry is right. The above is "all" that is really important. The rest is all "but leather and prunella," with its fights between schools and theologies, and politico-religious disputes and questions, and its *odium theologicum*. If the Council of Rome produced nothing but the above eloquent protest from a French Catholic divine, we must allow, I think, that it has accomplished at least one good work.

FROM ELD. A. GUTHRIE.

BR. STORRS: I have now been in Florida over two months for my health. As long as I remained North I continued to fail and grow weaker; but since I came South there is an improvement for the better. My cough is very slight, and the bronchial irritation is almost gone. This climate in winter is beautiful when compared with New York State; for an invalid can live and breathe in the open, pure, sunny atmosphere, day after day; for there is but very little rain here in winter, and often several days together without a cloud to be seen.

I would not advise consumptives to come to this State after the complaint has passed into the last stages, for a person should be able to take open air exercise of some kind in order to be benefitted; if not, they are better off with kind relatives and home comforts.

I have traveled most of the time since I came into this State and find the land, in seven counties through which I have passed, to be a light sandy soil, adapted only to the tropical productions of this climate.

Some Northern men have tried Northern productions, but in most kinds have failed.

I should judge that not one fourth of the State could ever be brought under a state of cultivation. The land is low and level, and large portions of it are under water in certain seasons of the year. Colonel Hardee, a rebel in time of war, said to me while showing me some poor land a few days ago, in rather a joking way, that they buried the Yankees in their poorest land, so that they never could have a resurrection. I answered, If his theory be true, it would be a greater blessing to the wicked than the old hell torment theory; for then they would always have the penalty of God's law upon them in their poor sandy graves in Florida. He looked at me with some astonishment, and changed the conversation.

Board is very high, and living in any way is expensive; and it would be better for invalids coming to Florida to form themselves into clubs, and bring some of home comforts with them, and then hire a house and a cook if they are not able to cook for themselves; for the people here think it nothing wrong to take advantage of Northern men.

Religion is at a very low ebb among Adventists and others, as far as my observation goes. Your brother still in affliction.

JACKSONVILLE, *Florida*, March 1, 1870.

FROM MARIA MATHEWS WEAVER.

DEAR HERALD OF LIFE: As I am on the sick list to-day, I have been looking over our old papers. DEAR HERALD, I love you now much better than I did away back in 1865, and some bits I read to-day seem very different from what they did five years ago. I read them, unknowingly, with "will" in my heart, besides quite an amount of prejudice. Ah well, my wilfulness did not change the truth. Thank God for it. If men could bend the Gospel to their ideas of right and truth, we might fear them. As it is, they can only act out what is in them, and if honest-hearted, will be forced to own themselves to be poor, ignorant beings, dependent upon the Spirit of truth for a right understanding of God's word.

I laid aside my precious HERALD with a tear of joy and humiliation. Reading the solid articles from many of its writers made me humble. At first I thought, O what are my prattlings compared with these! Why occupy space in the paper that can be used to better advantage? Then another thought gave me joy. It was, we are all children of one family; and in my family I not only enjoy the conversation of its "head," but feel at liberty to talk too. And the plain talking of my first-born is no more interesting (though it may be more *intelligent*), than the little lisped words of our "*baby*."

Feeling thus, I ask to be listened to once in in a while, dear HERALD.

My hour of reading prompts me to speak a word to the friends out West. I read many urgent calls for preaching in your midst. Read how kindly the brethren East assisted in sending two of our laborers there—Brn. W.S. Campbell and W. H. Hanford. *Why* are there not more laborers there *now?* Is the great West an uninhabitable country? Or cannot preachers of the gospel get a living among you?

Now, there are brethren here who labor at day's wages, take farms on shares, and move sometimes three times in a year, from place to place. In each place they sow the seed of truth, and see *some* spring up and bear fruit. I suppose this is the way preachers must do out West. Who will do it? is the question.

Out there you have the idea that the Eastern field has been amply cultivated. It has, in one sense, filled with weeds. There is hardly a neighborhood in the whole of the Eastern States where it can be said that the whole entire population has had a fair presentation of the gospel. Perhaps in some cases their own bigotry is the reason.

You speak about "going on foot" to fill appointments. There are two classes of preachers here—those who walk when obliged to, ride when they can; and those who are under the protection of Conferences, hence considered *orthodox* and worthy their hire.

Preachers are not all popular people here. And it is a rare thing for one to get his living without working with his hands for it. Bread and butter that we make and earn ourselves has a good taste, and we prefer it with the privilege of believing and teaching THE TRUTH to eating bread of other men's earnings, without a knowledge of the plan of salvation.

Sister D. C. Corwin's plea for help in the West deserves consideration. Let each one who has the Truth ask the Lord to direct as to *where* he would have them labor. This is the safe way. How glad I am that God knows in which part of his vineyard to place every one who is willing to work. Often it seems hard to go. We sometimes scarcely get settled in one corner before the way is opened in another direction. We pack up our "little all" and move on. Always find *what for;* and, praise his name, always see something accomplished that cheers and makes us say, "*It pays.*"

Dear HERALD, tell the hungry Western churches that they are remembered. If the Master sees that they need help he will send some one. May be some among themselves are burying their talent. See to it, and if so, dig it up, and improve it. It don't require many talents to enable a brother to read the Scriptures, talk his faith by the firesides of his neighbors, if the pulpit scares him. Even the *sisters* can scatter tracts. A few cents will furnish you with better sermons than half the "ordained ministers" can preach.

The last year's experience has showed us the advantage and benefit of scattering tracts. Seems as though people read more than ever before. Certainly they read more of *our* publications. The reason may be because there is not so much prejudice existing.

Pardon my already too long letter, and believe me, dear HERALD, to be

Your servant and friend.

WESTFIELD, *Mass.*, March 3, 1870.

J. A. HOPKINS, Scituate, R. I., writes: I would let you know that I am in the land of the living, and still receive the HERALD OF LIFE. I love the paper much; have no desire to part with it. I thank the Lord the truth is gaining ground here. One year ago, myself and Br. Salsbury were alone; but now there is quite a little band of us, all praising God, as it were with one voice. O, let us give God the glory.

APPOINTMENTS.

NEW BRITAIN, Conn., March 15th to 25th
NEW YORK, Cooper Institute, March 27.
F. H. BURBANK.

WOLCOTVILLE, March 20.
WEST MERIDEN, March 27.
HARTFORD (Talcott & Post), April 3.
GEO. W. BROWN.

WEST MERIDEN, Conn., Sunday, March 20.
WALLINGFORD, evenings, March 24 and 25.
NEW HAVEN, Conn. Sunday, March 27.
NEW YORK (Cooper Institute), Sunday, April 3.
S. W. BISHOP.

MANCHESTER, New Hampshire, (as Br. S. D. Morse may appoint), Mar. 27 and April 3.
NEW YORK (Cooper Institute), Sunday, April 10.
WM. STUART.

KEYPORT, N. J., Sunday, March 20.
N. H. BARBOUR.

MANCHESTER, N. H., March 20.
SALEM, Mass., March 27.
NEW BRITAIN, Conn., April 3.
SPRINGFIELD, Mass., April 10.
WEST MERIDEN, Conn., April 17–20.
HARTFORD, Conn., April 24.
RUFUS WENDELL.

CORINNA, Me., Sunday, March 20 (at the Chapel).
CORINNA VILLAGE, Me., Sunday March 27.
E. V. B. EDGERLY.

PLEASANT VALLEY, Conn., Sunday, March 20.
PROVIDENCE, R. I., Sunday, March 27.
CHARLESTOWN, Mass., Sunday, April 3.
WEST WINSTED, Conn., Sunday eve., March 20.
CAMPVILLE, with Br. Elliot, evenings Mar. 21, 22 and 23.
THOMASTON, March (evening), 24.
W. S. CAMPBELL.

BUSINESS DEPARTMENT.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Mrs. Sarah Park, Hiram Hurd, Wm. Roworth, B. R. Griffin, Jane Smith, P. E. Newton, Frank Mathews, Mrs. Minerva Green, L. F. Titcomb, H. Rockwell.

TWO DOLLARS EACH FROM—D. K. Donnelly, Mrs. J. Dawson, Mrs. E. Hollingsworth, W. C. Kemp.

VARIOUS SUMS—Edmund Townsend, $3; James Grant (Scotland), £1; Wm. Marshall, $5; D. B. Salter, $25 on pledge; H. H. Brown, $5 for books and paper.

RECEIPTS TO TRACT FUND.

Fred Ingersoll, Toms River, N. J., $2.

PARCELS SENT SINCE LAST ISSUE.

Jesse Matteson, S. D. Bingham, Mrs. M. Mansfield, Hiram Drown, Daniel M. Miller, Mrs. R. W. Pierce, A. G. Reed, M. D., Mrs. R. G. Clarke, Joel S. Richards, James W. Smith, C. W. Richardson (two books and tracts, sent to West Stafford, Conn.), Mrs. L. A. Butler, W. L. Bixby, James Field, Mary Flickner, Wm. H. Salsbury, Richard Wolcott, Edmund Townsend, Hiram Hurd, Frank Parker, E. B. Anderson, Eld. Wm. P. Shockey, Joseph Laciar (by express), Josiah M. Fike, Wm. G. Scott, Esq., Wesley Sill (two parcels), L. R. Long, J. W. Whiting, John King, H. H. Brown (two books and tracts).

TO CORRESPONDENTS.

J. S. POTTER.—Your letter, and its contents, has come to hand. Corrections will be made and another 1,000 copies printed for you.

SIGNS OF THE TIMES.

BY WM. H. SPENCER.

EARTH'S darkness deepens! from shore to shore
Scoffers assume their sinful sway,
And mocking, tell us o'er and o'er,
That there will be no crowning day.

What means the cry that doth arise
And louder grows, as o'er the land,
Is borne from east to western skies,
By a patient, waiting band?

What means the groaning of the earth—
The thundering volcanic roar,
That rises above the sinful mirth
Of a scoffing crowd on ev'ry shore?

In every land, and ev'ry clime,
Gathering storm-clouds doth appear;
Portentous gloom speaks that the time,
So long foretold, is drawing near.

Thousands of saints with watching eyes,
Sadly await the coming day,
When heaven's glories shall arise
And drive this cloud of sin away.

The morning dawns! Glorious rays
Illuminate the eastern sky,
Betok'ning that the promised days
Of Israel's glory draweth nigh.

ROCHESTER, N. Y., Feb. 27, 1870.

TWO RESURRECTIONS.

BY CLARENDON KELLY.

[*Concluded from last week.*]

I BELIEVE that the passage in Rev. xx. 4, "They lived and reigned with Christ the thousand years," is very generally read with the preconceived idea, that the "thousand years" is the measurement of the reign of Christ and those who reign with him; whereas, it is only the measurement of the subordination of certain earthly powers, symbolized by "the dragon," mentioned in verses 1, 2, 3, and which will be revived again for "a little season" after the thousand years are ended; and will again exercise a controlling influence over the nations in opposition to the gospel.

It is not even intimated that the reign of Christ either commenced or ended with the thousand years; or that men did not *live* and *reign* with him before, and continue to do so after this period; and the object in saying those who "were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image," etc., *did* reign with him during this period is evidently this: The thousand years subordination of the "dragon" power, being the time of the supremacy of the "Beast like a Leopard," to which the dragon "gave his *power* and his *throne* and great *authority*, Rev. xiii. 2, and during which, "All who dwell upon the earth will worship him [the beast], whose names are not written in the book of life [do not live with him] of the Lamb that was slain from the foundation of the world,"—Rev. xiii. 8. And the time during which "It was given him, the beast, to make war with the saints;"—v. 7, and to *kill* them because they refuse to worship the beast and his image, and receive his mark—v. 15. And inasmuch as this beast and his worshippers claimed to exercise this persecuting power under the influence of the Holy Spirit, and with the approval of Christ, this statement "They, [the persecuted ones] lived and reigned with Christ the thousand years," is Christ's repudiation of the "Leopard beast" party, and his approval of those who suffered martyrdom for the truth's sake; thus showing the influence they had with him, that although they were few in numbers, without protection from the civil laws, being outlawed, every indignity and insult heaped upon them that bigotry and fanaticism could invent; while thus treated by men professing to be disciples of Christ, with Christ they both lived and reigned. Hence the Revelator says, he saw the *psuchos*, souls, (lives, or personal characters), of those who had been beheaded, by the leopard beast, because of the testimony of Jesus and because of the word of God, (against the claims and teachings, and works of the beast party), even those who did not worship the beast nor his image, and did not receive his mark on their forehead and on their hands, and they lived and reigned with Christ (*ta*) the thousand years.

THE SECOND RESURRECTION.

"The rest of the dead, that were in the order of things to be made alive, lived not until the thousand years were finished."

I have shown that the *first* resurrection consists in passing "out of death into life" under the first proclamation of the gospel, symbolized by an "Angel ascending from the sun rising having the seal of the living God," and that this resurrection is the "first-fruits to God and the Lamb."

I will now show that the second resurrection consists in a similar passing out of death into life under, or as the result of, a second proclamation, called "*Another* angel flying through mid heaven having the everlasting gospel to preach to those who dwell on the earth, even to every nation, and tribe, and tongue, and people; and he said with a loud voice, Fear God and give glory to him, *for the hour of his judgment has come.*" Also, that those who have a part in the second resurrection are "a great multitude out of all nations, and kindreds, and people, and tongues which no man could number;" constituting the "harvest of the earth."—Rev. vii. 9–15.

In chap. xx. 6, we read, "Blessed and holy is he that hath part in the *first* resurrection; over *these* the second death has no authority." —*Diaglott.* This freedom from the power of the second death, is peculiar to those whose part is in the first resurrection; consequently those whose part is in the second resurrection are not necessarily out of reach of the second death, their freedom from such death will be *conditional.* The first resurrection being the first-fruits to God and the Lamb, are free from the second death because they are "redeemed from the earth," cannot "die any more;" for they are "equal to the angels." Now, this being "redeemed from the earth" being *peculiar* to the "first-fruits" it cannot pertain to the harvest; the "great multitude." They were not *sealed* as were the 144,000; neither do they stand on Mount Zion with the Lamb; they only stand in the presence of the throne and presence of the Lamb. Having shown in this and former articles that the words "Standing on Mount Zion," as applied to the first-fruits are not to be understood literally, so also, the words "Standing in the presence of the throne and of the Lamb," being part of John's description of symbolic scene, evidently mean that they had "passed out of death into life" and dwelt in the divine favor. The word "presence" being frequently used in the Scriptures to indicate favor.

It is also evident that the "white robes," with which this great multitude were clothed, do not symbolize immortality, as some teach, for it is said of them, in v. 14, that they "washed their robes and made them white in the blood of the Lamb. Consequently, if "white robes" meant immortality, this would teach that they made themselves immortal.

It may be asked, If they are not redeemed "from the earth," *i. e.*, to immortality, to what then are they redeemed? Before answering this question, I will remind the reader of the fact, that they were out of "all nations, and tribes, and people, and tongues," and that just preceeding the judgment, a message went forth to "every nation, and tribe, and tongue, and people, saying with a loud voice, Fear God, etc., for the hour of his judgment has come." What effect did this message have on the nations? Ans. A great multitude "washed their robes and made them white in the blood of the Lamb." And what was their reward? Ans. "Blessed are those who wash their robes, that they may have *right to the tree of life.*"—Rev. xxii. 14. "In the midst of the street of it, the holy city New Jerusalem, and of the river, on this side and on that side was there the tree of life . . . and the leaves of the tree were for the *healing* of the nations (dwelling on the new earth;) and no curse shall longer be;"—Rev. xxii. 2, 3; consequently, the "great multitude out of all nations" are the "nations of them which are saved" and who dwell *on* the earth after the removal of the curse, and have a right to the tree of life, as Adam did before he transgressed, and as this is after "the death," is cast into the lake of fire, they also, have "passed out of death into life;" but not into the immortal state, else, the tree of life would be useless. They are not "redeemed from the earth," they are "of the earth, earthy," as Adam was before he sinned; but having "passed out of death into life," *i. e.*, passed out from under the sentence of death, they are restored to a right to the tree of life, because they "washed their robes and made them white in the blood of the Lamb." But should they sin "after the similitude of Adam's transgression," *death* being "the wages of sin," they must die; but inasmuch as "the death," *i. e.*, the first death is destroyed, the death that such sinners will die, will be the *second* death; from which there can be no resurrection, it being "everlasting destruction." Hence it cannot be said of these, as it is of those having a part in the *first* resurrection, "On such the second death hath no power." They being redeemed only to that state in which Adam was first created, when God finished his work and called it "very good," they may—like him—transgress the law, and die the "Second death."

BENTON HARBOR, *Mich.*

THE ANTICHRIST.

BY MARK E. GREEN.

[*Concluded from last week.*]

WE will now look at some of the Scriptures which our brother brings forth to sustain the view that the Man of sin and antichrist are yet to be developed in the future. Our Br. has taken a step farther in reference to the prophecies of Daniel than I have ever before seen. From Daniel xi. 21, to the resurrection is to have its fulfilment yet future; and Dan. vii. 25, and viii. 11, 12; I am sure if I should abandon the past fulfilment of these prophecies, I should become an infidel, and stand on the same ground where I stood in 1842 when "Father Miller" convinced me that the Bible was true. I say "Father Miller," for he is as truly father to me, as Paul was to Timothy. There was nothing but history which prophecy foretold, that ever led me to become a follower of Jesus Christ. Being somewhat acquainted with history, it fastened its truth upon me; and from that day to this, my study has been history in one hand, and the Bible in the other; and the way has grown brighter and brighter to the present day. All our mistakes in time, have only made me search the more for the true date.

Suppose we look at Daniel vii. 25, one of the texts our brother quotes as being yet future. "And he shall speak great words against the Most High," etc. Who is this character? It is the horn that came up among the ten or during their existence. Rome was divided into ten kingdoms at the farthest by A. D. 483. Where are these divisions to-day? Are there five of the original kingdoms in existence to-day? If so, show us the history. Where is the Burgundian kingdom? Conquered in 499 by Clovis, through the direction of the Pope.—*Gibbons* 38 chap. Why were they plucked up? Because they were Arians. Where are the Goths? Overthrown by Clovis, in 507, for the same reasons. Where are the Vandals of Africa? Subdued by Justinian in 534, by the direction of the Pope, because they were Arians. These kingdoms are counted by all historians as constituting three of the ten. Some make the Ostrogoths, in Italy, one of the ten. Where is that kingdom? It was plucked up in 553 by the Roman General Narces. So we could go on and show that there are but three of the original kingdoms now in existence.

But you may ask, Are there not ten kingdoms in existence that are to hate the whore (Rev. xvii.), and stand up against the King of kings, etc.? That is true; but when do they arise? John says, he was taken by, or in the Spirit, into the wilderness. Where is the wilderness? It is where the woman fled when she was pursued by the Dragon. Perhaps you will say, that is yet future. If so, then these ten kingdoms have not risen; for John says, they have received no kingdom as yet. Mark; John was standing in spirit at this time on the Island of Patmos, but in the wilderness down the stream of time at least to 1764, in my view of the subject, and still further down, if your view is correct. To jump all these facts, which fill the mould of prophecy so exact, and look for a future fulfilment would imply the want of care for the church, on the part of God in not giving some information of this power which has slaughtered from fifty to eighty millions because they would not subscribe to the creed of Chalcedon. If God has given the church any prophecy of this power, where is it to be found except in Dan. and John? Again, how are we to understand Dan. viii. 9, and 23? Out of the division of the Grecian kingdom, came a little horn, which waxed exceeding great, etc. How can it be said that this horn or kingdom, came out of one of these kingdoms, when they have become history hundreds of years in the past? This horn *waxed exceeding great*; that is, it became more extensive and more powerful than any before it. Grecia was very great, but this horn exceeded that kingdom which conquered the then known kingdoms of the world; and the king sat down and wept because there were no more kingdoms to conquer. There is no kingdom but the Roman kingdom that can or ever will be made that can fill this prophecy.

The view set forth by our brother in reference to the temple to be built in Jerusalem, in which this "*wicked one*" is to be seated, is one of the strong arguments of the Catholic Church. In the year 527 a noted Bishop, who applied the Man of sin and the antichrist to the pope, was met by an argument from a Bishop of Rome, that the antichrist and Man of sin would come in the end of the world; and that the temple would be built in Jerusalem, where a person would claim to be Christ, and that God would send Enoch and Elijah to witness against him; but he would kill them and their dead bodies would lie in the streets of Jerusalem three days and a half, and then God would raise them from the dead and take them to heaven in the sight of all; after which the Man of sin would be cast down. (Joseph Priestly's Church history.)

No other doctrine on this point was tolerated until the 14th century, when Walter Bute came out and refuted such an idea; but it revived again in England by the "Tractarians," who head the Catholic party in that country. Let us get out of Babylon, so that when she goes down we may shout over her destruction. I would say, if there is wanted any further information with regard to the future antichristian Man of sin, (as they are generally looked upon as one and the same), let them read tract 83, published by the Jesuits, under the name of Puseyites in England, by the Tractarian Society.

Our brother as a logical conclusion of his position, makes all the times and days in Dan. and John days of twenty-four hours. "Consistency is a jewel." I will not refer to the Revelation of John for if it can be shown that the days in Daniel are something more than twenty-four hours, John must harmonize. The word found in Dan. xii., the 1,290 and 1,335, in the original, is *yomeem.* Although it is the word for days, it is the word for years. Pick, in his Hebrew Concordance, remarks, "The Hebrew word for year is *shonah* which, as well as the plural, is generally used to express an incomplete year. 1 Kings vi. 37, 38. In the fourth year was the foundation of the house of the Lord laid in the month Zif, (2d month); and in the eleventh year in the month Bul, which is the eighth month, was the house finished. So was he seven *years* in building, *i. e.*, seven years not completed. Whenever *yomeem* is used for year or years it expresses a full year or years, as Gen. xli. 1; 1 Sam. xxvii. 7.

Twenty times Pick gives, where *yomeem* is translated years in the Bible; which is unavoidably so. If Pick is good authority, then the word *yomeem*, "*expressess a full year or years.*" As we are dependent upon the learned in these matters and on those who understood their own language, there is only that way we are to obtain what 1,290 and 1,335 *yomeem* mean. Professor Fysh, M. A., in his remarks on these periods says, "It may be questioned whether 1,290 days is the correct translation. The Hebrew is 1,290 *yomin.* Now if 1,290 days were meant, the Hebrew would have been 1,290 *yom*, according to the rule in Hebrew syntax which requires that when the numeral signifies any number *exceeding ten*, the thing numbered be put in the *singular* number."—Professor Lee's Hebrew Grammar, page 310. The same remark is made in reference to the 1,335 *yomeem.* We see from this quotation, that if our translators had followed their own rules, they would have been obliged to translate the word years, instead of days. That it would have been correct to translate them years, I appeal to Jewish authority, or to Jews who have in the past written on the periods. It is a notorious fact in history, that the Jews, until our Saviour came understood the periods in Daniel to be prophetical; but owing to their being obliged under their views to admit that the 70 weeks of Daniel related to Christ's first coming, they abandoned their former views, and pronounced a "curse" upon any one who would calculate the weeks of Daniel. For many years the "*Talmud*" Jews maintained their position on this point; but says history, "In the tenth century the Jews began in the Eastern schools to advance beyond mere Mishnical and Talmudic studies. The Cabbala now employed their thoughts, and caused them to break forth from the prohibitions which the Talmud had pronounced against calculating the time of their restoration. Along with other principles of calculation they were led to take Daniel's days for years. Saadis in that country, and after him, Jarcha, Gerson, Gadaliah, Hannani, Ben Nachman, Bachai, and others, reckoned 1,290 and 1,335 years from the destruction of Jerusalem, and concluded that Messiah will come about the middle or end of the fourteenth century."—Religious Magazine, Feb., 1828. Mark the language of the historian: "Break forth from prohibitions of the Talmud," which forbid them from considering the times in Daniel to be years, as they were in the habit of doing. There would be no use of making a "prohibition," if that was not so.

We see then, in consequence of the Jewish Rabbis domineering over their people that the true meaning, of Daniel's times, were perverted to suit their purpose. In like manner, the Catholic church has endeavored to do with those periods that relate to them. If we follow Pick, and the rules laid down by Professor Lee's Hebrew Grammar, and the understanding of Jewish writers of the 1,290 or 1,335, that if properly rendered, they would signify so many years.

DECEIVED.

HOW many there are in this world who have bitter reflections, because, from their unsuspecting natures they have been the subjects of the deceiver in his many forms. The village, the town, the city, have each their villains lurking throughout. By day and by night they ply their impious trade, and with all cunning they entice the unwary into their dens, or promise so fair to make your fortunes by some late invention, *so* novel and *so* cheap that all who see the article will be induced to purchase. Thus by flattery and lies they live.

It has been my fortune to see for myself, what I am about to write, which I do to admonish some who perchance may read this.

Twenty-one years ago when I came to New York, (in which city I have been less or more intimately mixed up in business) there existed, and for years did exist, an institution known as "Mock Auctions." Their principal trade—if trade I may call it—was in selling watches to the unsuspecting, who induced by glitter, were led into three dens to bid on what *seemed* the "*real* genuine," but to their great chagrin soon discovered the worthlessness of their purchase; and, what was worse the utter worthlessness of the seller; they had been deceived. The next thing for the *sold* one, was to seek help from the police, who sometimes helped the sufferer by making the cheat to disgorge. This condition of things went on until a noble soul indifferent to threats or bribes, sought the position of special constable; and by persistent effort brought most of these institutions to grief. But there are other frauds who indeed lie in wait to deceive. Their name is legion; and those who should visit this wicked city had better be on a sharp look out for such. It is always well to solicit the help of the police should the stranger wish to find some street. There are those who use all adroitness and by misdirecting lead the unwary astray; the help of the police therefore can well be called for.

Quite recently I was applied to by a stranger living in the far West, to inquire the standing and reliability of a Sewing Machine Co., who were advertising a sewing machine for "five dollars." On receipt of this amount they promise to send a machine. Their promise is all promise; for, on inquiry, I found no such company existed, and they doubtless had robbed many poor, honest people, deserving better treatment. The object I have in writing this is to forewarn, so that all may be fore-armed to shun all auctions or down stairs jeweler's stores on Broadway.

NEW YORK. GEO. W. YOUNG.

CHILDREN'S DEPARTMENT.

THE SISTER'S LESSON.

"KITTY SOMERS, *do* get down! You're always fussing about something! What are you after now?"

"Only trying to hang my bonnet up," said Kitty timidly, taking her seat by the speaker, who was her sister Helen.

"Now see if you can't be quiet until we get through!"

Helen had spoken in a low voice; but Mrs. Callen heard every word. She went on with the lesson however, without seeming to take any notice. School was soon over, books put away, and bonnets tied on. As the children were leaving, Mrs. Callen said gently, "Helen Somers, I wish you would let Kitty go home with one of the other girls. I want you to stay and have a little talk with me."

Helen opened her eyes in some surprise, but only answered, "Very well, ma'am!" and, turning to Kitty, said, "You must go with Rose. And mind you don't get your clothes torn or muddied; for if you do you'll have to take the blame yourself when you get home."

Poor Kitty hung her head, and holding Rose's hand, walked soberly away.

When they had all gone, Mrs. Callen said, "Now Helen, I will get my work and we'll go out under the trees, where Willie can play on the grass while we talk."

The rough log school-house stood in the midst of a beautiful grove; and they soon found a pleasant seat under a spreading beech. Willie was placed on the grass, with some stones and acorns for playthings, and Mrs. Callen taking up her sewing, commenced the conversation by asking Helen how many brothers and sisters she had.

"Only Kitty," said Helen. "We had a brother once, but he died when he was a baby."

"Do you know any girl who is an only daughter, Helen?"

"Yes ma'am, Rose A——, has no brothers or sisters."

"Does she ever wish she had them?"

"Oh, yes! If you could only hear her talk, Mrs. Callen! She says it is *so* lonely at home. She hasn't any one to play with, except when some of us go to see her, and she gets tired of her dolls, though she has a beautiful baby-house and three wax dolls. She cried one day when I was with her, and said she would give all the world to have a sister. I told her she wouldn't say so if she had one. I'm sure Kitty is more plague than any thing else to me. She bothers me the whole time; and I told Rose if I only could, I'd give Kitty to her in a minute. She's always in the way. If I sit down to read an interesting book she's sure to come up with, 'Please Helen fasten my frock?' or, 'Tie up my hair?' or something of that kind. When I go out, I always have to drag her after me, and when I'm studying hard at my lessons, she wants me to stop in the middle to show her how to do a sum or find some place on the map."

"Kitty is a delicate-looking child," said Mrs. Callen, slowly. "Perhaps she won't live very long; and then you will be rid of the trouble."

Helen gave a startled look at her teacher. She had never thought before of Kitty's death.

"What a relief it would be!" said Mrs. Callen. "You might read as many books as you chose, without danger of disturbance from her timid little voice; for she is always timid in speaking to you. It is easy to see she is afraid of you."

Helen looked frightened and rather angry.

Mrs. Callen went on:—"You could study so nicely if you were entirely alone, and you could always go by yourself to church and not be annoyed by the patter of her little feet. To be sure *I* should think it would be lonely to live so, but then I *loved my* sister."

"Oh, Mrs. Callen," cried Helen, bursting into tears, "*don't* talk so! Do you think I don't love Kitty?"

"I should certainly think so if I judged by your manner toward her," said Mrs. Callen gravely. "Now let me tell you some of my history and you will see why I wanted to have this talk with you. I was the eldest and had four brothers and one sister. I thought as you do, that they were so many plagues. They were all much younger than I, and I kept them at a distance. If they ever ventured into my room, they were sent out for fear they would 'spoil the furniture.' If they made any request of me, the usual answer was, 'Don't bother!' As for coming to me with their childish troubles, to confess an act of carelessness or ask sympathy for a pain, they would go to any one else before their *eldest sister.* My mother would reprove me gently for my conduct, but she only received rude answers in return. When I was seventeen, it pleased God to touch my heart and make me a Christian. When I had learned to love my Saviour, my heart warmed toward my fellow-creatures, and first of all to my own family. How I wished then that I had taught my brothers to love me years before! My sister was a baby but my brothers were old enough to have felt my coldness again and again. However I resolved to try. I no longer kept my brothers out of my room, but often invited them to come in with their books or drawing. I would tell them stories, and encourage them to give me an account of their plays and studies. I prayed too, you may be sure, that God would help me to win their love. Oh Helen one of the happiest moments of my life was when my little brother Allen came to me, and putting his arms around my waist, for the *first time*, told me in a whisper how he had carelessly broken a plate. *Once* I would have pushed him away, with, 'You good-for-nothing boy! You're always breaking something!' But *then* my heart was full, and I could only kiss him, and say, 'You must be more careful, Ally.' I found as you say, Helen, that it was sometimes annoying to have to stop in the midst of my work to mend a broken kite or look for a missing cap; but I prayed against the impatient feeling, and it left me. Cannot you see that I must have been a thousand times happier, knowing that I earned the love of my darling boys, than when I lived for my own pleasure alone?"

"Oh, Mrs. Callen," sobbed Helen, "I *do* want Kitty to love me! Is it too late for her to learn?"

"No, Helen: she has a loving heart, and will be only too happy."

"And you don't really think she will die, do you, ma'am?"

"No: she looks delicate, as I said; but I think she will outgrow that."

"Then," said Helen, earnestly, "I will make her love me if I *can;* and I will pray to God, as you did, to help me and teach me not to be selfish and cross."

"Do so, my dear child," said Mrs. Callen, "and you will succeed; for you have the promise, 'Commit thy way unto him, and he shall bring it to pass.'"—*Selected.*

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GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, MARCH 23, 1870. VOLUME VII.—NUMBER 24. WHOLE NUMBER 310.

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HOW DOCTORS DISAGREE.

A FEW weeks since a foul murder was committed in Brooklyn. R. S. STORRS, D. D., spoke at the funeral, and made some intimation that the murdered man was taken away by the hand of God. The precise form of his expression, we do not know; but it called out some strictures in a Methodist pulpit, in this city, which are thus reported in one of our city papers:

The Rev. George A. Hubbell, pastor of the Warren street Methodist Episcopal Church, made the Voorhees murder the subject of his morning discourse, for the purpose of taking issue with the Rev. Messrs. Storrs and Carpenter, as to whether or not the hand of God was in this crime.

He took for his text Job, xiii. 7: "Will ye speak wickedly for God, and talk deceitfully for him." The gentleman spoke of the common practice of referring to God's providential relations to human crime and sorrow, making Him the author of our calamities, thus perverting theological truth, and intensifying human grief. He then referred to the murder of Mr. Voorhees, and quoted the language of the clergymen who officiated at the funeral, in which they represented God as being the author of the great calamity—the murder. He objected to these as failing to give comfort to the mourner, and depicted in feeling terms the scene of the tragedy, the cause and consequence, denying that it was by God's will, but by the man's own folly. It was an egregious wrong to attribute the killing to God, who was all love, but to the perversity of man, and illustrated it by some affecting incidents. The doctrine that makes God the author of sin is hyper-Calvinistic, or Calvinism carried out to its logical sequences. The germs of these doctrines exist in the fatalistic notions of the heathen, which were introduced into Christian theology in the fourth century, by Augustine, and thence spread through all Papal Europe. The Reformers—especially the French and Swiss—did not get ully free from these fatalistic errors, and, through Calvin, they were introduced into the Protestant churches. The gentleman then gave extensive quotations from Calvin's institutes, Westminster Confession and the Saybrook Platform, as setting forth the doctrines of Calvin on this subject, which doctrines he endeavored to refute—1st, by charging upon them the logical consequences which make God the author of sin. Messrs. Storrs and Carpenter say that the Voorhees murder is of God. It follows then that the will of God was done in this case, and the murder was proper and right. Chambers, the murderer, was a mere instrument in the hand of God, just as the pistol was an instrument in his own hand for accomplishing the deed. Hence no guilt attaches to him, and we ought not to censure, imprison or hang him for the murder, for the will of God was done by him. The Holy God decrees sin. The loving father is a *particeps criminis* in the great crime. God says, "Thou shalt not kill," and then causes the man to be a murderer. These consequences of the premises laid down are repugnant to the moral and rational instincts of every man, at war against all divine and human distinctions between innocence and crime. They strike fatal blows at the foundations of law and order. They destroy both the inward recognition and the outward obligations of virtue. They make God a monster to be hated and resisted, rather than to be loved and obeyed. The doctrines thus inculcated are abhorrent to the better nature of their authors. Calvin speaks of the decrees as horrible; but Dr. Carpenter says "the murder is of God, but such things ought not to be;" and Dr. Storrs half admits it to be sacrilege to think of God as having a part in this great crime.

The gentleman then entered at some length into the Scripture argument against these Calvanistic doctrines, closing with kind remarks toward their authors, but with great severity commenting on their errors.

We trust that, one of these days, this Methodist preacher, and many of his brethren, may be led to see that by their doctrine of inherent immortality and eternal torture "they make God a monster to be hated and resisted, rather than to be loved and obeyed." We have no doubt "the doctrines thus inculcated," of inherent immortality and eternal torture, "are abhorrent to the better nature of their authors." May the good Lord soon deliver them from such heathenish conjectures, hatched from Pagan superstitions, and brought into the Christian church perhaps as early as "the fourth century."

IT makes all the difference, whether we pursue a certain course *because we judge* it right; or judge it to be right *because we pursue it.*—*Bishop Whately.*

HISTORICAL ACCOUNT OF REV. XVII. 8.

BY MARK E. GREEN.

"The beast thou sawest was, and is not, and yet is, and shall ascend out of the bottomless pit and go into perdition."

THERE are two things to be observed in this text. 1. Where was John when he was shown this vision? and 2. The description of the beast which he saw.

1st. John was taken away in spirit into the wilderness. Where was he taken from? From the Isle of Patmos, where he had seen all that had been communicated to him before. Again: where is the wilderness? In chapter xii. we read, "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times and a half time from the face of the serpent." Then John stood between the beginning and ending of the time here given. As it is generally admitted that this time corresponds with Daniel's time, times and half time, that the saints were given into the hands of the little horn or Popery, which I fully believe; therefore when John saw this vision he must have been, in point of time, near the end of those days or years. It is in consequence of not taking our stand-point with John, in reference to time, that has been the cause of the many mistakes given in interpreting this chapter.

2d. This beast is said to have been before John was taken into the wilderness; and, of course, the history of the beast so far as "*it was and is not,*" must be found somewhere prior in history. The only way that we can ascertain when this government was, is to take the photograph of the beast that John saw, and travel back from where John stood, and see if we can find a beast or government that corresponds. One of the peculiar features of this beast was scarlet, or as the Syriac renders it, a "*red beast of prey.*" The only red beast found in this book is in chap. xii., which is called "a great red dragon, having seven heads and ten crowns." So far then the symbol fits, as all expositors admit that the dragon symbolizes the old Roman government. So the symbol of a beast is a symbol of a government: therefore, a dragon and a beast are the same, so far as prophecy is concerned. God would not have given us these colors of the beasts unless it was to localize them, as we learn from Daniel's prophecy. The moment that we do not observe this rule, given by inspiration, we are without a rudder or compass to guide us in our study of prophecy. We need such a guide, for man is speculative, fanciful, and will be able to show a tolerable good interpretation; but when we compare the photograph, we find there is not a complete likeness; something is wanted, or something is added, and therefore it will need some rectifying. I shall have occasion to notice some of these points before I finish this article.

There is no possibility of arriving at the truth on this point, unless we *strictly* confine ourselves to the explanation given of symbols by inspiration, for the different changes that the Roman empire underwent, all which is given either in Daniel or John, and the locality marked by the symbols used by the prophets. We will drop the symbols, and take it for granted that the dragon means the old Roman empire.

There is one feature connected with this beast, that "was and is not," if we can locate, it will help us to understand, perhaps, more clearly, who this government was. She had committed fornication with the kings of the earth. That is, she had forsaken her lawful husband and chosen the kings of the earth in his stead. Says history, "The sceptre and the sword were committed to the hands of Moses, of Joshua, of Gideon, of David. The same extraordinary providence which was no longer confined to the Jewish people might elect Constantine and his family, the protector of the Christian world, and the devout Lactantius announced in prophet tone the future glories of his long and universal reign."—Gibbon, chap. xx.

Here we see, by the year 313, the church became idolatrously connected with the kings of the earth, and from that time to the present, the sword has been connected with the Roman church. When I say, Roman church, I mean particularly old Rome; for Constantine was then emperor in old Rome, for he had not removed the seat of government to Constantinople, which was eleven years afterward, after reigning seventeen years in Rome. This Christian empire, and not Pagan alone, is known by the symbol as the dragon, as we shall see when the change comes, noticed in prophecy as "the beast that was, and is not," etc. In 476 the dragon, or old Rome, gave his seat and great authority to the leopard beast, or New Rome, or Grecian Rome, as it is termed in history. Romulus Augustulus, who was then emperor, being pressed by the "bold Barian," Odacer, king of the Herulia, the emperor, with the consent of the Senate, transferred their power and seat in these words: "We solemnly disclaim the necessity or even the desire to continue any longer the *imperial succession in Italy,* since in our opinion the majesty of a sole monarchy is sufficient to pervade and protect at the same time *both East and West.* In our own name, and in the name of the people, we consent that the *seat of the universal empire* shall be transferred from Rome to Constantinople."—Gibbons.

Well, says one, that was only changing the seat of government, the kingdom was still in existence. I will here quote from E. B. Elliott's letter to Dr. Keith in 1848 on this point. "Was not even Odeacer's destruction of the imperial authority in the Western empire, A. D. 476, sufficient, in your judgment, to put an end to the term of Old Rome's supremacy? At that time the power and glory of Rome, as bearing rule over any nation, had become *extinct,* when she who had ruled over nations, sat in the dust like a second Babylon, *and there were no thrones where Cæsar had reigned.*"—Pages 62, 63.

If this does not satisfy the most credulous, it is because they are "dyed in the wool." Here we have a kingdom, symbolized by a red beast, gone out of history for a time. The power and great authority transferred to John's leopard beast, a symbol of New or Grecian Rome. For 324 years this kingdom was not; and after that, it is, and is to ascend out of the abyss. For a kingdom to ascend out of the abyss it must first get in. Without going into an argument to show what a symbolic abyss is, I will assume that it is a false religion, as is generally admitted in Rev. ix. Charlemagne is called "*the restorer of the Roman empire.*"

Upon what condition was he crowned with the crown of the Cæsars? and by whom was he crowned? These are important questions, for if this is fairly settled it proves two things —1, *When* the dragon went into the abyss; and 2, What kind of chain he was bound with. In the year 800, on Christmas day, when Charlemagne entered St. Peter's, "Leo (the Pope) suddenly placed a precious crown on his head, and the dome resounded with the acclamation of the people, long life and victory to Charles, the most pious Augustus crowned by GOD the great and pacific emperor of the Romans. The head and body of Charlemagne were consecrated by the regal unction after the example of the Cæsars. He was saluted and adored by the Pontiff. His coronation oath represented a promise to *maintain the faith and the privileges of the church.*"—Gibbons.

Mark the condition here named—an oath that he would support and "*maintain the faith and the privileges of the church.*" Suppose he did not keep his oath. The God (the Pope) that crowned him would send him where he sent Justinian 236 years before, *i. e.,* to "*eternity of hell fire.*" There could be no stronger chain forged to keep mortal man in his place than a fire of that kind. I thank my blessed God that it is only the Pope's and his daughter's fire; and that is yet future, when the beast and false prophet will be cast alive into it, and burned up. This may be called a digression from the subject. It may be read in parenthesis, for I could not keep it out without smothering my feelings.

I will now remark that we are informed by history that every emperor that was crowned with the crown of the Cæsars was crowned by the Pope, and was obliged to take the oath administered to Charlemagne until Bonaparte (one thousand years afterward), who sent for the Pope to crown him with the crown of the Cæsars, and while the Pope was in the act of putting forth his hand, Bonaparte took the crown in his own hand and placed it on his own head, and exclaimed, "I am Cæsar, I am Charlemagne. You attend to the spiritual things. I will attend to that which belongs to Cæsar." From that day to the present no imperial crown has been conferred upon any one; but there is a king of Italy which now claims that prerogative, which is a subject of prophecy, as I purpose to show.

I wish now to notice the symbols connected with this beast that "was and is not," and was in the abyss when John stood in the wilderness. This beast had seven heads and ten horns. The horns are explained to be ten kingdoms; but the heads, on which the woman sat, are said to be mountains. Many are inclined to make these mountains literal hills, upon which the city of Rome is built. It would have been as easy for the angel to have said hills, if he meant hills, as to have said mountains. Here is a symbolic beast, symbolic woman, symbolic horns, and the symbolic woman sitting on literal hills. The idea seems to me to be ridiculous. But, says one, that is the explanation of the angel. I would ask, does not the angel in this book explain symbols by symbols? In speaking of the two witnesses it is said, "These are the two olive trees, and the two candlesticks standing before the God of the earth." Suppose we make these literal. It is equally the explanation of the angel as that in the seventeenth chapter. Other places might be brought forward, but this is sufficient to show that we are not always to make things literal, especially when connected with symbols of governments.

Again: some say that these heads are symbols of forms of governments, and are the same as the seven kings mentioned in this connection. One consideration is sufficient to show that cannot be, although it originated with a learned expositor. The woman sat on these heads. Five of these heads, according to their showing, had passed away before the woman was in existence, and therefore she could not have sat upon them. These are the two prominent views set forth. I propose to consider them as symbols of governments.

The Lord said, by the mouth of Jeremiah, of old Babylon, "Behold I am against thee, O destroying mountain, saith the Lord, which destroyeth the whole earth;" and he declared that he would "make thee a burnt mountain." The stone that strikes the image is to become a great mountain and fill the whole earth. Mountains are often in Scripture symbols of governments. In considering the history of the world, in connection with the church, it is our duty to consider those prophecies given by Daniel and John, and make them harmonize. Daniel prophesied that the Roman empire would be divided into ten kingdoms, and three of those ten would be plucked up by the roots by a horn that should come up, diverse from the ten. All admit that John speaks of this horn as being the mouth to the leopard beast, in Rev. xiii., which was to make war on the saints the same length of time. Can we suppose that John would notice this much of Daniel's prophecy, and leave us in the dark in reference to the division of the Roman empire? although he may add something that Daniel did not see.

The Roman empire was divided according to prophecy by A. D. 476. When Romulus Augustulus gave his seat and great authority to Eastern Rome, there were nine kingdoms into which the empire was divided; and he, Romulus, stood the representative of the truth, or one of the ten, and was the head that received the deadly wound, and was healed again in 800, when Charlemagne was crowned. The two-horned beast commanded them "that they should make an image to the beast that had a wound by the sword ("by the *bold barbarian Odaocer,*" in 476), and did live." Three of these kingdoms were subverted by or through the direction of the Pope. There is one thing certain, the Pope would not kill his own children. I say children, because France is called the "eldest son" of the Catholic church. Mosheim speaking of the division of the Roman empire says, there were three kingdoms that were Arians; the Burgundians, in Burgundia; the Vandal, in Africa; the Goth or Ostrogoth, in Mesia. If we turn to history, we find that the Burgundian kingdom was subverted by Clovis (the eldest son), in 499.—Gibbons ch. xxxviii. The Ostregoths or Goths by Clovis in 508.—Gibbons. The Vandal were plucked up by Justinian, by direction of the Pope, in 534.—Gibbons. The remainder, the seven, were supporters of the Pope during the time that the imperial power was not, until the restoration of that empire in 800; therefore the position that John saw the woman sitting, upon these heads, is rightly explained by saying that these seven governments or kingdoms supported the Pope for 324 years, until the restoration of the Roman government in A. D. 800. The Pope received his chief support from these kingdoms.

Eastern Rome was not in a situation to protect the Pope, if she was disposed to do so. There were sixteen emperors of the East from Justinian's time until the Pope was crowned king of Rome; nine of these sixteen were not friends of the Pope, and several he excommunicated. The question will be asked, "How about the leopard beast which had seven heads and ten horns?" The Roman kingdom when it was consolidated with Eastern Rome was in its divided state, and of course, the symbols must be transferred to the leopard beast, or the history of those kingdoms which is so intimately connected with prophecy would be left out; therefore, the transfer makes it necessary to place those symbols of heads and horns upon the leopard beast until another change came, which is noticed in prophecy, until the restoration of the imperial power of Rome.

[*To be concluded next week.*]

From the Delaware Republican.

TRUTH VS. TRADITION.

THE question propounded by Pilate to our Lord Jesus Christ—"What is Truth?" still remains an open question, and still retains all its moral significance as much so as when it was first propounded. All true Christians believe the Bible to be the truth of God, while a great many professing Christians believe tradition rather, though it invalidate the plainest teachings of the word of God. Our creed, our creed, say they; and they are far more zealous in their efforts to bring the Bible down to their traditions, as received from the fathers, than they are to make their traditions harmonize with the Bible, and in many instances display a shameful lack of Bible knowledge, while they vainly strive to bolster up their man-made theories.

It was said of Apollos, he was "an eloquent man, and mighty in the Scriptures;" and it may be said of many at the present day (truthfully, too), eloquent, and mighty in tradition; true, they select a few words of Scripture to serve as a basis, or starting point, rather, but if closely observed, their basis or starting point is left entirely out of sight, while they pursue a subject of their own devising, and finally reach conclusions that are in direct opposition to the Scripture they have selected for the occasion. We are aware that this may seem to be a very heavy charge, and lacking in that charity that "thinketh no evil," but if the charge is not sustained, then we stand ready to take back every word, and with deep humiliation of heart, ask our Heavenly Father, for the sake of His Dearly Beloved Son, to pardon and forgive us for uttering them. But are they true? "To the law and the testimony," meekly and reverently let us approach this divine record, and earnestly, and honestly, and diligently compare its teachings, with the traditions of men, and solemnly resolve to let God be true, if every man is a liar; and in our investigations of divine truth, our conclusions must be reached from the plain, simple, undeviating statement of the truth as revealed in the sacred Scriptures; and the first question that naturally arises is, "What is man?" and the answer to this question is found in the following account of his creation:

"And the Lord God formed man of the dust of the ground, (please remember this, it was not something to put man into) and breathed into his nostrils the breath of life; and man (the being made of dust) became a living soul."—Gen. ii. 7. Mark, it does not say that God formed of the dust of the ground a prison house, a shell, a casket, a mortal coil, and placed a jewel called an immortal soul within it, which was the man himself! No, no; tradition teaches that, but truth says, *man* was made of dust, and when breath was introduced into *his* nostrils, *he* became a living soul. According to this record of divine truth, it does not puzzle a man's brain much to arrive at a very correct understanding of what constitutes a living soul. An immortal soul is something formed in the school of tradition, and forms no part of the teachings of divine truth, and cannot be found in the Bible; so we leave tradition to find its origin. Having found this truth, that "man is a living soul," we shall pursue his history as presented by truth.

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die."—Gen. ii. 16, 17. Marg. ("dying, thou shalt die.") Now, tradition tells us that this word "die" means—first, "spiritual death," second, "temporal death," and thirdly, "eternal death." And to settle the matter beyond controversy, (among themselves at least) they flatly deny that death destroys man's conscious being, but only makes him more intensely alive than he was before he died; so that in fact it amounts to just this —there is no such thing as death, according to tradition. Compare this with Gen. iii. 4, and you have found the origin of an immortal soul. "Ye shall *not* surely die." Now the truth assures us that man as a living soul, was made the subject of a law, the violation of which involved the living soul in death. This living soul violated the law, fell under the penalty, and must die. Now, does truth throw any light on the meaning of this word die? We believe it does, and that too in harmony with known facts. The definition of this word "die" is found in this sentence, "dust thou art, and unto dust thou shalt return;" and to set the matter beyond successful cavil, God says, "Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life and eat, and live forever; therefore the Lord God sent him forth from the garden to till the ground from whence he was taken."—Gen. iii. 22, 23. Now let us be willing, candidly and honestly, to look this passage full in the face. If man was created an immortal being, then how could his exclusion from the tree of life, or his expulsion from the Garden of Eden prevent him from living forever. What can these words "eat and live forever," mean? Is it not as clear as language can make it, that the perpetuity of man's life depended upon his eating of the tree of life, and that being thus deprived of eating of its life-giving fruit, his life (apart from the tree of life) must waste away and finally terminate in death—death being a return to the dust from whence he came? "Dust thou art, and unto dust shalt thou return," may be a very humiliating and unpalatable truth to proud and selfish man. But God declares it so; and neither can the combined wisdom of philosophy, science, or a false theology alter it; and the simple reason is found in the fact, that man is a mortal being, and as yet, is only a candidate for immortality. If he gives diligent heed to the Word of God, he may, "by patient continuance in well-doing, seek for glory, honor, and immortality," and thus gain "eternal life." But if he refuses to give heed to these things, then his mortality terminates in death, and the man "perishes in his own corruption," and his "corruption can never put on incorruption," nor his "mortal put on immortality;" nor can the triumphant song of victory ever escape his lips, but having gone "to the generations of his fathers, he shall never see light;" and here we need no theological tinkering to tinker up an immortal soul. Such a thing is not admissable, because not found in connection with the "living soul." Men are living souls, and living souls do die and return to dust; and every one who has not lost his reason, knows this is true to the letter. Now how do men die, according to the teachings of divine truth? We have seen that man was made of dust, with the breath of life infused into him, making him a living soul. Well, if God made him what he was, could he not also unmake him? To deny this, is to deny his omnipotence; and surely no sane man would be willing to do this. But how does man die? Answer. "His breath goeth forth, he returneth to his earth; and in that very day his thoughts perish."—Psa. cxlvi. 4. No tinkering here if you please. Just let it stand as inspiration has recorded it, and let men see the truth—that rebellion against the divine government, involves the eternal loss of their being, and remands them back to dust. "Their breath may be in their nostrils, but their foundation is in the dust;" the truth of God declares it so; and every time death arrests one of our fellow-beings, we know that is his destiny; hence we consign the man (no longer a living soul) to the dust of the earth from whence he came; and this is truth itself, tradition to the contrary notwithstanding. But again we read, "And all the days that Adam lived were nine hundred and thirty years, and he died." Died? Yes! he, that is Adam, died. Hands off, tradition! This text settles the wonderful problem of that strange, "mysterious" thing or state called death, and leaves tradition in the mist of Pagan philosophy, to solve the problem of that which never yet had an existence, that is, an immortal soul. May the votaries of this Pagan doctrine be led to embrace the truth, that "God only hath immortality," and will bestow it as a free gift to all who by patient continuance ir well doing seek for it." We have traced the history of our first parent from his creation to his death, and have utterly failed to find one word about "immortal soul, deathless spirit, never-dying soul, and a death that never, never dies;" and neither can they be found in any verse of any chapter, of any book in the sacred Scriptures; if so, let the votaries of Pagan philosophy produce them.

Standing, then, upon this solid basis of eternal truth, that man is wholly mortal, that the sacred Scriptures reveal to us but two kinds of life, each separate and distinct in their nature and duration—the one, "the life that now is, and the other, the life which is to come," we feel perfectly safe in declaring to all men, that the life that now is, cannot by any possibility be extended beyond the boundaries of death—death is the end of dying, as well as the end of life, and for man to use up the life that now is in utter neglect of the life which is to come, is to make it a moral necessity that he should be forever deprived of life, and never come into being again, "but remain forever in the congregation of the dead." In view of these truths, is it strange that from Genesis to Revelations, life and death are set before men? and does not every man know who exercises his reasoning powers, that tradition has a vast amount of twisting and turning, metaphysical hair splitting, and philosophical quibbling, to explain away the meaning of some of the plainest truths? for instance, a teacher of tradition announces as his text this passage: "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked," will he admit that God means what he says, and that death means here just the same as it meant in Adam's case? Every one that ever heard a sermon preached from this text by popular traditionary teachers, know that the time was taken up principally in proving, or rather attempting to prove that the text was not to be understood literally, "for the soul, (that is their Pagan invention, immortal soul) can never die," which is true, for such a thing has not yet lived; and that which never lived, cannot die.

Take another text—"Behold, I set before you life and death!" Do they not explain this to mean everlasting life, in indescribable agony and unending tortures? Remember these texts are all in harmony with the position taken, that man is wholly mortal. Take

another: "The soul that sinneth, it shall die." How quickly they hoist this passage into their Pagan lathe, and turn all the truth out of it; so that all God's threatening man—man being a living soul, with death as the penalty of sin, amounts to just nothing at all; for, say they, "the soul being immortal, cannot die;" thus the truth of God is turned into a lie by their traditions.

Once more: "The wages of sin is death." This still harmonizes with the original penalty, death—a return to the dust of the earth. But when tradition gets through with this solemn truth, and has it turned and polished after their peculiar fashion, it does not mean what it says at all; in the place of the wages of sin being death, it is just the opposite—everlasting life in the most excruciating and unmitigated torture, and that too, dealt out to them by "Him in whom they live, and move, and have their being;" and of whom the beloved Apostle declares that "God is love," and infinite love impels him thus to inflict throughout the rolling ages of eternity, this indescribable, incomprehensible agony and torture. Does it? Away, away with such foul slander against the character of Him who knew when he created man, that his breath was in his nostrils, and his foundation in the dust; and that when "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Show us, if you please, life of any kind, nature, or degree, beyond the present, that is not the gift of God through his only begotten Son Jesus Christ, who is the second Adam, and the author of eternal life.

Is it not enough, that God gives man this life, and kindly, and lovingly invites him to be a partaker in the life to come; to share the unrevealed glories of the future world, and dwell forever amid the unspeakable joys of an incorruptible and immortal state? and if man in the exercise of his free moral agency, neglects or rejects this kind offer, must infinite love be compelled to force an endless torture on him? and all this forsooth to save a theory dishonoring to God, and to be held in everlasting contempt by all good men; that is, the Pagan dogma of an immortal soul.

"The soul that sinneth, it shall die," is the concurrent testimony of Revelation, turn which way you will; whether to the Prophets, our blessed Lord, or his Apostles, all bear the same undeviating testimony to this solemn truth; and it is no use to disguise the truth, that popular traditions deny those truths with the most unblushing effrontery and moral hardihood. We do not mean to say they do it purposely or knowingly, but nevertheless they do it, and they might know better; the means of knowing is within their reach, and will come when called for, that such expressions and cant phrases as are used daily in the popular pulpits, such as immortal soul, immortal spirit, immortal nature, and the death that never, never dies, are all phrases coined somewhere outside of, and are all so many contradictions of the sacred Scriptures, is as clear as the shining sun. I would just as soon think of denying the existence of God, horrid as it seems, as to deny that man is wholly mortal, and that his immortality is entirely contingent upon his acceptance of the offer of eternal life as offered to him through "Jesus Christ, who is the way, the truth, and the life."

"May our Heavenly Father help us all to lay hold on eternal life, and when Christ, who is our life shall appear may we appear with him in glory."

STEWART CARLISLE.

GOD'S word is like God's world—varied, very rich, very beautiful. You never know when you have exhausted all its secrets. The Bible, like nature, has something for every class of mind. Look at the Bible in a new light, and straightway you see some new charms.

FROM WILLIAM LUCAS.

BR. STORRS: On Sunday March 27th, one of the "Big guns" of this place will preach against the doctrine of annihilation, in St. Paul's M. E. Church in the evening. One of my friends mentioning this to me said, "Mr. Lucas, you had better give up your views, you can never make the people believe what you talk, and you can do more good by coming into the church. Come over and hear our minister; *he* says *he* has no sympathy with the views preached twenty-five years ago." But the thought of giving up what to me seems truth, because no one believes as I do, is to me cowardice. O, how can I give up, and join a popular church, and say to the world by that act, "My God is a spirit having neither body nor parts, yet fills all space and has the power and disposition to torment the wicked with burning by fire and brimstone, and will do it while eternity rolls on."

I expect soon to have to stop reading the HERALD OF LIFE and all other writings. I think it will be profitable, as my eyes are failing faster than is common for persons of my age, and I must throw my spectacles and my business aside for a time, and live on food gathered from those who have written for our paper and the truth.

Brethren and sisters, I thank you for what you have written. I have talked the doctrine of No Life out of Christ in this place for many years; what the fruit may be, is unknown to me, but in weakness I have tried to do what I could. And now I am about to settle in another place, and I hope that I may be of some little use and hold up Christ and the resurrection a short time, for it will soon be said of me, "he is gone with all his faults." I send one dollar, for which you will please send me an assortment of tracts.

PEEKSKILL, N. Y., March 16, 1870.

THE HERALD OF LIFE.

NEW YORK, MARCH 23, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE RESURRECTION SUPERSEDED.

OR, FUNERAL OF THE LATE DR. MCCLINTOCK.

THIS great, good, and estimable man, has fallen in death. His loss to the Methodist Episcopal Church, in which he was a burning and shining light, must be felt as almost an irreparable one. The eulogies pronounced at his funeral, in this city, March 8th, we doubt not, were justly merited. But who can look over the eloquent panegyrics pronounced by two eminent bishops of the M. E. Church, on the occasion, and not feel a sadness come over their hearts, that not only is the resurrection of the dead not mentioned, but it is not alluded to, so far as the report of the funeral exercises are published in the "Christian Advocate" of this city. These bishops seem to have learned another lesson than that taught by Christ and his Apostles.

Jesus saith, "This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise *him* up at the last day."—John vi. 40. This expression, "I will raise *him* up at the last day," is uttered four times in this one chapter. No hint, or intimation of the kind appears in the services at Dr. McClintock's funeral, though conducted by two eminent bishops of the M. E. Church.

Paul saith, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not as others who have no hope: for if we believe that Christ died and *rose again*, even so them also which sleep in Jesus, will God bring with him;" [from where? Where did God bring Jesus from? Was it not from the dead? "The God of peace that brought again from *the dead* our Lord Jesus, that great Shepherd of the sheep,"—Heb. xiii. 20; "even so them also that sleep in Jesus will God bring with him;"] "for this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent, (literally, shall not precede or go before) them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; *then* we which are alive and remain shall be caught up *together* with them in the clouds, to meet the Lord in the air; and *so* shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thes. iv. 13–18.

Was any language like this used at the funeral of Dr. McClintock? If so, it is not in the report. Let us look at what one of those eminent bishops did say to the mourning wife and children. Said he,

> Words are too poor to express our feelings of sympathy toward these dear mourning friends; but think not of him as gone from you. Blessed be God, the light of the gospel has been brought to light. Think of your husband as among the angels; think of your father as close by. As the stars beaming with light, look down upon you, then think that that being of affection may be near you. God bless these afflicted friends!

These are all the record gives us of the words of comfort for this smitten and afflicted family. How wide of fulfilling the Apostolic injunction above presented from his epistle to the Thessalonians. There is not even a family relation in the two modes of address; and the bishop was clearly in fault, and set the wisdom of man above the wisdom of inspiration. Why this setting aside the counsel of God to follow the traditions of men? The reason is obvious. An idol has been erected in the church, and all men are "commanded to fall down and worship" it. That idol is "inherent immortality," or an "immortal soul." That governs and controls the whole funeral ceremonies. Let us see. Keep in mind, not a word is uttered about a resurrection. In the first place the account of the funeral is preceeded by a hymn, written on the occasion of the Doctor's death, from which we give the following extracts:

> Mourn him!—Weep, scholars and sages, a brother
> Passed from your calm, high communion, above;
> Peer of your proudest, now hailed in another
> Sinless, immortal Olympus of love.
>
> Mourn him!—Weep Church of his heart, through thy borders
> Tearfully seeking a champion like this—
> Wesley, Clarke, Watson, now hail him, 'mid orders,
> Matchless, angelic, in glory and bliss.
>
> Father! my Father! the chariot of Israel,
> Fire-horsed hath snatched thee to visions unknown;

Here is a reference to Elijah going up in a chariot of horses and fire, but not a hint of a resurrection of the dead. Wesley, Clarke and Watson, Methodist preachers who fell asleep years ago, "hail" Dr. McClintock. But, lo, the very first words spoken at the funeral, by one of the officiating bishops, were these—"God has smitten! His stroke is heavy upon us, O how heavy!" Clarke, Watson and Wesley, "hail him" in heaven! The family of Methodists above, and the family below, seem not to be exactly agreed about the matter; says the bishop,

> We pray and struggle to be resigned and submissive, our hearts are full of sorrow. We don't murmur, blessed be God! but then the wound is so deep, we feel the affliction to be so great, that our spirits are full of anguish. O God strengthen us by thy Spirit!

Are the "spirits" of "Wesley, Clarke and Watson," so "full of anguish?" We love to have dear friends meet and rejoice when they are made very happy in society they love: we do not get "full of anguish," and talk about "praying and struggling to be resigned." But "we don't murmur," saith the bishop. That is truly cool. God has taken Dr. McClintock up into the society of the three eminent men, who may be termed the founders of their church; how glorious the "translation;" but "we don't murmur" about it! What a speech, considering their faith; or, rather, their traditions. We wonder if Dr. McClintock's first words on entering the society of Wesley, Clarke and Watson were, "I don't *murmur* that I have been brought here!"

A little further on, the bishop says—"Could I to-day enter into that ineffable glory in which his translated spirit is now basking," etc. So, his spirit was "translated" and was in "ineffable glory." Well, what is he thinking about? The bishop says,

> I am not certain, that he has even cast a though back to the struggles, toils, and conflicts of this world. I am not certain that he ever will do it; and yet I think it will be profitable for us to spend a few moments in meditating on his early history.

Now the bishop begins to talk a little like the Bible—"His breath goeth forth; he returneth to his earth; in that very day his *thoughts* perish."—Psa. cxlvi. 4. Until the resurrection "at the last day," we do not think, he "will cast a thought back to the struggles" of this life. If the bishop had said "will not," instead of saying he was "not certain" about it, we should have added our Amen. But then the bishop did not mean that: he meant the Doctor was too busy with Wesley and others, to find time, or have a disposition to look back to this life. Then he has no time to look after the wife and children, whom the other bishop attempted to comfort with the thought that the departed husband and father was "near them." But, "Doctors disagree."

We come now to the climax of the first bishop's speech. The report states it is as follows:

> It is a sad event, but it has a bright side. This is not an unmeaning symbol, [lifting from the pulpit a large and beautiful crown of flowers, surmounted by a cross.] The victory is won, the crown is obtained, and the heavenly mansion is occupied.

There, now, we see why nothing was said about the resurrection at this funeral; there is a shorter road to the crown and heavenly mansion. We ought, however, to have stated that just before the bishop commenced his remarks, one of the doctors present read "a part of 1 Cor. xv." However, that might have been a part of the ceremony needful to the occasion; but it seems the bishop could not stop for Paul's long route; to wait till the last trump was out of the way for an "immortal soul;" the resurrection away down there was not to be thought of as the way to the crown and the heavenly mansion! True, Paul charged Timothy to "preach *the word:*" but that would make us say so much about the resurrection of the dead at the last trump, at the last day, that nobody would believe they could get their crown till then! And beside, Paul said, in speaking to Timothy, that "the Lord Jesus Christ shall judge the quick [the living] and the dead at his appearing and his kingdom;" and he added, "There is laid up for me a *crown* of righteousness, which the Lord the righteous Judge, shall give me at that day; and not to me only, but unto all them also that *love* his appearing." 2 Tim. iv. 1–8.

But Paul's view put the crown so far off that the advocates of inherent immortality can't accept his route to the "crown and the mansion in heaven;" and so they have found a smoother way around "the hill, difficulty," as one of Bunyan's companions did, though it cost him a final exclusion from the heavenly city.

We can tell our friends, among Methodists and all others, they will find, sooner or later, that the only way to the crown is by a resurrection from the dead, or a change, if alive, at the last trump, at the last day. All attempts to climb up to heaven in some other way are as fanciful, and will prove as abortive as the issue from a Papal purgatory. Our good fanciful bishop, who first spoke, terminated his speech as follows:

> I am going to see him in his new home, and I am sure we shall have a happy meeting. God grant we all may meet him there! [Many voices, Amen.]

If he does not live till the Lord's appearing and kingdom, we have no doubt the bishop will "meet him" in his "new home," which will be the grave, till the last trump shall wake them: then may they "have a happy meeting."

We have already taken some notice of the remarks of the last bishop, who spoke at the funeral; but will look a little farther. See the following:

> As God led him step by step, so in his death the Church will be directed more and more to the founding of institutions, and there shall be some one found running who shall aspire to catch his mantle as he goes up to God.

Here is another reference to the translation of Elijah, whose mantle fell off, as he went up in the chariot of fire, and was caught by Elisha. To talk of death as a translation like Elijah's, is not the most creditable to a student of the Bible, even though he be a bishop; especially when the resurrection is not once mentioned or alluded to. It in fact sets that great and important Bible doctrine aside as not worth a passing notice. A doctrine more dwelt upon by Christ and his apostles than any one other found in the Book of God is put utterly aside by these promulgators of man's inherent immortality. Again, says this bishop,

> To-day I look upon him as not far away: the form is here, but the spirit may not be far away. Many of us remember that kind heart, and I believe it to be the same still. He has gone from earth, but he loves the cause of God. I have no thought that those who are taken away forget us, though I know not how it is. He may be gazing upon these friends, whose hearts are nearly broken. I know not how it is, but I know that God who gave him to bless us for a time has him in his hand. You have heard of his intellect and power, of the thoughts he had on earth, but O what thoughts he has in glory! We may think of the wide sweep that God gave him here; but what a sweep he has there! He has gone up to glory, and has been thinking with the angels there, and one hour in glory has compensated for all the toils of earth.

Here is a fancy picture; but how unlike Paul's words of comfort, that we have considered in the first part of this article! How unlike the teachings of Jesus—"Lazarus come forth;" not, come down from heaven: and when Lazarus did come forth, though he had been "four days" in heaven, wearing his "crown," and "occupying his heavenly mansion," he seems never to have said any thing about the "wide sweep he had there," or about having "been thinking with the angels there." As he had more than "one hour in glory"—even "three days," it must have been a wondrous trial to come back to earth! and his sisters must have been hard hearted and exceedingly selfish to have desired his return from such glory; and when he returned he was not very brotherly not to have entertained them with the glory he had. But he did not understand theology as bishops do in these days, or had not such a gift to communicate what he knew. Dr. Clarke thought it somewhat strange that Lazarus was not more communicative about the wonders he saw and heard while dead. "O what thoughts he has in glory!" says this last bishop. Poor Lazarus was not so highly favored; or, perhaps he was kept in the dark while dead, lest he should be too talkative when he came back.

"I have no thought that those who are taken away forget us, though I know not how it is," saith the bishop. Here again this bishop disagrees somewhat with his brother bishop, who said, "I am not certain that he has ever cast a thought back to the struggles, toils and conflicts of this world;" and, "I am not certain that he ever will." If they never cast a thought back to this world, it would seem as if they must "forget us." However, we leave these doctors to their conjectures, and accept inspiration which saith, "Their *love*, and their hatred . . . is now perished;" and the reason assigned is, "The dead know not any thing . . . for there is no work, nor device, *nor knowledge*, nor wisdom, in *sheol* whither thou goest."—Eccl. ix. 5, 6, 10. That seems to have been the condition of Lazarus the "three days" he was in the state of the dead, before Jesus called him to "Come forth."

The bishop closes up his speech at the funeral as follows:

> His sickness was such as not to allow him to speak of death, as he was unconscious for almost a week before he passed away; but on Tuesday preceding his death he enjoyed a short interregnum of consciousness and ease, and as he opened his eyes he said to Dr. Foster, "I feel a little stronger. Do you think I can live two days?" "Yes," said the Doctor, "you may live for many days." "But," said Dr. McClintock, "Do you know how sick I have been?" "Yes," was the answer. "Well," said Dr. McClintock, "in any event *it is all right.*" Yes, "it is all right: it is all right." It seems to me I can see the car of death pass by, and as he stepped on, he said, "It is all right;" and as he entered the dark tunnel, he said, "It is all right;" and as it emerged from the other side, he said, "It is all right;" and as the angels welcomed him to the far-off land, they said, "It is all right." O, that when the time of our dissolution shall come, we may be able to say, "All right."

We admire Dr. McClintock's faith, set forth in this last quotation, and have no doubt he will find it "all right" at "the resurrection, at the last day." But the bishop's fancy sketch was doubtless spoken under the same inspiration with that of the Chinese, who gave an account of his emperor's death, and said, "He mounted on high upon a dragon."

But, we wished to show that the great theme of Jesus, as "the resurrection and the life," is ignored, or treated as of little or no importance, by all these immortal soul believers. It leads directly to the denial of a literal death, and hence makes a resurrection not only useless but impossible; for that which does not die cannot have a resurrection. This great Bible theme is fast fading from the world through the influence of the notion of inherent immortality. "Ye shall not surely die" is, evidently, the root from whence came this doctrine. The resurrection is superseded by an unscriptural, and hence unwarranted notion of translation at what seems to be death; though not death in reality. Thus the resurrection, of which Christ was "the first-fruits," to be followed by the harvest, or resurrection from the dead of "those who are Christ's at his coming," is superseded, or made void; and really amounts to the doctrine of Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."—2 Tim. ii. 17, 18. Shall we allow the great doctrine of Christ and his Apostles to be thus superseded, and yet utter no protest?

"I AM TORMENTED IN THIS FLAME."

IT seems some of our friends in that "orthodox" paper, the "Advent Herald," of Boston, Mass., are being tormented in some flame; for they seem terribly in trouble at the progress of the Life views, and they are girding themselves anew to keep inherent perpetual living existence on its legs, and to bolster up eternal torments for the lost. One of its correspondents appears to take it to heart, sadly, that Southwestern and Central Pennsylvania has been given two prominent advocates of Life only in Christ, in the persons of Brn. Schaff and Bishop, late ministers in the "United Brethren Church" of Penn. It looks as if the "Advent Herald's" Elder or Elders, out that way, have become alarmed to find the Life views in their vicinity, and Josiah Litch, *alias* "Dr. Litch," has been roused up to pour forth another column in the "Advent Herald" to make the "Rich man in hell" come to the rescue of dead-alive men, and bolster up eternal torture.

The article of Dr. Litch, and the positiveness of his assertions, made us think he must have felt, at the time of writing, very much like saying, "I am tormented in this flame." We would suggest that he should keep as *cool* as possible while we look at some of his positions. He opens as follows:

> Christ is responsible for the following facts stated in the story of the rich man and Lazarus—any one of which proved to be true must establish the correctness of all the rest.

If "Christ is responsible for the facts," He is not for Dr. Litch's interpretation or construction of the facts. That is quite another matter, as we shall see before we have done with our old friend's dissertation on the parable. How would it look for a man to assert that the LORD God "is responsible for the facts in the story of the two eagles," Ezekiel xvii.? And on such a statement proceed to say, "Any one of which proved to be true must establish the correctness of all the rest;" *i. e.*, all the rest must be literal history because no one can dispute the fact that there are literal eagles! Please read Ezk. xvii., and see where Dr. Litch's logic lands him.

The parable of the rich man and Lazarus no more teaches the theory of the conscious state of dead men and eternal torments, than it teaches Dr. Litch is "infallible," though he has pushed it forward as if Christ himself were guilty of falsehood, if his construction of the language is not correct. Don't be in a hurry, dear Doctor, to vote for "Infallibility."

Our old friend is in such a hurry to make out his case that he gets Christ himself into hell torments; but he does not stop to tell us *how* He got out of eternal torture. To prove that *sheol* is a "place of fire, sorrow, and pain, according to Moses and the prophet David," he quotes certain texts from them. Immediately he follows this imaginary proof about *sheol* with the following statement:

> It is the place of the soul in contra-distinction to the flesh: "My flesh also shall rest in hope: for thou wilt not leave my soul in hell (*sheol*), neither wilt thou suffer thine Holy One to see corruption."—Psa. xvi. 9, 10. Peter, on the day of Pentecost made application of this to Christ, and said: "His soul was not left in hell, neither did his flesh see corruption!" Then it is in David, the place of the soul not the flesh.

Does our friend really believe Christ went into the "place of fire, sorrow, and pain;" that is, into his theological hell? If so, He certainly came out; and that proves it is not so hopeless a place as orthodoxy teaches. But is Dr. Litch so Jehu like as to drive Christ into his theological hell? and does he not know, his appeal to that text, to make a distinction between soul and flesh, or body, is unwarranted, and of no value, except to impose on the ignorant? Will any scholar in the Hebrew language risk his reputation by construing the language as he has? We think not.

Dr. Eadie, in his "Biblical Encyclopædia," on this text, Psa. xvi. 9, 10, and Peter's quotation of it, speaks as follows:

"A very little attention to the laws of Hebrew grammar and principles of Hebrew poetry and parallelism, will at once render the meaning of this prophecy plain to the meanest capacity. . . . 'My flesh also shall rest in hope,' for

> 'Thou wilt not abandon me to sheol
> Nor permit thy Holy One to see corruption.'

"The two lines form what is usually termed a parallelism, the last hemistich echoing the sentiment of the former. The words 'my soul' mean merely myself. This mode of speech is not confined to the oriental tongues, but may be illustrated from the classics." [He then gives several illustrations, and says], "The Hebrew and Arabic abound in similar instances. Gesenius illustrates it by the German selb or selber. Nordheimer, in the second volume of his Hebrew grammar, illustrates such usages at considerable length. Nouns of this nature are used, because the Hebrew has no intensive or reflexive pronouns. It is thus obvious that the argument based upon the idea that Christ's soul went to sheol, and his body [flesh] to the grave, has *no foundation.* The Hebrew does not warrant the distinction. Christ's *soul*, in such an idiom, is his entire person."—*Eadie's Cy.; article hell*, page 304.

So much for Dr. Litch's accuracy, in his attempt to make out that *sheol* "is the place of the soul in contradistinction to the flesh." And it is a very fair sample of his theological accuracy when he meddles with the subject of "Life only in Christ," the advocates of which he calls the "Materialistic fraternity." How much value there is in the construction put upon the parable of the Rich man and Lazarus by any man that violates so plain a text as Psa. xvi. 9, 10 to prove the existence of his theological hell or that of his theological soul, we leave others to judge. We repeat what we said before, If "Christ is responsible for the facts" in the parable, He is not for Dr. Litch's inferences. We shall notice only one of his alleged facts, because that is the only one, of the six, he does his best to make appear it was the genuine theological hell the Rich man was in. The one we notice is the sixth, and reads as follows:

> 6. That Abraham alleged that, *firstly*, there was no need of sending Lazarus to testify on the subject of this hell of torment and flame, because Moses and the prophets, whom they had for their instruction, had sufficiently testified in reference to it; and *secondly*, that if the living did not hear them, if one rose from the dead and went to them, they would not repent.

In proof that Moses and the prophets taught the existence of his theological hell, he quotes a few texts from them; the first and principal one of which is Deut. xxxii. 22, which reads as follows, "A fire is kindled in mine anger which shall burn to the lowest hell; it shall consume the earth with her increase and set on fire the foundations of the mountains." On this text Dr. Litch says,

> The fact of such a fire, burning deep down and setting the foundations of the mountains on fire; and the consumption of the earth's increase by its volcanic overflow, is well known. This God calls, *sheol.* It is not the grave.

As a member of the *spiritualistic* "fraternity," Dr. L. is now very "materialistic," as his language shows. He loses sight of the context, and with his vision full of his ideal hell he plunges into his conclusion as if it were demonstration. Let us see if his construction of the language is any thing more than a theological bubble. Moses in speaking of the consequences of Israel's forgetting their God and going "after gods newly come up," tells them, that "when the "LORD saw it, he abhorred them . . . and said, I will hide my face from them, I will see what their end will be. . . . They have moved me to jealousy with that which is not God . . . and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation: *for* a fire is kindled in mine anger, and shall burn to the lowest hell (*sheol*), and shall consume the earth with her increase, and set on fire the foundations of the mountains. . . . They shall be *burnt* with hunger, and *devoured* with burning heat. . . . The sword without, and terror within shall destroy both the young man and the virgin, the *suckling* with the man of gray hairs. I said I would scatter them into the corners, I would make the remembrance of them to cease from among men: were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely," etc.—Deut. xxxii. 16–27.

How very much all this looks like Dr. Litch's theological hell! Who does not see

that the figurative language employed here indicates judgments on a wicked people for their idolatry; because of which God would give them up to be ruled over by those who were not God's people, even "a foolish nation," and cause their land to be desolated as though burned by fire, consuming it to its "lowest *sheol*," or *hidden places*, so that there should be no escape for them, and bitter and burning judgments should follow them even into the land of their captivity. Yet the account winds up with the promise of an ultimate deliverance as follows: "The LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left. . . . Rejoice, O ye nations, with his people: for He will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people." —Verses 36 and 43.

We fail to find Dr. Litch's hell in this chapter, but we do find Moses telling Israel (*rich* in God's blessings, or "good things") what would be the consequences of their national departure from God; and the parable of the Rich man and Lazarus, is an illustration of the same truths, then about to be fulfilled on the Jewish nation for having misimproved the "good things of their life time," and for now being about to put to death the Son of God, the last great "good thing" bestowed on them in the "life time" of their nationality. From that day onward, for long centuries, they have been "tormented in the flame" of burning judgments; from which they have sought relief by calling upon "Abraham," as their "father," instead of seeking relief from Jesus the true Deliverer.

That this is the true interpretation of Moses' language, Deut. xxxii. 22, and of Christ's parable of the Rich man is further proved from Moses' language Deut. xxviii., where, in speaking of the curses that would come on the people for disobedience, he says, "The LORD shall make the pestilence cleave unto thee, until he hath consumed thee from off the land, whither thou goest to possess it: the LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an *extreme burning*, and with the sword," etc. (Read the whole chapter.)

Here we find the "Rich man" dead to God's covenant; and his "earth" or land consumed by the fire God had kindled; and hence the "Rich man" cast out of his country into *sheol*, or a place of darkness. "Literally" says KITTO, "the word *hades* means *that which is in darkness*."—*Cyclopædia, word hell.* The Jewish people, though cast into that state of darkness, have still claimed Abraham as their father, and plead their torment as the reason why they should have help. They have rejected their only Helper by rejecting Jesus; while poor Lazarus of the "foolish nation," whom they had neglected or treated with scorn, is now, by accepting Jesus, comforted in the bosom of Abraham by being brought into the covenant that God made with him when He said "In thee and in thy seed shall all nations be blessed."

We are glad Dr. Litch called attention to Deut., as the statements there made, in chapters xxviii. and xxxii., go to settle the question more perfectly than ever, that the parable of the Rich man had direct reference to the denunciations in those chapters, then about to be inflicted on that section of Israel called Jews which embraced two tribes of the twelve; the ten tribes having been carried away captive into Assyria some seven or eight hundred years previous to our Lord's first advent; from which captivity they never returned, and had no part in the rejection of Christ. They had left to them only "Moses and the Prophets," for their instructors in divine things; while the Jews, or Judah and Benjamin, had also Christ and his Apostles and the doctrine of "one rose from the dead," even Jesus, and yet they did not believe. Notwithstanding all these advantages they would not believe; the death of their nationality followed, and the curses of Deut. xxviii. and xxxii., came upon them; fitly set forth in the parable of the Rich man; which parable was constructed, most clearly to our mind, from the curses set forth in those two chapters in Deut. The more those chapters are studied in connection with the parable, the more clear will it appear that they were the basis of the parable, setting forth the judgments about to fall on one sixth of the tribes of Israel, while the other "five brethren" being out of that land, are represented as still having only "Moses and the Prophets," which they might hear, and escape the fiery judgment that was about to fall on the nation of Jews.

Our views on this parable will be found in full in the "Watch Tower," written by us nearly twenty years ago. The struggle made by Dr. Litch and others to make out a literal history of a single individual rich man is a desperate effort to uphold a dying cause, which has so long been contended for, viz., eternal torture; and which has made men infidels in spite of themselves.

If our theological opponents would take half the pains to vindicate the character of God from the foul blots that ignorance, superstition and will-worship, impregnated with heathenism and popish blasphemies, have cast upon it, that they do to keep up that mass of rubbish which has made hypocrites and infidels of multitudes, they would find better employment, and have a peace of mind and joy in the Holy Spirit, which would expel the "fear that hath torment," under which they now labor, and which makes it utterly impossible to exercise that love of God which was the happy state of Bible Christians, promulgated by the Apostles, and which was "joy unspeakable and full of glory." Where is such joy to be found in these days? Sure we are it can never result from the theological notions about the government of God, with endless torture in its train. The natural tendency of such doctrine, is well expressed by Saurin in his sermon on "The Eternal Misery of Hell." He says:

> I sink under the weight of this subject; and I declare, when I see my friends, my relations, the people of my charge—when I think that I, that you, that we are all threatened with these torments—when I see in the luke-warmness of my devotions, in the languor of my love, in the faintness of my resolutions and designs, the least evidence though it be only probable or presumptive, of my future misery, yet I find in the thought a *mortal poison*, which diffuses itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter—I cease to wonder that a fear of hell has made some melancholy, and others mad; that it has inclined some to expose themselves to a living martyrdom by fleeing from all commerce with the rest of mankind, and others to suffer the most violent and terrible torments.

Such are the feelings which inevitably exercise the mind of an *honest* believer in the theological hell. The doctrine is as far removed from the Spirit of Christianity as God is unlike the theological devil. Let us give our readers one item more in the ingredient of this theological hell as to its eternity, which is also from Saurin. Speaking of the "Duration of Eternity," he says:

> When I endeavor to represent eternity, I avail myself of whatever I can conceive most long and durable. I heap imagination upon imagination, conjecture upon conjecture. First, I consider those long lives which all men wish, and some attain. I do more: I turn to ancient chronicles. I go back to the patriarchal age, and consider life extending through a thousand years; and I say to myself, "All this is not eternity; all this is only a point in comparison of eternity!" Having represented to myself real objects, I form imaginary ones. I go from our age to the time of publishing the gospel; from thence to the publication of the law; from the law to the flood; from the flood to the creation; I join this epoch to the present time; and I imagine Adam yet living. Had Adam lived till now, and had he lived in misery, had he passed all his time in a fire or on a rack, what idea must we form of his condition? At what price would we agree to expose ourselves to misery so great? What imperial glory would appear glorious, were it followed by so much woe? Yet this is not eternity: all this is nothing in comparison of eternity! I go further still, I proceed from one supposition to another. I take the greatest number of years that can be imagined; I add ages to ages, millions of ages, to millions of ages; I form of all these one fixed number, and I stay my imagination. After this, I suppose God to create a world like this we inhabit; I suppose him creating it by forming one atom after another, and employing in the production of each atom, the time fixed in my calculation just mentioned. What numberless ages would the creation of such a world in such a manner require! Then I suppose the Creator to arrange these atoms, and to pursue the same plan of arranging them as of creating them. What numberless ages would such an arrangement require? Finally, I suppose him to dissolve and annihilate the whole, and, observing the same method in this dissolution, as he observed in the creation and disposition of the whole, what an immense duration would be consumed! Yet this is not eternity: this is only a point in comparrison of eternity!

Now, if any man can believe all this, as to the duration of a sinner's torment, and believe that multitudes of beings, brought into a living existence without their knowledge or consent, are to endure in that state "in a fire or on a rack;"—we say if any man can believe it, and yet "rejoice with joy unspeakable and full of glory," we do not envy him his blindness of mind, nor his hardness of heart. We forbear giving utterance to thoughts that arise in our minds when we contemplate the sin (it may be the sin of ignorance) those are guilty of, who promulgate such a doctrine, and give such a representation of the government of the God who made us, and who swears by Himself saying, "As I live saith the LORD God, I have no pleasure in *the death* of the wicked," etc.—Ezk. xxxiii. 11.

The blasphemy of the doctrine is being exposed, and its incompatibility with the spirit of the gospel, and the entire Bible testimony as well as its war upon every attribute of God and His principles of government, which He requires men to exercise in their government of each other. Such relics of barbarism are passing away and are doomed to perish by the clear light of gospel truth, which shows that "*God is love*," and that His "tender mercies are over all His works." His justice is as much pledged to guard against such a calamity as the theological hell to the creatures He has made, as His love. Both forbid such a result; and when men are made to understand this fact, the stain upon God's character and government will be wiped out, which many, otherwise good men have helped to inflict upon it.

FROM WM. H. SPENCER.

BR. STORRS: From the solicitude which so many have felt in my health this winter, I feel impelled to again write a word for their information.

I feel to exclaim in the sweet strains of the Psalmist, "O give thanks unto the Lord, for he is good, and his mercy endureth forever." I have had abundant proof this winter of the *goodness* of my heavenly Father, and have felt a deeper sense of his enduring mercy than ever before. Bless his holy name!

I would report, (with a heart full of thanks to my Master,) much improvement in health. Throughout the month of February my lung difficulty yielded very perceptibly, which I gratefully attribute to the Pulmonic Syrup which my dear Br. Joseph Laciar, (Mauch Chunk, Pa.,) sent me. Under the effects of this excellent medicine I improved steadily. May the Lord bless him. Perhaps I should mention, however, that the last severe storm has affected me more than any weather for the past six weeks, compelling me again to combat some of those symptoms of lung disease which I began to flatter myself I had nearly overcome. But I have no doubt that the present attack of coughing and soreness in my lungs will depart with the return of good weather.

My heart has been greatly cheered and comforted and my faith strengthened by the Christian love and kindness which the Lord's children have continually manifested to me during my ill health. May the Lord bless them. Their reward at least is certain in that blissful future to which we so anxiously look forward, when faith will be changed to joyful sight, and we shall know each other even as we are known.

The HERALD becomes dearer to me each week, and I am much edified and profited in perusing its contents, bearing, as it does, a faithful testimony against sectarianism and religious bigotry; and I only regret that it is not scattered all over the land by thousands. We truly have got the truth regarding future destiny, and we should each see that we do all we can to spread it. I think, as Life believers, we should all concentrate our efforts to increase the circulation of the HERALD. I hope, if the Lord will, to be useful to His cause the coming summer in efforts in this direction. "Let us not sleep as do others," for "now is our salvation nearer than when we first believed." "The night is far spent, and the day is at hand."—1 Thess. v. 6; Rom. xiii. 12.

ROCHESTER, N. Y., (Box 547) March 15, 1870.

"MY STYLE."

BY MARIA M. WEAVER.

READER, have you ever slighted a relative because he did not dress or appear just as *you* do? Was that relative made near to you by "the precious blood of Christ?" It may seem a small thing to you, but as for me, I should not feel a right to expect salvation at last, if I was too proud to recognize "the least" of Christ's little ones, in all places.

There is such an increase of the aristocratic spirit, even among those who profess to be waiting for the Lord from heaven, that it becomes us to search our hearts and see if we are infected. How often have we seen the cold reception given to a sister by one, who having had superior advantages, (though may be not superior sense,) who turning proudly would say, "*she is not my style*;" yet would be very cordial to others who *were* her style, yet one whom the Lord could not number as his.

There is no use in deceiving ourselves. Being associated nominally with the "pure in heart," will not save us. Being children of Abraham or of Advent preachers does not make us heirs of glory. It is written, "all the proud" shall God destroy. You may think it is not pride to turn scornfully from those whose minds or ability may make them plainer in apparel, than you. There are two extremes in the matter of dress—one is, to put on too much apparel, thus violating an express command of Scripture; another is, being too careless in this respect; which is at best but a natural failing.

Bless you my sister, some poor women have not the talent to select colors, cut and make garments in a manner to look in style. Are they to be trodden under foot for it? Then I know *one* at least, who has dressed plain so that her husband might pay his honest debts, and be free to preach doctrines which are not the "style" among professed Christians in general. But is this a sin? Or is it a virtne? She considers it a reasonable thing.

I love exaltation. I love grandeur. I love refinement, I love this world's goods. Beautiful houses; pleasant homes; rich furniture, and all sensible things that make earth and earthly things beautiful, look as well to me, as to anybody. But I can't have an abundance of them in this world. There are pilgrims all over the world who are sometimes hungry and cold and destitute of many comforts. But it is for truth's sake. The founder of our faith "had not where to lay his head." He "became poor." That isn't your "style;" yet his disciples left all to follow him. Will you despise them for it?

By and by this longing and loving of grandeur will be gratified. But not till we get home. We don't carry our possessions with us on our journey through a foreign country. We'll have our share of "gold and pearls and costly array," when we get into the King's palace. Be of good cheer, poverty-stricken ones, who, toiling ever so hard, can get but the common necessaries of life. Sickness and other causes may work against you here, but there's a "home in glory" for you.

And you my Sisters, who are obliged to pass days and nights alone with your little ones, economizing and praying for "daily bread," while your companion goes into the highways and by-ways, to tell dying men of the Way of Life, there's a Christ to sympathize with and fellowship you. Ah! *he* knows how little honor a prophet gets in his own country; how many times people accuse him of neglecting his own family; doubt his "call to preach" when his family suffer need and bid him "God-speed" when they abound. Yet the lost sheep that cause joy to the faithful one who sought them, can testify that it is "not by might nor by power," but by the word of Truth, that sinners can be saved.

This affords much comfort to many a soul to-day. This assurance makes plain clothing and scanty supplies of earthly goods quite endurable to those who believe that God leads them.

May Life believers be free from all pride and vain display. May no roots of bitterness spring up among them. May "love be without dissimulation." May none say to a brother or sister, "I am holier than thou," on account of superior advantages or any other thing. Let us remember that Jesus owns and loves the least one, and if we have his Spirit, we shall love as he loves.

WESTFIELD, *Mass.*, March, 1870.

FROM ELD. H. ROCKWELL.

BR. STORRS: I long frequently to write a few lines for our excellent HERALD OF LIFE, but its columns are abundantly supplied with rich, nourishing food for all classes, both for those in Christ, and those out of Christ. Of this last class there are large numbers, who are anxiously inquiring what these things mean? and others looking vaguely, saying, what will this babbler say? for he seemeth to be a setter forth of strange doctrines. We would know what these things mean. O how this old Macedonian cry comes ringing in our ears from every hill top, from the bleak mountains, from the rills and glens, from the smiling valleys, from the slumbering lakes and leaping rills; and I can only sigh and say, O that it were with me as it was in the strength of manhood! But what am I saying? Let me reverently bow in thankfulness, that I am permitted to live this long, to see the light of truth coming up out of the wilderness, leaning on her beloved; (ah who?) none other but the bright Star of the believer's hope, the bright glory of the resurrection from among the dead ones.

I am now out of health, and have been for some weeks; but perhaps in part for the want of more activity in the cause. I have just closed reading this week's issue of our precious HERALD; and no longer am I left to wonder why its contributors say, "It grows better and better;" for to me in many respects it surpasses all the rest. I do not ask you to give this a place in your good paper, unless you should want it to fill out some vacant blank, which I expect you will never find. But it would be gratifying to me if you could spare a small space in the children's corner, to remember me to all the dear lovers of truth and life. I think my work is not quite done. I trust I shall soon go forth again, to respond to the numerous calls. O, how can I rest in this wearisome land? O God strengthen me for the residue of life's mission. O my Father, strengthen our noble Editor; give him length of days, and strength of nerve; let the good work never flag under his administration. Give him suitable and all necessary help; so will we ever pray. I must close by wishing you, and your family and friends, and all your office help, the choicest of heaven's blessings. I am weary of straying. O when shall I rest?

NEW BRITAIN, *Conn.*, March 12, 1870.

FROM WM. W. DOUGHTY.

BR. STORRS: The doctrine of a future life only for the righteous, through Christ our blessed Lord and LIFE-GIVER, is spreading in this place, notwithstanding the opposition it has to meet with, and the way and manner in which it is misrepresented by those who do not understand clearly the gospel plan of saving men from death. My heart is filled with gratitude to God that my eyes were ever opened to this glorious and sublime truth, that a future life or a resurrection from the dead, depends wholly on Christ, through faith in him, without which no man has a promise of being delivered from death, but must remain under its domin'on forever, inasmuch as their sins have not been remitted through the blood of the everlasting covenant and as death is the penalty or wages of sin, consequently all who have not their sins forgiven, death must and will hold as lawful captives. Thank God for the light that now shines on this blessed truth.

Br. Hiram Munger, preached a few evenings ago, on the *mortal* resurrection of Christ, and also the righteous and the wicked. He preached the same subject on a former occasion, but has not succeeded in convicting or converting any one into this man-made theology, for there is not a particle of divine testimony to sustain such a position. Even those in this place who believe in the reliving of the wicked dead have no sympathy with such an unscriptural dogma; such preaching has a tendency to make converts to the Life views. If Br. M———, wants to stop the progress of the doctrine of the non-resurrection of the wicked, let him keep silent on this *mortal* resurrection theory (of the righteous) and cease contradicting Paul when he says, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body; for the trumpet shall sound, and the dead shall be raised incorruptible," (not *mortal*).—1 Cor. xv. 42–44, 52.

There is quite a contrast between the teachings of Paul and the preaching of Br. M——, on the subject of the resurrection from the dead. Which shall we believe? Peter says, that "Christ was put to death in the flesh, but quickened by the Spirit;" and, says Paul, "If the Spirit of him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11. Does he mean to mortal life? If so the wicked shall not live at all; for the Apostle makes it conditional; whereas Br. M——, has no condition in the quickening of the dead at all. And if the righteous are raised immortal, the wicked will fail of a resurrection from the dead, for it depends wholly on the indwelling of the Spirit of God, according to the testimony of the Apostle Paul. "And this is the will of him that sent Me," said Jesus, "that every one which seeth the Son, and believeth on him may have everlasting life," John vi. 40, "and I will raise *him* up at the last day:" and, "he that believeth not the Son shall not see life, but the wrath of God abideth on him."—John iii. 36. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more; for they are equal unto the angels and are the children of God, being the children of the resurrection."—Luke xx. 35, 36. But, "the man that wandereth out of the way of understanding, shall remain in the congregation of the dead."—Prov. xxi. 16.

LYNN, *Mass.*, March 7, 1870.

FROM EBEN HESTER.

BR. STORRS: Last Sabbath I listened to a very interesting discourse upon the "soul," delivered by the Congregational brother mentioned in my last communication. He took for his text these words, "For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" By some unforeseen circumstance I neglected to carry a pencil with me, so I had to content myself with listening attentively to his remarks, and store as much as possible in my brain for a critical examination on reaching home. The preacher began his discourse thus:—The word "soul," as understood by inspired writers of the O. T., seems to have had several meanings. Take if you will the passage in Psalms, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." This text has reference to the body lying in the grave. The passage in Genesis, where it is said, God breathed into his nostrils the breath of life; or breath of lives; that is, it seems after all other animals were made, God in making man a living soul gave him the breath of all animals in a concentrated form, thus crowning him his noblest workmanship.

These may not be the exact words, but as I understood them. The preacher also mentioned several other texts of Scripture to illustrate his subject. Then comes the text, which was explained to have quite a different meaning; even going so far as to say, this text taught "man's duality;" in other words, he said, This body was the *case* of the soul, or real person. He then refered to 2 Cor. v., to confirm his previous opinion as to the man and his "case." Also expressed himself thus: What does this mean when the person says, I think! If I will it to raise my hand, that member instantly obeys.

I might also add, We have an unruly cow; if that animal wills it to hook down an iron bar to free herself from the enclosure, she has but to will it, straightway it is accomplished; not even making a mistake as to the right one.

Preacher next asks how to explain "Rich Man and Lazarus." Said he, Materialists have tried every way to get around this text, but cannot. Admits the silence of "God's Word" in emphatically declaring the soul to be immortal, but says, Not so much on the ground of a formal proposition, as everywhere implied. (Reasoning thus:) We cannot prove the existence of God (this to me is very strange) from the Bible, but we see it on every page. Quoted also, "transfiguration of Jesus;" and said Jesus had but to call Moses or Elias and they come. The preacher did not extend his remarks far: did not set the subject in quite the light I expected. Plato, Philo, and others were quoted. Platonists believed that somewhere in the universe there was a sort of receptacle for all souls, so that when God made a body, he took from this receptacle a soul suited for such a body. Quoted in favor of this heathen notion, John i. 6. "There was a man sent from God," etc. Still another theory was, "Like begets like." He, the preacher, was rather inclined to the latter view; although he would not prescribe any rule to be governed by; allowed each of his hearers to choose what appeared to them right, or adapted itself to their own reason. The Lord bless him! This dear Br. closed with a few well put remarks. I think I never saw such close attention in that church before. One individual especially attracted my notice by his earnest manner, leaning forward to catch every word. On other Sabbaths the same person invariably takes a nap. I sent him Dr. Finley's Constitution of Man: think the letter I sent him had some little weight, though from a poor man of the dust. Have sent you some thoughts on 2 Cor. v. This has been my diversion, evenings, after twelve hours labor. Your brother in the Lord.

SUFFIELD, *Conn.*, Feb. 18, 1870.

FROM E. A. LIBBY.

BR. STORRS: I have been a subscriber for your excellent paper ever since it was first published; and consider it a privilege to acknowledge through its columns, the truths it advocates. I have long been a believer in "Life only in Christ;" and to me it is a key that unlocks the treasure-house of God's word and brings to light things new and old; and, although it is shut out of our places of worship and we do not have any privilege of hearing it proclaimed, yet the fire burns brightly in our hearts, and we feel it is like a well of water springing up unto everlasting life. I am glad that Jesus leads the army and that eternal life has been, and still is, offered to every son and daughter of Adam. "Whosoever will, may come and partake of the water of life freely." There must be a *will* about the matter. We are told also, "If any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of myself."

I am satisfied we are in the perils of the last days; and our only safety is in believing the truth, having it hid in our hearts, and then it will prove a savor of life unto life, to all them who obey it. May God give us wisdom to understand his blessed word, and grace to help us to do his will, that we may be prepared for his coming, is the prayer of your unworthy sister.

LAWRENCE, *Mass.*, March 3, 1870.

JAMES GRANT, Montrose, Scotland, writes: My residence hereafter will be Dundee, 30 Murry Gate. I enclose an order for one pound, [for the HERALD OF LIFE] and I rejoice that those who have the means are subscribing so liberally for its support. It is read and prized by a number in Montrose besides my own household, none of whom have yet subscribed for it. Had I time I would tell you of the opposition of some of our clergy to the HERALD; but I must forbear, hoping it may go on spreading the truth and pulling down error till "Christ, who is our Life, shall appear." Yours, in love of the truth.

LET us every hour expect the kingdom of God in love and righteousness, because we know not the day of our Lord's appearing.—*Clement*, A. D. 96.

APPOINTMENTS.

NEW BRITAIN, Conn., March 15th to 25th
NEW YORK, Cooper Institute, March 27.
F. H. BURBANK.

WEST MERIDEN, March 27.
HARTFORD (Talcott & Post), April 3.
GEO. W. BROWN.

WALLINGFORD, evenings, March 24 and 25.
NEW HAVEN, Conn. Sunday, March 27.
NEW YORK (Cooper Institute), Sunday, April 3.
S. W. BISHOP.

MANCHESTER, New Hampshire, (as Br. S. D. Morse may appoint), Mar. 27 and April 3.
NEW YORK (Cooper Institute), Sunday, April 10.
WM. STUART.

SALEM, Mass., March 27.
NEW BRITAIN, Conn., April 3.
SPRINGFIELD, Mass., April 10.
WEST MERIDEN, Conn., April 17–20.
HARTFORD, Conn., April 24.
RUFUS WENDELL.

CORINNA VILLAGE, Me., Sunday, March 27.
E. V. B. EDGERLY.

PROVIDENCE, R. I., Sunday, March 27.
CHARLESTOWN, Mass., Sunday, April 3.
WEST WINSTED, Conn., Sunday eve., March 20.
THOMASTON, March (evening), 24.
W. S. CAMPBELL.

BUSINESS DEPARTMENT.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—N. O. Coates, Martin Robinson, Geo. Tillotson, Charles E. Moore, G. H. Bundy, Geo. K. Edwards.

TWO DOLLARS EACH FROM—John C. Bailey, Chas. Runyon, F. T. Carpenter, F. M. Hubbard, Frank Beach, Julia A. Dodge, John Noyes.

VARIOUS SUMS—Maria McDow, $5 (pays to middle of vol. 8); Samuel A. House, $4; A. Logan, $5 on pledge; W. S. Olmsted, $35 on pledge; A. A. Babcock, $5, Aaron B. Curry, $10; John Kemp, $25 on pledge.

RECEIPTS TO TRACT FUND.

E. Wolcott, Keyport, N. J. (donation), $20; Ursula Eaton, Leonardsburg, Ohio, $1; John Kemp, New York, $5.

PARCELS SENT SINCE LAST ISSUE.

Eld. J. Lewis, M. Stimmel, William Lucas, Mrs. D. Bush, A. Groenwood, Mrs. E. G. Farmer, A. A. Babcock (two parcels), S. S. Rogers, Lewis L. Brown (paper paid for to April), Lizzie P. Bush (book and pamphlet).

The Blessed Man.

"Blessed is the man that endureth temptation: for when he is tried he shall receive the *crown of life*, which the Lord hath promised to them that love him."—James i. 12.

Fret not thyself so sorely, heart of mine,
For that the pain hath roughly broke thy rest,—
That thy wild flowers lie dead upon thy breast,
Whereon the cloud-veiled sun hath ceased to shine.

Fret not that thou art seamed, and scarred, and torn;
That clods are piled where tinted vetches were;
That long worms crawl to light, and brown rifts, bare
Of green and tender grasses, widely yawn.

God's hand is on the plough. So be thou still.
Thou canst not see Him, for thine eyes are dim;
But wait in patience, put thy trust in Him—
Give thanks for love, and leave thee to His will.

Ah! in due time the lowering clouds shall rain
Soft drops on my parched furrows; I shall sow
In tears and prayers, and green corn-blades will grow;—
I shall not wish the wild flowers back again.

I shall be glad that I did work and weep—
Be glad, O God, my slumbering soul did wake—
Be glad my stubborn heart did heave and break
Beneath the plough—when angels come to reap:

Be glad, O Father, that my land was tilled,
And sown and watered, in the harvest day—
When thou wilt cast the weeds and tares away,
And when with ripened fruit Thy barns are filled.

Keep me my faith, I pray! I cannot see,
And fear to intermeddle with Thy work.
Oh, though I wince and fret, I would not shirk
The discipline that is so good for me!

I know that thou wilt make my grief to cease—
Wilt send the cool soft drops of healing rain,
And make my scarred heart green with springing grain:
That after patient waiting cometh peace.

That after faithful labor I shall rest,
And after weeping have my fill of joy.
Thou breakest down, to build up—not destroy;
Thou doest right, O Lord!—Thou knowest best.

—*Selected by* Amanda Bailey.

"No Apology for Faith."

REMARKS BY S. COOPER.

I am well aware that gain is not godliness and we may criticize and show errors in the writings of others with little or none of the spirit of Christ. But I do believe we may know the spirit we are of, and may, in love for our Brn. differing from us, and in love for Bible truth, review, criticize, and show what to us appears erroneous in their teachings, without grieving the Spirit of God.

An article under the above heading appeared in the "Crisis" some time ago, which I felt sorry to see for several reasons. 1st. It savors of an unchristian spirit in the lack of charity toward those who may differ from him.

2d. It makes statements as if scriptural and the word of God, which are nowhere so written, and says faith believes it.

3d. I cannot consider it as sound, or candidly written for the truth's sake. The writer says, "When God told Adam he should return to dust, He made no apology." (Surely not; he had no occasion; no faith, but a purpose.) "Believe it or not it was found true, and apologies are useless." Surely. But, I ask, who disbelieves it? Who would ask of an All-wise Being such a thing as an "apology?" It is preposterous. Again. "When God said by virtue of the second Adam, all should be made *alive again* to be judged according to their deeds, faith believes it. Apology, quibbles and criticises the statement and brings in reason." (Reason is always good, and on the side of God and truth. "*Statements*" are not always so.) But he says, "Brings in reason, philosophy, and unbelief. Yet faith stands alone, and so will all that have faith." True, all who have the right kind of faith, will stand by their faith; but many may have opinions, which they may call faith, by which they will not stand, when the trial comes. But, "*reason* and *philosophy*" will always stand the test; but sophistry, with ill-founded opinion and "*statements*" (which some of our opponents appear to use) will not stand.

But I would ask, Where does God say, "by VIRTUE of the second Adam all should be made *alive again* to be judged according to their deeds?" I think the well informed Bible student answers, No where. But I do remember on one occasion, one *of faith* said, "If I can but touch his garment I shall be made whole;" which she did, and was healed, made whole. Jesus turned and said, "Who touched me? I perceive *virtue* has gone out of me." Oh yes, "*virtue*;" something good, always good, such as Jesus (the second Adam) imparts to those who share in or partake of his "virtue," or are made alive again by him who says, "I am the resurrection and the life . . . except ye eat my flesh, and drink my blood ye have no life," no "virtue" "in you. . . . He that believeth on the Son may have everlasting life; and I will raise him up at the last day. . . . They that obtain . . . the resurrection from the dead, are equal unto the angels . . . neither *can they die any more*." These are Jesus' sayings, without "Apology or quibblings," I heartily believe them, whether the "Crisis" writer will quibble or not, at these sayings.

Again. He says, "Christ made no apology when he said he would raise all that are in the graves, both good and bad. All the apostles believed and preached it." Again I would ask, Where has Christ so said? and where is the Bible testimony that all the apostles believed and preached it? Again, I think the unprejudiced Bible student says, No where. But if rightly informed, as I have reason to believe, Jesus said; "All that are in the *mnemion*, not *hades*, shall hear his voice and come forth." This language implies a living condition to hear, and a voluntary action in coming forth. Nothing does he say, or is said, of his raising them from the dead by his power, or of being quickened by the Spirit. To believers Jesus says, "I will raise them up at the last day." Here is the act of Jesus, "I will raise" believers up; not so of unbelievers. Says Paul, "So worship I the God of my fathers believing all things written in the law, and in the prophets, and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead." The expression "both of the just and the unjust," I think I have no reason to believe, expresses the faith of Paul. Why? Because, first, I know of no such thing written in the law and the prophets, as that the unjust shall have a resurrection to life from the dead. An expression in Daniel might appear to favor it, but the general tenor of the Old Testament, as well as the New, where it touches the point, is decidedly against it.

2d. It is impossible that it should constitute a part of Paul's hope or that of a Christian heart; for hope always (the hope of a Christian) embraces that which is good, and not evil; that which is supposed to afford pleasure, enjoyment, happiness; neither of which can result from the reliving and dying again of the wicked, neither can it promote the justice, the honor, and glory of God. Therefore it is impossible to be embraced in a Christian's hope.

3d. Paul has largely expressed his hope of being raised from the dead, or of a resurrection which will be by the power and Spirit of God; when this mortal shall put on immortality; when that which is sown a natural body . . . in weakness, and in corruption, will be raised a spiritual body, in power and glory; when this mortal shall have put on immortality, and death be swallowed up in victory. Thanks be to God which giveth us the victory through our Lord Jesus Christ. But by the reading of 1 Cor. xv. 22, it is supposed by some, that Paul tought the reliving of the wicked dead. I read thus "As in Adam all die, even so in Christ shall all be made alive." As Adam was of the earth, earthy, corruptible, mortal, died so, all who partake of his nature are mortal, and die, or dying; so all who are in Christ partake of his nature and Spirit, by living in Christ (who was put to death in the flesh, but quickened by the Spirit) will be made alive by living in Christ, who is the resurrection and the life, and their life being hid with Christ in God. And as there is no language of the Apostles directly implying the re-living of the wicked dead, I have no other apology for rejecting the "statement" of the brother that, "all the Apostles believed and preached it."

Again, the Br. in the "Crisis" says, "Enoch and Jude, made no apology for saying in Jude 14, that the wicked would remember what they had said and done in the day of judgment. Apology, which is a substitute for faith, denies it. Faith believes it, and always will."

This looks like a paradox, very queer indeed. Why should Enoch and Jude apologize for what they were saying, if speaking the truth? Again, if "apology" is a substitute for faith, how can it say one thing, and faith another? Certainly it cannot if it is a substitute. But what has the testimony of Enoch or Jude to do with what our Br. is driving at; *i. e.*, the resurrection of the wicked dead, for neither have spoken the first word touching the resurrection. So their testimony has nothing to do with the re-living of the wicked.

The Br. says, "The Revelator makes no apology for saying over and over, that two classes come up to judgment."

Well, if there is any proof or weight in the supposed argument, it is just as good for me, as for him. I will use it. The Revelator has made no apology for not saying that the wicked dead would come up out of their graves, and "be made alive again to be judged." The great fact is, he has never said they would or would not; and there is no good testimony in these figurative and symbolical writings touching the point.

I will briefly notice those texts in Rev. which speak of jndged, judgeth, and judgment and see if they have anything to do with the re-living of the wicked dead. Chap. xi. 18. "And the time of the dead that they should be judged and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great." Nothing here is said of the wicked "coming up to judgment."

Again, Rev. xiv. 7. "Saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come." Here we find nothing said about the wicked "coming up to judgment."

Chap. xvi. 5. "Because thou hast judged thus," has no reference to the point. Chap. xvii. 1. "I will show unto thee the judgment of the great whore." This likewise has nothing to do with the question. Chap. xviii. 10. "Alas that great city Babylon, that mighty city, for in one hour is thy judgment come." Nothing here of "two classes coming up to judgment."

Chap. xix. 2. "For true and righteous are his judgments, for he hath judged the great whore which did corrupt the earth with her fornications." I have not yet found "over and over," the two classes coming up to judgment. I will look again into the xxth. chap. where the Br. may think it is found "over and over," and see if I can find a resurrection of the two classes to life.

We read, "I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the dragon that old serpent, which is the devil and satan, and bound him a thousand years, and cast him into the bottomless pit . . . till the thousand years should be fulfilled. . . . And I saw thrones and they (who) sat upon them, and judgment was given unto them." (Unto whom was judgment given to execute authority?) "And I saw the souls of them that were beheaded for the witness of Jesus . . . and they [the souls] lived and reigned with Christ a thousand years. But the rest of the dead (souls) lived not again until the thousand years were finished. This is the first resurrection." Will the Br. of "faith," tell us without "quibbling," which is the first resurrection, the living of those souls that reigned with Christ a thousand years, or the living of the "rest of the dead" after the thousand years? Will he say, it was those who reigned with Christ a thousand years, that were of the first resurrection? If so, he admits of a judgment before a resurrection, which might appear to conflict with his theory, viz., that the wicked dead, so called, must be raised to life before they can or will be judged. Or, will he tell us when that thousand years was, or is to be, if in the future? Will the Br.'s faith "always embrace," the ten last verses of this xxth chap., as to be fulfilled literally, or will he "quibble?" If literal, he must admit that the *dead* not the living, were judged, and that the casting of death and hell into the lake of fire is the second death, and not the burning to death of living creatures. Will he quibble and "reject the statement?" If so, let him cease to write uncharitably of others, and make "statements" what faith will do.

Woodstock Valley, *Conn.*

The Hollow in the Jaw.

BY REV. ADDISON BALLARD, D. D.

The strength of the bravest warrior is spent by marching and the heats of battle and he faints without timely refreshment. He is set upon by thirst, an inward enemy more formidable than armed battalions. Be he never so hardy and heroic, never so devoted to his leader and never so loyal to his cause, he must soon lie down and give over unless the cry of this inward want be answered. When Sampson had slain a thousand men with the "jaw of an ass," being sore athirst, "he called upon the Lord and said, Thou hast given this great deliverance into the hands of thy servant, and now shall I die for thirst and fall into the hand of the uncircumcised? But God clave a hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again and he revived."

The blessed Bible is the weapon with which the earnest Christian lays about him, and with which he slays his spiritual enemies and the enemies of God around him. He grows weary in this conflict. He experiences soul impoverishment, soul thirst, soul-exhaustion. The sins he rebukes disturb his own breast. The joys he depicts forsake his own heart. The strength he urges others to seek deserts him. He who has fed hundreds is hungry. He who has watered thousands, is himself sore athirst. It is said that Payson sometimes felt so utterly barren of spiritual life that but for the urgency of friends, he would not have gone intothe pulpit. *He* needed the sermon more than they did, for whom he prepared it. One of the most successful pastors New England ever had, once said to me when on a visit at his house, "You think I have a great deal to do, and I have; preaching, visiting, extra meetings, Sunday school, receiving calls, entertaining guests—but all this is the smallest and easiest part of it. The hardest work a minister has to do is, *to keep his own heart*." It is not easy to conceive a sadder condition than that of a preacher—one called to stand always in the front rank, and take the brunt of battle—fighting on mechanically through sheer force of will and intellect, bereft of the inward solace of Christ's manifested presence, leadership and love. But he need not do this long, and we praise the mercy of the ever compassionate Father that he need not. He has one unfailing resource which in due time will always bring another. These two resources are prayer and the Word—yes, that very same Word which he has exhausted his strength in wielding for the slaughter of God's and Israel's foes. Prayer itself is a support, a refreshment, to pour the fainting, desolate, forsaken heart's sorrows into the ear of Infinite Pity. It was an alleviation of our blessed Lord's expiring agony that he could cry out, "My God, my God, why hast thou forsaken me. While I work by my death this great deliverance for thy chosen, must I myself be delivered over into the eternal darkness?" In his utmost extremity the child still clings to his unseen Father. He still cries, "*My God! my God!*" He makes God the only refuge and believes that God is still *his* God.

But if prayer is a support, the answer which it is sure to bring is yet more precious, more sustaining, more enlivening. There is many a hollow place in the jaw which God cleaves in answer to his faithful servant's cry—many a text which seemed utterly dry before and only fit to be used as a rough, slaying weapon of the world's sin, which God smites and opens for his fainting discouraged soldier, and from which pure sparkling waters gush forth for the slaking of his sore thirst. Every promise is such a hollow—every assurance of divine succor, every assurance of success and of victory at last. What a hollow place is this: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not; for I have redeemed thee, I have called thee by thy name, thou art mine." The spring is deep if this were all. But lower your plummet and you find it deeper still: "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee"—and so on through every clause and verse and chapter, of all the books of all the promises, deeper than our short lines can sound, richer than our weak thoughts can grasp, fuller than our shallow hearts can appropriate—growing deeper, richer, and more blessed until that latest but one, "Lo, I am with you always," and this the latest of all, "Behold, I come quickly."

Even so, blessed Saviour, thou *art* with us: Even so, *come* Lord Jesus.—*The Advance.*

Always Shining.—Here is a pleasant thought for all modest people:

"My child," said a lady to me many years ago, pointing to the beautiful evening star, just as it was dropping out of sight, "did you ever think that that bright star is always shining?" Always shining! How often has the calm assurance brought comfort and repose! Sometimes the sky is dark with clouds; that star touches their linings with silver. Sometimes the sun conceals it, yet it shines, and when the more dazzling light has passed from our view, how pure, clear, steadfast, burns its ray! Sometimes its gleam falls upon other shores remote from us; but we await its return confident that neither time nor space can change its gentle radiance.

Always shining! What can more aptly express the influence of sincere Christian life! Shining when clouds are in the sky; softening their rough edges with the light of patience, meekness, forbearance. Shining when the sun of worldly prosperity is brightest; lending thereto beams of charity, love, tender pity, which the world may not regard, yet which angels look upon with delight. Shining at home; shining abroad; when all men may see, when only the Father in heaven knows and approves. One star may differ from another star in glory, but the glory of all is constant. One Christian may differ from another Christian in endeavor, in the field of labor, in adaptation to effort; but the endeavor, the labor, the effort, when given to God and spent in God's service, must needs shine. Some light from every star, touches upon some point. Some good comes from the feeblest worker, so he or she be faithful in well doing. No effort given to right and humanity is ever quite in vain. And, oh, humble Christian, thinking of this, be strong. Be like the star, "always shining." You cannot tell how many will take confidence from your steadfastness; how soft and soothing your little light will fall upon some heart; what an influence for good you may extend over all with whom you have to do. Be always shining.—*The Advance.* C. L. P.

Children's Department.

"Papa Goes There."

BY MRS. C. A. SOULE.

"Mayn't I go with you papa? please say I may."

The words were uttered in a plaintive and sadly entreative tone, the hands of the speaker clasping the knees of the listener.

It was a boy of seven years that lisped them; a beautiful boy, with fair high brow, around which there clustered a glorious wreath of auburn curls; with dark, flashing eyes; cheeks rosy with health; lips like the cherries of summer; and a voice like the birds that taste them. There were tears in those eyes at this time, though, and the dimpled mouth was quivering.

It was a man of some thirty-five who listened to this plea; a man who had been of noble looks and princely bearing. Ay, had been! for the blighting truth had been written over his form and face. His locks were matted, his forehead scowling, his eyes red, but not with tears; there were furrows on his cheeks too, and a brutish look to the expression of his lips. Twice did the little boy address him ere he answered. Then pushing the child rudely from him, he said in a stern voice, "No, no. It's no place for you."

Again those small hands encircled the knees.

"You go, papa. Why can't I go too? Do let me go."

For a moment the heart of the inebriate seemed to wake from its sleep. He shuddered when he thought of the character of the place his pure souled boy would enter. He took the child tenderly in his arms, and kissed him as of old; then putting him down, he said kindly:

"You must not ask me to take you there. It is no place for little boys," and seizing his hat hurried from the room, murmuring to himself as he paced the way to the brilliant bar-room, "and no place for men either. Would to God I had never gone."

For a long time Willie stood just where his father had left him; then turning to the few embers that faintly glowed upon the hearth, he sat down in his little chair, and resting his head in his mother's lap, said earnestly:

"Mamma, why isn't that pretty store a good place for little boys? Papa loves to go there."

It was a trying question to the poor heart-broken woman. She had so far kept from her son the knowledge of his father's sin. She could not bear that he should look with shame upon him, or that his pure and gentle heart should commune with so intense a grief. Kindly she toyed with his long ringlets for a while, then said endearingly:

"Papa knows better than you what is best for his little boy. When you grow older, you will learn why he does not wish to take you."

"Mind the cradle now, Willie; I'll come back soon, and then you shall have some supper, and a nice fire to sit by too," and taking a large basket of ironed clothes she went out. A wealthy mother would have been frightened at the thought only of leaving so young a boy at night all alone with an infant to care for, and an open fire to sit beside. But poor Mrs. M——, knew well enough she could trust Willie with his sister, and as for burning up, there was not coal enough to thaw his fingers. No, she did not fear to leave him, for he had thus been left many a time, and always carefully obeyed her.

And he meant to now; but, poor little fellow, his thoughts would wander to that brilliant corner store, whither he knew his father always went at evening, and his brain was busy with eager wanderings. He knew his father loved to go, and there must be something he liked, for he never came home again till long after Willie was asleep. What lay behind those scarlet curtains was a mystery he sought in vain to unravel.

At length he whispered eagerly, as if to encourage a longing wish, "Papa used to tell me, if I wanted to know anything very bad, to persevere and I would find out. Now I do want to know what makes him love to go there so—I know there must be pretty things behind those windows. I shouldn't wonder"—and his cheeks were glowing—"if it was a fairy house. Why can't I go?"

Poor Willie! Temptation to know was too strong to be resisted; so he hunted through the closet for a candle, for he was a thoughtful little fellow, and would not leave his little sister in the only danger that could menace her. He found a bit of tallow dip, and lighting it, he drew the stand close to her, that the flames might scare away the rats and mice, should they sally out ere his return.

"I won't stay long, pretty dear," said he, pressing a tender kiss on her sleeping lids, and drawing the blanket close over her fair arms.

"No, I'll come back soon, but I do want to take one peep." Swiftly his little feet bore him over the pavement, and in a trice he stood before the curtained window.

"How light it is, and how they laugh and talk. It must be funny in there."

A cold November blast swept round the corner as he spoke, penetrating his thin summer clothes, and causing his flesh to quiver, and his teeth to chatter.

"I don't believe they'd hurt me if I should go in a while, I'm such a little boy, and I'm so cold out here," he said as he pushed the door carefully from him and slipping in and closing it without a breath of noise. For a moment he was bewildered by the light and clatter, but finding that no one seemed to notice him, he stole toward the glowing grate, and spread out his purple palms before the blaze. The groups of men that encircled the bar were drinking when he entered. Soon, however, they sat down their glasses and dispersed about the room.

"Halloo," said one in a loud tone, as going to the fire he spied little Willie, "What are you doing here, my little fellow? Who are you and what do you want."

"I don't want anything only to see what you do here. My name is Willie M——. My Papa loves to come here, and it looked so pleasant through the window, I thought I would come too. But I must not stay long, for I've left the baby alone."

The man's tones were softened as he spoke again to him.

"And where is your mother, boy?"

"O, she's gone to take home the wash, sir. Papa don't get as much work as he used to once, and we're very poor now and she has to help him now."

"And does it look as pleasant in here as you thought it would, my child?"

"O yes it does sir. I don't wonder papa loves to come here so much, it's so cold and dark at home. But I should think he would bring me and mamma and little sis. How she would laugh to see this fire and all these pretty bottles, and those flowers with lights in them. Please sir," said he earnestly, and he seized the rough hands of the listener, "please sir, tell me why little boys can't come here with their fathers?"

"For God's sake don't tell him, Bancroft," said a deep anguished voice. "He deems me pure and holy. Heavens! What a wretch I am! My boy—my boy!" and Willie was clasped in his father's arms—"you have saved me from earth's vilest hell. Here with my hands on thy sinless brow, I promise never again to touch the cup I've drank so deep. And my brothers in sin, as you value your soul's salvation, tempt me not to break my vow. Help me heaven,—help me men, so to live hereafter, that papa may never blush to take his boy along—that if papa goes there, Willie may go too."

Silently the door closed after them, and silence dwelt in the saloon behind them. The preacher had been there in cherub form, and crazy, loose, unholy thought, or ribald jest was hushed. One by one they stole away, and many a wife wore smiles that night; nor did the old bar-tender even, curse the little one who had robbed him of so many dimes. Too deeply in his heart had sunk the voice of the cherub preacher.

"Don't you like me papa? Are you cross at me?" asked little Willie, while they stood a few moments on the pavement; for the scene in the bar-room was an enigma to the child, and he half feared a reproof.

"I was thinking what mamma would like best for supper," said the father.

"Was you? was you?" was the eager question in a gladsome voice. "Oh, then I know you ain't cross. O, get oysters and crackers and tea, papa; and a candle, because there is only a piece. And please, papa, tell mamma not to be cross with me 'cause I left the baby. I don't believe she will though, 'cause you wouldn't perhaps, have come home yet, and she does love to have you at home so much. O, I feel just like crying, I feel so glad."

"And I feel like crying too," said his father solemnly; and ere midnight he did cry, and his wife, but they were holy tears washing his heart of the dust, that had gathered on its beauty, and hers of the sorrow that had draped it like a pall.—*Selected.*

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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SECTARIAN APPEALS TO THE BIBLE.

A FRIEND in the far West sent us the following article, which he cut from some paper, but of what sect, or whether of any, we know not. We give it for consideration, and shall append some remarks at the close:

"THE BIBLE AND THE BIBLE ALONE."

It startles one to find in print, every now and again, as fresh as a daisy, certain simple old phrases which have been long since given up by all men, who are in the habit of doing any thinking, as hopelessly meaningless. It rather discourages one's hopes of his race to find innocent gentlemen bringing out these venerable phrases, and calling the world's attention to them, precisely as if their potency had never been called in question.

The Bible—that is, the English translation of it—is in the hands of all Christians. And these Christians, nevertheless, find ground in the Bible, for all their various sectarianisms. They have the same words, but they cannot agree on their meaning. The Baptist finds the Bible bitterly opposed, so he says, to infant baptism, and to any other method of baptizing grown folk, except that of dipping them backwards. The Presbyterian, on the other hand, finds the Bible teaches infant baptism, and almost prescribes pouring or sprinkling as the common method of administration.

The same Presbyterian finds Presbyterian Church government in the Bible, while the Congregationalist finds the Congregational government, and the Churchman finds Episcopacy. The "Seventh Day Baptist" finds the Jewish Sabbath commanded, and not the Lord's Day, in the Bible all the rest of us read as well as he. And the Quaker appeals to the same Bible for refusing to be baptized or to receive the Lord's Supper.

Every sect appeals to the Bible for its opinions. The most opposite senses are taken from the very same words. The most contradictory notions base themselves on the same authority, and "the Bible alone" is quoted, for and against, every known article of Christian faith or opinion.

Now all this has been, for a long time, visible to all sects and conditions of men. They have come to their conclusions thereupon. They know that when the Bible is appealed to, the controversy is by no means settled—it has indeed only begun. The contest is about the meaning of the Bible. In Law Courts the debates are about the meaning of the law. It is only happy innocents, who know nothing about law, that labor under the, in that case, harmless delusion, of supposing that any child can read the statute and decide its meaning on sight. The controversy is about this very meaning which they innocently suppose anybody can understand, and it takes elaborate discussion and long judicial consultation very often to determine it, and then the decision may be, by a higher tribunal, reversed.

But, as a matter of fact, "the Bible and the Bible alone," exists for no man. The great mass of people never can read "the Bible alone" in any case. They read a translation of it, and for the accuracy of that translation they have to depend on the good faith, the good sense, the learning, piety, and honesty of other people. A translation is always, also, a comment. It gives the translator's view of the meaning, his judgment about it, which may be right, but may also be wrong. "The Bible," therefore, to the great mass of men, is the Bible, *plus* somebody's interpretation of the Bible. They cannot have the Bible at all unless they take it with this interpretation. It is a necessary condition of their having any Bible at all, that they have it *plus* an interpretation and an explanation by men.

But, even when a man can read Greek or Hebrew with some comfort and ease, he is not much better off. He cannot have "the Bible alone," do what he will. He takes the meaning of Greek and Hebrew words on the credit of other people. He accepts the accuracy of his copy on the good faith of scores of different copyists and editors. He takes explanations of this matter and the other on the assurance of scores of different men. The whole thing has been handed down, from hand to hand, through generations, and his faith that the Bible *is* the Bible (a very important conviction indeed,) is not derived from "the Bible alone," but entirely from outside testimony.

These are reflections that have occurred to all men who are in the habit of doing any thinking, and it is therefore startling to such men to find the old phrase put forth with the innocent freshness and unconsciousness of a brain that never thinks—"the Bible and the Bible alone"—as if all a man had to do to see the truth without any possibility of question was to turn to the English translation of the Old and New Testaments and read. One wonders where such people live, and how they continue to go through the world with their eyes shut to facts that are certainly prominent enough.

There is surely a meaning in the Bible, a truth there, and one plain truth and meaning, and no more. Infant baptism, for instance, is according to the word of God, or it is not. That Word cannot allow it and forbid it at the same time. How shall we decide whether it is there or not? Who shall decide? Evidently "the Bible alone" phrase has not decided it, and never can. Both sides claim it, though it is plain that one or the other must be most terribly in the wrong, must be given over to a strong delusion and must believe a lie.

And here are all the other contradictions which split up American Christianity into a half hundred sects. Will "the Bible alone" settle them? Do they not each appeal to the Bible confidently and honestly? Does not each sect condemn its opposite on the ground that it goes, in some one thing or other, against the Bible?

Churchmen see all this, as anybody can see it who will look, and they are not surprised. They are surprised that men will learn no lessons from it, but will persist in going on repeating old phrases which never had any sense in their best estate, and have long since had what little they were supposed to possess beaten out of them.

We find, for instance, in a Church paper, the following, in a review of a somewhat notorious little book:

> Our motto is, "the Bible, the Bible only," and we will stand by it till the end. Upon this the whole matter hinges, and any thing in our Church systems contrary to the Bible we would have expunged without compromise.

Now, who is to decide whether any thing *is* "contrary to the Bible?" Will the gentleman who writes this undertake the business? And, if he is willing, will other people accept his decision?

We perfectly agree with him—we have no doubt all Christians, all honest men of all names, would accept his words—"Any thing contrary to the Bible we would have expunged without compromise." But we ask who shall decide? *He* picks out something "contrary to the Bible" and wants it "expunged." *We* insist that it perfectly agrees with the Bible, and shall not be "expunged." Who shall decide between us? "The Bible only." Why, it is the very Bible that is in question! The thing to be decided is, whether this thing he wants "expunged" is or is not Bible!

It will hardly do to say that any Christian man desires to retain any belief contrary to the Word of God. It certainly will not do to say that any respectable body of Christians, organized as a Church, have deliberately made up their minds to hold a faith point blank against the Bible. We are altogether too charitable to believe that of any decent Christian man, or Christian Church. They are just as anxious as the writer of the above phrase to "expunge" everything "contrary to the Bible." But who will tell them just what is "contrary," that they may "expunge" it? Our friend, like scores of other people, is undoubtedly ready to tell them. But the trouble is, they have as good a right to their opinion as he has, and we who are indifferent to his notions and theirs equally, have to confess that they are just as likely to be right as he.

Still he, like other men, who are certain they are right in their notions, and who have no doubt their interpretation of the Bible is infallible, has a way of explaining all these differences of opinion, and it is only fair to allow him to state it.

When these men speak of things "contrary to the Bible," they are not talking vaguely. They know what they mean. When they say "the Bible only," they express something definite to themselves. They mean by "the Bible," the Bible as they understand it—the Bible, *plus* the sense they give the Bible. Meanwhile it is very apparent, even to them, that other people do not find in the Bible the same sense they do. Now this might make some men doubt a little whether their interpretation is as certain as they have fancied. But it never gives any doubt to the men who talk of "the Bible and the Bible only," and who stand ready to set us all right with infallible promptitude, and "expunge" everything "contrary to the Bible" on sight. That nine-tenths of the people with the same English translation they possess, and with at least hearts as honest and brains as clear, differ totally from them on the question, never disturbs their comfortable complacency. They go on urging "the Bible and the Bible only," with a heavy pertinacity which is almost sublime in its determination to learn nothing. They have a method of explaining things which allows them still to insist that if you take "the Bible and the Bible only," you *must* inevitably think as they do. Here it is:

> We hold that the reason why so many, who have the open Bible, hold unscriptural views, is because they either never read it at all, or read it without seeking explanation from above; we also hold that the smallest school girl can know more about God, if she reads His word prayerfully and humbly, than the most learned divine studying it in his own wisdom and intellectual power.

Surely this is modesty in excess! We differ from a gentleman on some question of religious doctrine. The gentleman appeals to "the Bible and the Bible only." We accept the appeal, and prove, according to our conscience and intellect that his notions are not in the Bible at all, and that our view has plain Scripture in its favor, and, instead of our shaking, in the slightest degree, his self-complacency, he turns about and tells us *we do not say our prayers!* If we were illuminated by wisdom from above we would perfectly agree with him. We do not agree with him, and therefore we are not so illuminated. *For he is!* In other words, the claim is that he is divinely inspired to interpret the English Bible correctly!

That, we suppose, expressed or unexpressed is the way in which the mass who have taken "the Bible and the Bible only," that is, the Bible and their private reason upon it, explain the fact that people differ from them. It is a very curious culmination of private interpretation, and the charity begotten by private judgment.

The Baptist thinks that if the Presbyterian would only "seek explanation from above" he would stop baptizing infants. The Presbyterian, in his secret soul, believes the Baptist would baptize his children if only he would pray heartily for help to understand the Bible. There is a vague feeling that if men would only ask for heavenly illumination they would see the true meaning of the Bible, and, therefore, since they differ from us, who have the true meaning, it is certain they do not say their prayers heartily and therefore do not get that illumination.

It is very curious, however, as the end of the thing, that we should all conclude that those who differ from us, or, as our friend says, "who hold unscriptural views," (for, differing from us and "holding unscriptural views," is the same thing of course,) either do not read the Bible or do not pray!

John Wesley knelt down, Bible before him, and prayed for an explanation about "election." He got up an Armenian, and staid so till he died. George Whitfield knelt down, at the same time, Bible before him, and prayed for an "explanation from above," and got up a high Calvinist, and staid so till *he* died.

They are both, we trust, in Paradise now, and have learned that Calvinism and Armenianism are about equally valuable in this universe, and that the world can get on very satisfactorily without the poor rags and tags of either dead *ism*.

Their earthly experience, however, is not very encouraging to either the theory, the charity, or humility contained in the extract above.

Remarks by the Editor of the Herald of Life.

The writer of the foregoing has made some good remarks, and justly censured the proud assumption of those whose bigotry assumes they have the truth because they have prayed about the matter. A man may pray ever so earnestly and honestly, yet if he does not use the reason God has given him, and employ his understanding, he may be a fanatic or a deceived man after all.

The writer of the above article seems not to have discovered where the difficulty lies; or, if discovered, has not stated what it is. Men fail in their construction of the Scriptures, mainly, because they do not first come to an understanding of the known perfections of God. The attributes of God must harmonize; and the leading one of all is, "God is Love." All His other attributes agree with this. "God so loved the world that He gave his only begotten Son," etc. Any construction of Bible language that does not harmonize with this attribute and this statement of it, is not to be accepted, no matter what other means men have employed to understand the teachings of the Bible. Reason is not to be despised or neglected: for God saith, "Come now let us *reason* together," etc.—Isa. i. 18. If men will not use their reason, which God has given them and called on them to use, they may "pray," and study Hebrew and Greek all their lives, and still remain ignorant of the true sense of the Bible, because they set other attributes at war with the leading one of God, which is "Love." This distinguishes God from all false deities, and from all imperfect creatures and their theories. With the fact that "God is Love," constantly before us, harmonized with all his other known perfections, if any thing is found in any version of the Bible that conflicts with this, or cannot be made to harmonize with it, there must be some mistake, somewhere, in the recorder, the transcriber, or translator, and may be safely passed as not authoritative of our faith; for no man can believe that two and three make seven, or that light and darkness are one and the same.

It comes to this, at last, that any man and every man has the right to construe the language of the Bible according to his own judgment of its teaching, responsible to no man or body of men for his *belief*, but to God *only*. For his conduct, so far as it may interfere with the rights of others, he is responsible to his fellow-men. For his *faith*, God only is to judge him. Here is personal responsibility; and let every man be made to feel it, and not take refuge under church creeds, or decrees of Synods, Councils, or Conferences.

NEW ENGLAND JOTTINGS.

BY RUFUS WENDELL.

VII.

SUGGESTIONS ON 2 COR. V. 16.

THE Emphatic Diaglott's rendering of 2 Cor. v. 16 was inaccurately quoted in Bro. Patterson's recent article on "Christ in the Flesh." The passage stands in that version precisely thus: "So that *we*, from this time, respect No one on account of Flesh; and even if we esteemed Christ on account of Flesh, yet now we no longer thus regard him."

I give two other translations. American Bible Union: "So that we henceforth know no one according to the flesh; and if also we have known Christ according to the flesh, yet now we no longer know him." Dr. Noyes: "So that we henceforth know no one according to the flesh; and if we have even known Christ according to the flesh, yet now we no longer know him."

Remarks.

1. The Greek word *oudeis* is in nearly a hundred instances rendered *no man* in our common version of the New Testament. The above translations give its more literal sense —*no one*. In a cursory examination, I have seen in Dr. Noyes no instance, and in the Bible Union but one, where the word is rendered *no man*. The Englishman's Greek Concordance, under the word *oudeis*, says, "'*No one*,' is the literal rendering of the passages translated '*no man*.'"

2. The B. U. and Dr. N., it will be noticed, retain "know" and "have known;" a slight examination should convince any one that this agreement with the common version rests on a solid basis, while the Diaglott's "esteemed" and "regard" do not.

3. The word "thus" in the Diaglott's rendering has nothing to represent it in the original.

4. In substituting "according to" for "after," the B. U. and Dr. N. give to the Greek preposition *kata* a rendering which is very often given to it in the common version. On the other hand, the Diaglott's "on account of" is, I believe, not found among Robinson's definitions of *kata*, though nearly three pages of his Lexicon are devoted to the word; and I am also of the opinion that *kata* is never rendered "on account of" in our common version. The meaning *according to* once belonged to the word *after*, but is, according to Webster, a now obselete sense of the term. He gives the following example from Bacon: "He takes greatness of kingdoms according to bulk and currency, and not *after* their intrinsic value."

5. The "also" of the Bible Union, and the "even" of the Diaglott and Dr. Noyes, are from the Greek *kai*: the reader must use his own judgment in choosing between the renderings.

6. The versions before us, in substituting "no longer" for the "no more" of King James, properly bring into greater prominence the *time* idea conveyed by the original word (*ouketi*).

7. Bro. Patterson's explanation of the passage under notice is unsatisfactory; resting, as it does, upon an erroneous assumption respecting its inspired author. That assumption is, that the apostle Paul, at one time in his history, "thought" that Jesus was "for salvation" to the *Jews only*. My brother supposes that it was *in* cherishing this opinion, and *while* cherishing it, that Paul had "known Christ after the flesh."

But his premise is unsound. Paul *never*, so far as the divine record informs us, thought that Jesus was for salvation to the Jews only. Bro. Patterson will unquestionably admit that he could have entertained no such opinion prior to his conversion; for the apostle's own confession touching that period of his life is this: "I verily thought with myself, that I ought to do many things *contrary* to the name of Jesus of Nazareth." (Acts xxvi. 9).

How was it *after* his conversion? Did he, like Peter, wait "several years" to learn "that God is no respecter of persons"? Or was he put through a course of instruction so very brief as to make his case, in the particular under consideration, wholly unlike that of his predecessors in the apostleship? The Scriptures shall instruct us.

And, first, we have the express words of Jesus. To Ananias he said, in a vision, concerning Saul (Acts ix. 15): "Go thy way: for he is a chosen vessel unto me, to bear my name before *the Gentiles*, and kings, and the children of Israel." The disciple thus instructed, free from any temptation to put a narrow construction upon his Lord's assurance, goes straight to "Straight" street, finds "Brother Saul" the blind convert, puts his hand upon him that he may receive his sight, and then says to him (Acts xxii. 14): "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness to *all men* of what thou hast seen and heard."

Equally explicit is the testimony of Paul himself. Writing "unto the churches of Galatia," he says (epistle, Ch. i. 15, 16): "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among *the heathen* [*tois ethnesin*, the Gentiles]; *immediately* I conferred not with flesh and blood," etc. Again (Romans i. 5): "By whom we have received grace and apostleship, for [*Noyes*, "in order to produce"] obedience to the faith among *all nations*, for his name."

In the light of the foregoing citations turn now and read carefully the first seven verses of the third chapter of Ephesians; and judge whether Paul's conversion to Christ, and the disclosures connected with his call to the apostleship, did not *at once* break down, in his mind, "the middle wall of partition" that had existed between "the commonwealth of Israel," on the one hand, and those whom he styles "strangers from the covenant of promise," on the other. In my opinion they did; and, if this view of the matter is the correct one, it follows that Paul's having once "known Christ after the flesh" can not mean that he ever thought that Christ was for salvation to the Jews only.

It is always well to refute a false interpretation of a passage, even though we may be unprepared to suggest a better. What our passage *does* teach, may form the topic of a future article.

SALEM, *Mass.*, March 18, 1870.

THE JUBILEE.

BY ELD. Z. CAMPBELL.

IN the HERALD OF LIFE, March 9th, Br. Barbour says (under the heading—"Where are We?") "The Jubilee trump was sounded in 1843, calling on the people of God to prepare for the restitution of all things. Under the law it was blown on the tenth day of the seventh month of the year preceding the Jubilee."

On reading the above, I was led to the following reflections: Were the people of God under the law in 1843? If they were not, the Jubilee trump did not then sound, and it was a false alarm. For it is evident that the saints will not get the inheritance until the *last* Jubilee; in which the land goes back to its former owner, which is the Lord from heaven.

So if the *last* Jubilee was *not* in 1843 or '4, then there is another in the future, and the '43 trumpet gave a false alarm. But if the '43 trumpet was not a false alarm, then the last Jubilee is passed, and Gentile Christians have lost their hope, because they were not saved in it.

Again, Br. B. says, there are more evidences for 1873 than there were for 1843, and yet he says the Jubilee trump sounded in 1843. Then it cannot sound again until 1893; and, therefore, there is no evidence at all for 1873, for the Jubilees are but one in fifty years. Bear in mind the fact that there is no jubilee in the gospel dispensation. It is found only under the law dispensation; and if that has ended without a final Jubilee, we have all lost our hope, both Jew and Gentile; for the restitution of all things is in a Jubilee year, and that year ends the Mosaic law. So if the Jubilee trump sounded in 1843, "WHERE ARE WE," SURE ENOUGH?

There is no reproach to be attached to any one who was in the '43 movement. With the dim light that then shone upon the prophetic page, it was very natural for the good children to drop into it. But let us beware of the future by reviewing the past, and seeing wherein we erred. The fact is, the law is not finally ended. The seventy weeks of Daniel are not consecutive; there is a break in them, and the law died like Moses, its type, with its eyes not dim, or its natural force abated; that is, it died fit for further usefulness. "The law and the prophets were until John; since that time the kingdom of heaven is preached, and every man presseth against it." —Douay Bible.

The law could not give life, else righteousness had been by the law. So Moses, being law, could not lead the children of Israel into the land of promise. So he died before his life time was out to make room for Joshua (a type of Christ), to take the people from the hand of the law, and lead them into the promised inheritance. So when John baptized Jesus in Jordan the law died before its life time was out, to make room for Christ to take the people from the hand of the law, and lead them into the kingdom. So here, in Jordan, is the grave of Moses found at last. This was shown on the Mount of Transfiguration. There were Moses and Elijah talking with Jesus. This was a vision of Christ's coming in his kingdom.—See Matt. xvi. 28.

In this vision, Moses, whom everybody knew was dead, was seen alive. This was to show that the law will be revived again in the world to come; and used again until its eyes are dim and its natural force used up. Elijah was there also. He was a Jewish prophet, and one who had not died. His appearance showed the prophecies to be living oracles from the time they are given until they are all fulfilled.

And Moses and Elijah, talking with Christ in vision, shows that law and prophecy, in the world to come, will go hand in hand. This is seen by the following texts: Isa. i. 25, 26; Isa. lxvi. 21; Micah iv. 2; Zech. viii. 19; Zech. xiv. 16; Mal. iii. 3, 4; Matt. xix. 28.

The seventy weeks are not ended. God reckons the time of his servants while they serve him; and when they cease to serve him their time stops until they return to his service again. The Jewish clock stopped when they rejected Christ; and when the Gentiles embraced him their clock was set agoing, to run until the fulness of the Gentiles be come in; that is, until the Gentiles are grafted into the Jewish stock; and then the *old* clock will run out the remainder of the seventy weeks, with both Jew and Gentile under the law until the law ends in the last great Jubilee, when both Jew and Gentile get their inheritance together.

The law has not yet accomplished that which it was designed for; and if it never does, God will be defeated. It must, therefore, live again, like Moses on the Mount, until its natural force is all used up in accomplishing that unto which it was sent.

The design of it was the universal conquest of all nations, to reduce them to the service of God. This failed under David by reason of the wickedness of his people; and he lamented it in the following strain: "But my people would not hearken to my voice: and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels. Oh that my people had hearkened unto me, and Israel had walked in my ways! I soon should have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: and their time would have endured forever."—Psa. lxxxi. 11 to 15.

This David would have done, had his people been righteous. But his Son, a greater than David, will complete the conquest of the nations.—See Psa. lxxii. 8, 11. But he must do it under the law, to carry out the design of the law which was purposed in David. He will "strike through kings in the day of his wrath."—Psa. cx. 5. He will go forth and fight as in the day of battle.—Zech. xiv. 3. The gospel is a gospel of peace: fighting belongs under the law.

Some are expecting the Lord in 1873. He may come before that; but the saints cannot get their inheritance until the last Jubilee, and that cannot come until the end of the law, and this does not end until the end of the seventy weeks.

It is certain that the good children have been sadly disappointed in *time*; and it is equally certain they are as liable to be disappointed in events. We are too apt to look for that first which we desire most. The Jews expected Messiah would restore the kingdom to Israel as soon as he came. And because he did not, they rejected him. So the Christian expects the kingdom as soon as he comes; and if he does not get it then, it is to be feared that some will reject him. He is expected to come first to Jerusalem, after meeting his saints in the air. But the Scriptures do not so inform us. He will come first to Egypt.—See Isa. xix. Next to Sinai. "And he said, the Lord came from Sinai, and rose up from Seir unto them: he shined forth from mount Paran, and he came with ten thousand of saints."—Deut. xxxiii. 2.—See Jude xiv. "God came from Teman, and the Holy One from mount Paran."—Hab. iii. 3. He is to come also to Edom and Bozrah.—Isa. lxiii. 1; and to mount Olives.—Zek. xiv. 4. And to Mount Zion.—Psa. cxxxii. 13, 14. None of these prophecies have been fulfilled; but they are all alike true; therefore we should not expect him to Mount Zion before the prophetic time; nor can we expect to inherit the kingdom before the tares are gathered out and burnt up.

It is more necessary that we know the events connected with his coming, than to know the *time*; for if we know the events we

shall be prepared to know that it is He; but though we could know the time, and not the events, we should be very likely to be destroyed for lack of knowledge.—Hosea iv. 6.

I am satisfied there must be a better knowledge of the events associated with the second Advent, or there will be a greater disappointment, and more ruinous consequences than ever have been in all the *time* disappointment.

May the Lord open our eyes to an understanding of these things.

LEWISTON, *Me.*, March 19, 1870.

THE DOCTRINE OF IMMORTALITY. By JAMES H. WHITMORE, Buchanan, Michigan: Joshua V. Himes. 1870. $1, post-paid.

TABLE OF CONTENTS. Chapter I. Historical Inquiry; II. Jewish Belief; III. Early Christian Belief; IV. The Argument from Reason; V. Scriptural Argument—The Lesson of Creation; VI. The Adamic Penalty; VII. Traduction vs. Creationism; VIII. Life and Death; IX. General Testimony of Scripture; X. The Intermediate State; XI. The Christian Redemption.

We have received a copy of the above work from the Publishers. The largest portion of it, we have read carefully; the remainder, for want of time, we have been able only to glance over. In the main, we give the work our unqualified approbation, and hope it may have a wide circulation. The exception we take to the work, is where in two or three instances the author speaks of the resurrection of "*all* men," which is clearly irreconcilable with his general argument, and subversive of some of his points. His remarks however, on this exceptional point are very brief, and we do not now urge them. We hope all our friends will avail themselves of a copy, if for no other reason, as a *text* book; as the author has given many quotations, which are valuable to have at hand, from other authors and writers.

FROM ABBY A. PERRY.

BR. STORRS: I grow stronger every day in the doctrine of "No Life out of Christ," and proclaim it fearlessly, whether men will hear or forbear.

I find much opposition, for there is not an Adventist within miles of me, of any description, and I never hear an Advent or Life sermon, only at Camp-meeting. I have learned to "Cease from man whose breath is in his nostrils." I have found, as David said, "It is better to put confidence in God than in princes, or in the sons of men." Why? "His breath goeth forth, he returneth to his earth, and in that very day, his *thoughts perish*." That is reason enough why we should not trust in the word of uninspired men. But I can say with David, "O, how I love thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than my enemies, for they are ever with me. I have more understanding than my teachers; for, thy testimonies are my meditation."—"Thy word is a lamp unto my feet, and a light unto my path." Praise the Lord, brethren and sisters for the light of "Life only in Christ."

May the God of Jacob bless, and keep you *all* from evil, and preserve you blameless unto his kingdom, is the prayer of your sister.

SCOTLAND, *Conn.*, March 1870.

ELD. J. LEWIS, writes from Newbern, Ill., We are not sitting on the stool of do nothing. No, no; that would never do for us in these last days of peril, when the last day scoffers are saying, Where is the promise of his coming? O, if there ever was a time for God's servants to work it is now. But as Br. W. S. Campbell says in his Word on Labor, the prospect is quite dark. Dark indeed; so it appears to me. We want to be found in the line of duty, and we pray, often weeping, that the path of duty may be made plain. But still all is dark as to our course the coming summer, for we are getting old and stricken in years, so that we can't travel on foot without scrip or purse, as we have heretofore done. But lest I weary your patience and that of the Brethren and Sisters, I will call attention to Br. C.'s article, in the paper of Feb. 23, for we feel confident it is time to act on the subject in order to succeed. As it is, the cause suffers. Well, we feel happy in God, and can say as John Wesley said on his dying bed, "The best of all is, God is with us."

A. A. BABCOCK, Albion, Mich., writes: I send $5. Two dollars for the paper, and $3 for tracts. I do not sell them. If I can get people to read I am well paid; and if they burn them, I have done what I could, and leave the matter with Him who causes the gentle showers to fall and the tender grass to grow. I am glad that God has lengthened out your life to battle with the hostile host, and to steady the feeble limbs of the Pilgrims; and I think there are many hearty prayers that your life may still be prolonged, if consistent, till the day when the King of glory shall appear and take His waiting bride home. When shall all the saints, with one united voice, cry—Come Lord Jesus, take the kingdom and dominion, complete the restitution, and give Thy saints the great reward.

MRS. URSULA EATON, Leonardsburg, Ohio, writes: Feeling as if I would be glad to contribute to the Tract Fund, I send $1. I know it is but a mite, and but a poor offering for the light and comfort that I receive from time to time. I would not go back to the old "theology" for all the wealth and honor this world can bestow. Yours, in the hope of eternal life.

DELIBERATE with caution, but act with decision; and yield with graciousness or oppose with firmness.

THE HERALD OF LIFE.

NEW YORK, MARCH 30, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

CHURCH THEATRES, ETC.

CHURCH Theatres are becoming common in these days of great revivals, and "the conversion of the" church by the "world." It is a mournful fact that instead of "the conversion of the world" by the church, the reverse seems to be fast becoming true. Religion has become popular; yea, actually inviting, by the "sociables" and pleasure taking parties it is constantly inventing to entice young and old to identify themselves with the church. One of the last announcements of this sort we found in the "Brooklyn Eagle," a short time since, as follows:

ELM PLACE CHURCH SOCIABLES.—The last of the series of entertainments of the Young People's Association of the Elm Place Congregational Church, will be given on Tuesday evening next, in the form of amateur theatricals. The bill includes the farce of "Ici on parle Francais," and the pantomime "Search After Happiness." This will be an opportunity for people who never go to a theatre, to enjoy a theatrical entertainment in a church.

We learn by a later statement, in the papers, that this "theatrical entertainment in a church" came off beautifully; no doubt, supposing the world was very nearly converted: but it reminds us of the man who had become so enraptured by some kind of "spirit," that on his way home he was quite sure the ground rose up to his face, as his face and the earth frequently met. It also reminds us of the Apostle's testimony, "that in the last day perilous times shall come; for men shall be . . . lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof:" and he added, "from such turn away."—2 Tim. iii. 1–5.

It gives us no pleasure to notice these departures from the simplicity of Christ and his Apostles. We mourn the apostacy so manifest in the face of all truly pious men and women. We doubt not, many such in those churches also see and mourn it. But the pleasure-loving tide sweeps over the churches and their ministers with a resistless force. Religion, true and genuine religion, the religion of Christ and his Apostles, has so far been lost out of sight, that the "joy unspeakable and full of glory," that believers used to feel, in the "love" of Christ, has passed away, and its place is to be occupied by something more attractive to men, so as to succeed in "the conversion of the world;" hence "theatrical entertainments in a church" are got up and succeed marvellously in converting men!

Of a similar character are the so-called "Praying Bands." They form a machinery unknown to the Apostolic church; and, to say the least, of a very doubtful character. When or where did Christ and his Apostles ever go among sinners in the character of a "Praying Band?" They went forth as *teachers* of the truth, to show men the way of life by believing on Him whom God had sent. But praying at all, in promiscuous assemblies, they seldom, if ever, practiced. After Jesus had taught and fed the multitudes, He went away alone to pray; or, at most, had only his immediate disciples with him. Such a thing as a "Praying Band" to "get up a revival," is as unlike primitive Christianity as sober truth is to fanaticism. "Sanctify them through thy *truth*," prayed Jesus. It is "the belief of the truth" and "the sanctification of the Spirit" that converts and saves men, or brings life. Excitement, such as is often produced by these "Praying Bands," is not only of a doubtful character, but, we have reason to believe, soon dies away and leaves a state of dearth not soon overcome. It is like the "theatrical entertainments" spoken of above. The impressions made are not by the truth, but by the excitement of the novel operation of a trained machinery. The converts are mechanically turned out, to suit the operators; galvanized into an unnatural life, not rooted in a faith produced by the exhibition of truth.

We do not say that there are no genuine conversions at such times; but we do say, that such operations are not warranted by the practice of Jesus or his Apostles; and although some good may result from them, on the principle that God can "cause the" *folly* "of men to praise Him" as well as their "wrath," yet, on the whole, we are satisfied the evil is far greater than the good; and sober-minded men, who have faith in the truth, should not countenance these "theatrical" performances in their "churches."

"The Christian Advocate," of this city, a short time since, in speaking of some things objectionable in church matters, said,

"The same objections hold good against Praying Bands as at present constituted and conducted; they depreciate the pastorate, their converts largely scatter when they return to their homes, their special services underrate the regularly appointed means of grace, and they practically teach that Church communion is useless, if not debasing."

Here a part of the truth is stated distinctly: but we have urged their incompatibility with the means ordained of God for "turning men from darkness to light," and to His service. Such a course has no place in God's revealed order in subduing men to the love of Himself and his cause.

We would not wrong the "Christian Advocate" by withholding its additional remarks about these praying bands, which are as follows:

"And yet they are not an unmitigated evil. These earnest banded brethren teach the important lesson that every society should be organized into a praying band, and that all its members, young and old, male and female, should be active workers in it; and for this lesson the Methodist Church is under great obligation to the devoted and zealous Christians who have instituted this order in its midst."

Shall we say, "Let us do evil that good may come?" That these praying bands are an "evil," the "Advocate" admits; but "they are not an unmitigated evil." Why? Is it because they really "teach" a "lesson" that is worth following? We think not. The result of such a course in a church, by its own members, would not and could not, in the nature of the case, differ from that of the "Praying Band." That result the "Advocate" has stated.

AN INTERESTING COMMUNICATION.

FROM DR. J. K. FINLEY.

BR. STORRS: Some years ago, a Presbyterian Clergyman under whose ministry I sat for about a year, and whose opinion upon any subject he had investigated would be entitled to the highest respect, said to me, incidentally, that he was satisfied the 'New Birth' was not a change operated on something previously existing, but actually the impartation of a new nature, just as really as the natural birth. I replied that I had been satisfied of that truth for several years. We were just about to separate at that time, and nothing more was said by either of us. A short time ago, I sent him a copy of the "Constitution of Man" accompanying it with a letter in which I reminded him of the above remark made by him. The following letter is his reply. There are some admissions that strike me as being very remarkable. He is at present pastor of a large church, and stands decidedly and deservedly above all others in the Presbytery, and I might say, in the Synod to which he belongs. His letter gives evident indication of a want of acquaintance with our views, and I am sorry he thinks he has "neither time nor ability" to investigate them. This statement itself I think is a strange admission for a Clergyman to make.

"DR. FINLEY—*Dear Sir:* Your letter and pamphlet came to me in due time. I thank you for the courtesy implied in sending them. As for the pamphlet, and my opinion about it, I hardly know what to say. I have neither the time nor the ability to enter into a full discussion of the question in its details. With much that is in it, I fully agree. The whole subject of eschatology, is an unknown and unstudied field in modern Theology. The faith of the present is a series of opinions adopted in the gross, but never canvassed; and therefore it is difficult to say what men do believe. An intelligent faith must be the result of investigation and experience, and on this great practical subject, the church has not been started on a voyage of discovery."

What do you think of these admissions? I always supposed Eschatology was the great end and object of all preaching. Our Saviour's last admonition to his apostles was, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not, shall be condemned." But here we are told that "on this great practical subject the church has not been started on a voyage of discovery." I think this good brother has said nothing more than the truth, however little it may redound to the credit of the church. The letter goes on to say:

"Now, you call yourself 'destructionist;' an unfortunate word: or, do you merely adopt the term of your enemies? As I hold the doctrine, it is the doctrine of Life, not of death."

The brother here loses sight of the fact that Eschatology treats of the final destiny of two great classes, the righteous and the wicked; to the one we hold the doctrine of "Life only through Christ," as opposed to the orthodox doctrine of immortal life inherent by nature in the whole race; to the other class, we hold the doctrine of total destruction by an eternal death, in opposition to the orthodox doctrine of an immortal life in misery. He goes on to say,

"I don't quite understand why you contend so much against the soul as a separate or separable element in man. Matt. x. 28, clearly implies, and on page 74 you admit it, that there is a soul and a body. So 1 Pet. i. 22, and James i. 21. Whether it can subsist separately from the body is another question. In the case of the departed, these spirits are existent either by inherent vitality, or by Divine preservation. My belief in an intermediate state, lifts me easily over many obstacles that seem to lie in your path."

We contend against the orthodox soul, because the Bible nowhere teaches that man is possessed of such an entity, and because the belief in it, has corrupted the whole theory of the gospel, making it another gospel, and because it has laid the foundation of all the dangerous heresies that have cursed the world, and the church during the last eighteen hundred years. So far from my having admitted the existence of an (orthodox) soul and a body, on page 74 of the pamphlet, I show by reference to Luke ix. 25, that it means himself, the whole man; and I give the opinion of orthodox student authorities, that it has reference to the eternal *life* of the man, as contradistinguished from the temporal *life*, which man can destroy. 1 Peter i. 22, "Seeing ye have purified your souls in obeying the truth," etc., might, in harmony with the universal teaching of the Bible, be rendered, "Seeing ye have purified yourselves or your lives." The same may be said of James i. 21. Our brother falls into the usual error of the orthodox, in making spirits and souls to be the same. In the Bible, where the words appear seven or eight hundred times, *Pneuma* is never translated soul, nor is *Psuche* ever translated spirit. They always have meanings distinct from each other. If he had told us what difficulties lie in our way that his belief in an intermediate state "lifts him easily over," I should have tried to remove them, but not knowing what they are, and not being able to conceive of any, I will pass this objection over. I will only say there is no difficulty if we leave them where the Bible places them, to "remain in the congregation of the dead." "Like the beasts that perish," and many similar passages. As for the Righteous "Their life is hid with Christ in God, and when he shall appear then shall they also appear with him." No difficulty here that I can see. The letter continues:

"You say, Adam was mortal, and if he obeyed he would attain to immortality, but as he disobeyed he died. But death was the penalty, and yet if Adam was not immortal, he would in any event have died, unless immortality was superadded. God said, 'Adam, if you obey you shall live forever, if you don't obey you will (not shall) die. But here you perceive death is a natural consequence and not a penalty. Why not say, Adam was immortal and that by sin he lost his immortality? The day he disobeyed he died—not in his body, not as to his moral character, but as to his immortality. Now Christ the LIFE-GIVER, the bringer to light of immortality, the second Adam, restores what was lost in the first Adam—that is immortality to all who believe. It is the gift of God through Christ. The character, not the duration of the immortal life is determined by the use we make of it. If we are true and good servants, the life is abundant, and if not, it is meagre in quality, but still unending in quantity. I remain, etc."

It is true, Adam being mortal would have died, "unless immortality was superadded," but immortality would have been superadded by giving him access to the tree of life "to eat and live forever." It was the loss of this privilege of obtaining unending life with all the blessings which would have resulted to him from the favor and approbation of God, which would have constituted the penalty. It is not the mere act of dying that renders death repulsive, but that by it we are cut off from life and all of its enjoyments. God created man in kindness to him; this kindness however, and man's happiness could only consist in, and must be dependent upon, the favor of God; which favor could not be conferred upon him, unless he proved himself worthy of it. God gave him the simple test of obedience to his will to manifest whether or not, he was worthy. If worthy, he would enjoy God's favor forever; if not, he should be cut off from life. Rebellion against the will or government of God was inconsistent with the well-being of the whole universe of rational creatures, and if he rebels he *shall* (not will) die. From the time of being put upon trial, he was not necessarily mortal; he had the offer of immortality if he fulfilled the simple condition on which the result of the trial depended. From that moment the penalty in case of failure was, "thou *shalt* surely die." "The soul that sinneth it *shall* die." "The wages or just desert of sin is death." We cannot say "that Adam was immortal, and by sin lost his immortality" because it would not be true according to the Bible. This is evident from the plain fact that the object to be gained by his trial was "to eat of the tree of life and live forever," or be immortal. Immortality does not qualify character, but duration; therefore it would be talking without meaning to say that it meant abundance or meagreness. Quantity not quality is indicated by the term immortality, and on no other subject whatever is it ever used to qualify anything but duration. Character may be spoken of as immortal in duration, but not in quality. It may be good or bad character, but calling it immortal don't decide which it is.

J. K. FINLEY.

NILES, *Mich.*, March 1870.

A DOCTOR OF DIVINITY ON LIFE.

[THE following notice of a sermon, preached in Albert Barnes' Church, Philadelphia, recently, and reported as "An Able Discourse," is commented on by JACOB GRIM, as will be seen in the article given herewith.—ED. OF HER.]

Last evening the Rev. Dr. Herrick Johnson, First Presbyterian Church, Seventh street and Washington Square, preached an eloquent discourse to a large congregation, from which we make the following extracts:

The reverend gentleman selected as the foundation of his remarks the sixteenth verse of the seventh chapter of Hebrews. "Who is made, not after the law of a carnal commandment, but after the power of an endless life."

After speaking of the very imperfect conception generally had of the relations that life and death bear to each, and the fact that the germ of one was concealed in that of the other, he stated that Christ came into the world with the power of an endless life to free us from the power of an endless death, and this power of endless life was immortality, the consideration of which transported the mental vision far into the limits of the "dim beyond."

It is this element of immortality which supports the Christian through all the trials and turmoils of this lower life; it is this element which makes the angels happy over every sinner who repenteth; it was this element of immortality which placed Judas in a position where it would have been better had he never been born; this power of immortality constitutes the great prerogative of Christ. Immortality is freed from the contamination of sin; it is the perfection of the resurrection. At the point of resurrection, where the soul is freed from sin and the body from corruption, and both in perfect union, life has just begun.

This reminds me of a saying of our late Br. Moore, "It is about as clear as muddy water." After stating a great Bible truth, "that Christ came into the world with the power of an endless life, to free us from the power of an endless death, and this power of endless life was immortality, the consideration of which transported the mental vision far into the limits of the 'dim beyond.'"

Here is a great Bible truth beautifully expressed, and had the Dr. closed right there, and said, those are my sentiments, he would have been sublime.

He utters another truth: "It is this element of immortality which supports the Christian through all the turmoils of this lower life." But, alas! he says it was "this element of immortality which placed Judas in a position where it would have been better had he never been born." Here the Dr. has stirred the mud and made the water thick. Does the Dr. mean it was the loss of immortality which Judas might have attained, which made the loss such that it would have been better for him had he never been born? Or does he mean the possession of an immortal principle in Judas was that which made it such? In an "able sermon," according to the heading, the Dr. should have made it plain. But the Dr. says, "Immortality is freed from the contamination of sin." Thank you, Dr.; there are no immortal wicked, then; and no immortal sinners. The Dr. preaches, "No Life only in Christ," whether he believes it or not. He says, "Christ came into the world with the power of an endless life, to free us from an endless death." "This power of immortality constitutes the great prerogative of Christ." (The special privilege of Christ). And immortality, says the Dr. "is the perfection of the resurrection." If the resurrection is the perfection of immortality, and is free from the contamination of sin, it follows that there will be no wicked in the resurrection; for the perfection of immortality is the resurrection, and is free from the contamination of sin. It follows, as a logical conclusion, there will be no wicked in the resurrection, as immortality is free from the contamination of sin; hence no sinner can possess immortality; and as it is the perfection of the resurrection, no sinner can attain unto the resurrection without being free from the contamination of sin, and made "perfect." We give you our hearty thanks, Dr. for preaching the truth in Christ, even if doing it unconsciously.

"At the point of resurrection, where the soul is freed from sin and the body from corruption, and both in perfect union, life has just begun."

Unfortunately the Dr. gives us no Bible for this expression; hence we are unable to examine it. The description that Jesus gives of the resurrection is entirely different from the Dr.'s. Jesus says, "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise *him* up at the last day." —John vi. 54. Jesus in all this discourse never speaks of raising a *soul* up, but *the man*.

It seems notwithstanding all the beautiful words the Dr. makes use of, he still believes in a soul separated from the body, which in the resurrection will be united to the body when free from corruption. And if the Dr. believes in the immortality of the soul, how does he affirm that "this power of immortality constitutes the great prerogative of Christ," if every sinner is possessed of an immortal soul? Here is where the writer gets muddy. He says:

Heaven is no spiritual dead level. Souls do not float through endless space or to the same plane, like ships becalmed in mid ocean. They attain not the same amount of power with which they enter the gate. Their power is expansive—it is progressive; and it is presumption and folly to attempt to limit what heights the soul can rise to under the power of redemption, for there is no bound to spiritual progress. This progression consists in knowledge, in holiness, and in enjoyment. Who can estimate the extent of progression in knowledge? Paucity of aims and ends belong not to eternal life.

Does the Dr. mean to say that souls have a resurrection? Immortality is the perfection of the resurrection. And these souls of the Dr.'s never attain to perfection; for immortality is the perfection of the resurrection; and as these souls only have the power of expansion, of course they are small souls at first, and expand into a larger capacity; but the resurrection is the perfection of immortality, or we will place it as the Dr. does: "Immortality is the perfection of the resurrection." Here again the Dr. is at fault. The soul is immortal and only expands; and it is immortality that gives perfection to the resurrection; as the soul has no part in the resurrection, it is only freed from sin, and the body from corruption; hence it has no part in the resurrection. The Dr. told us that, "immortality is freed from the contamination of sin;" and then he tells us that this immortal soul has been contaminated with sin until it is freed by the resurrection.

"Their power is expansive; it is progressive; and it is presumption and folly to attempt to limit what heights the soul can rise to under the power of redemption, for there is no bound to spiritual progress."

This sounds like spiritualism, to talk of redemption for an immortal soul that is not contaminated by sin; for the Dr. says, "immortality is free from the contamination of sin." If so, it needs no redemption; and his other word, expansion, is a better term, and spiritualists have adopted it. He goes on:

There is no night there, for there is no necessity for that calm which night brings allotted to rest; there is no fatigue in Heaven—in its new and glorified condition the soul shall never halt for rest, but the understanding, divinely illuminated, shall gain new strength from every object calculated to call forth its powers. A living intelligence can only be active in the boundless realms of endless life, that illimitable circle of which no radius can strike the circumference. "I will be his Father, and he shall be My son." Sonship includes heirship; and so it shall be with all the sons of adoption in this life, they shall be heirs to all the exhaustless treasures of wisdom and knowledge. Over and above these worlds of matter, will be the world composed of the unsearchable riches of Christ. There is no limit to the knowledge that can be gained of God in the contemplation of His works. The power of an endless life is, therefore, progressive in knowledge and in the endless acquisition of inexhaustible supply.

The Dr. has an imaginary soul, and creates an imaginary heaven to place it in. Hence, "A living intelligence can only be active in the boundless realms of endless life, that illimitable circle of which no radius can strike the circumference." It "includes heirship." So Paul says, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Not to the Dr.'s imaginary heaven, but to the promise that God made to the fathers: "And there was given him dominion, and a kingdom that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii. 14. Where is this kingdom? Daniel answers in v. 27, "Under the whole heaven"—and the circumference can be measured by our earth; so says the prophet, and so says Jesus, when He says, "Blessed are the meek for they shall inherit the earth."

Dr. Johnson speaks of the resurrection where the soul is freed from *sin*, and the body from corruption; and then from that point speaks of the expansion of the soul as if he had no further use of the body. Now the difference between the Gospel and the Dr. is, the Dr. speaks of the soul floating through the realms above; and the Gospel gives us the model of an immortal man, Jesus raised from the dead. "Handle me and see that I am flesh and bones." And Peter testifies that, "we did eat and drink with him after that he arose from the dead." The Dr. says,

Jesus the Giver of life, says: "I am the life. He that hath the Son hath life." Away from him there is no possibility of its possession. We are bound over to sin and to a never-ending death, unless we make use of Him as the Giver of life. Both life and death exist. If there is no Satan, there is no Christ —if there is no heaven there is no hell—if there is no

endless death, there is no endless life—and if one is real then both are a reality.

Dr., why did you not give the whole text? "He that hath the Son hath life; he that hath not the Son of God hath not life." True, you say, "Away from him there is no possibility of its possession. We are bound over to sin and to a never-ending death unless we make use of him as the Giver of life." That has the right ring, and we are almost willing to say, Almost thou persuadest me to believe that you have the truth. "Both life and death exist." True, again. "If there is no Satan there is no Christ." That is poor logic. John says, "We have seen with our eyes, we have looked upon, and our hands have handled. That which we have seen and heard we declare unto you, . . . and truly our fellowship is with the Father, and with his Son Jesus Christ." "This Jesus hath God raised up, whereof we all are witnesses."—Acts ii. 32. "And killed the Prince of life, whom God raised from the dead; whereof we are witnesses." And says Paul, "He was seen of above five hundred brethren at once." Now here is testimony that Jesus Christ was seen after his resurrection and does exist, and has no dependence on the existence of a satan, a devil; so that we are sure of our Christ even if the Dr. has no satan. "If there is no heaven there is no hell." We grant that; and yet we believe there may be a heaven—and be no theological hell—"If there is no endless death, there is no endless life; and if one is real then both are a reality."

Now, as we do not know what the Dr. understands by endless death, as he does not say one word about endless torment, we hope he has had his eyes opened to the truth, and believes it to be what God says it is, in the threat to Adam, "Dust thou art, and unto dust shalt thou return." That is God's definition of death, and we are willing to accept it.

JACOB GRIM.

PHILADELPHIA, March 23, 1870.

THE CHRISTIAN PASSOVER, IN THIS CITY.

The Anniversary in "remembrance" of the death of "Christ, our passover, who was cacrificed for us," will be celebrated by the Believers in the yearly memorial of that event at the Cooper Institute, (Room 18), Friday evening, April 15; exercises to commence at half past seven precisely. All who love the Lord Jesus are invited to join with us on the occasion, whether they are with us in the anniversary views or not. It is the Lord's table, and all His friends will find a welcome.

The entrance into the place of our meeting is at the corner of 4th Ave. and Eighth St., New York City. Please be present at the hour appointed.

A MINISTERIAL LETTER.

WE do not know whether the author of the following communication intended it for the HERALD OF LIFE, but suppose he did from the address with which it opens; we accordingly give it place. The writer is a minister, but of what denomination we do not know.

FLORIDA, Berkshire Co. *Mass.*, March 15.

EDITOR OF THE "HERALD OF LIFE:" *Dear Sir:* Some one has sent the HERALD to me, about a year; I suppose in kindness, hoping to proselyte me to the faith of the "Destructionists." For every kind act, I feel grateful. But to represent me as a subscriber, as has been done, seems to me to be practically forging my name for the sake of the little influence it may have, or for some other cause.

I understand all "Orthodox" christians to agree with the Adventists in teaching that there is "Life only in Christ;" and also that "They which shall be accounted worthy to obtain that world and the resurrection of the dead · · · are the children of God, being the children of the resurrection."

In all such views I fully concur, as I do in every other doctrine taught by the Bible, for on that alone I depend "For doctrine, for reproof, for correction, for instruction in righteousness."

But I do not, and cannot believe the principles taught by the "HERALD OF LIFE."

I think many of its articles are uncharitable and censorious in spirit; incorrect in statement of facts; illogical in argument, and entirely at variance with the plain teachings of the Scriptures.

Such being my views, I request you to discontinue the HERALD at the end of the time to which the subscription is paid; for I do not wish to pay the postage any longer. Very respectfully yours, JACOB DAVIS.

Remarks by the Editor.

We sympathize with our Clerical friend in some things. In the first place, we regret that any one should represent him "as a subscriber" when he is not. How this should happen we do not know, nor who has done it. In making acknowledgements of money received, we have usually given credit to the person for whom it was ordered, so that he might understand his paper was paid for. If our friend has been thus misrepresented, or in any other way, we regret it. What his "influence" may be, we don't know; it is certain however we have not used his "name" for any such purpose, neither have we ever "forged" it. We have no occasion for "forging" any one's name.

We fear the "understanding" of our friend that, "all Orthodox christians agree with" us "in teaching that there is 'Life only in Christ,'" etc., is too luminous. It is certainly news to us; but we shall rejoice to find it true; we have no doubt the time will come when it will be so, yet fear it may not be in this age. Though it may be sooner than we think for; for this is a fast age, and truth has made rapid strides in this direction in the last thirty years.

But after having said that he "fully concurs" in our views, "in teaching that there is Life only in Christ," etc., our friend says, "I do not, and cannot believe the principles taught by the HERALD OF LIFE." Here is something that seems paradoxical. He fully concurs in teaching just what we do about Life only in Christ, etc., and yet he does not believe the "principles" we teach! If he had said there are some things published in the paper that he cannot believe, we should say to him,—That is so with ourself. It would be very difficult to accept everything we publish as truth. But those things are not "the principles taught by the HERALD OF LIFE;" but are the views of individuals.

We agree with our friend that some things have appeared that were "uncharitable and censorious in spirit." These we regret; but yet we think he may not be entirely free from the same spirit; if he is, we hardly know who else could "cast the first stone" at the HERALD.

But as our friend wishes to withdraw from the reception of the paper, we certainly shall not inflict on him the discomfort of its visiting him again. May the blessing of Heaven rest on him.

THE PAPER FOR THE TIMES.

BY ELD. J. C. WHEELER.

THE HERALD OF LIFE is that paper. My reasons for this statement are the following:

1st. It maintains free speech: it is free to think and to let others think. So it is *the* paper for the times.

Men have long been beaten and bruised with the spirit of sect, (instead of being led by the Spirit and word of God,) to make them subscribe to their faith. If they could not, they have met with frowns and contempt. From such treatment they are glad to be delivered; and hence cry out, Give us freedom of speech: and they will have it. Yes, God's true men will have it, for light is to shine more and more to the perfect day. Most men who wish to grope in darkness, are men that love the world and its pleasures more than God and his truth. Why they thus remain is for some office, or promotion in Church or State. They love the honor that cometh from men more than from God. That is not all; they will fight others who strive to make advances in the truth.

FREEDOM. I find this is the spirit and teaching of every true disciple of Christ. Why should he not thus cry? He is out from under the yoke of bondage; made free by the truth.

A short time since I gave the HERALD to a Congregationalist member. After a time, I said, Would you like to subscribe for the paper? He answered promptly, "Yes; one paper is worth fifty cents." I asked his reasons for prizing it so highly. His answer was, "For its freedom of speech, and liberal dealing with all subjects." This is one of many cases.

The 2d reason why it is the paper for the times is, It is characterized by one of the leading attributes of God, viz: *Love.* Like begets like. Why not? God's dear children love such a paper. It is the spirit they love; also those who possess it. If there are any who have not enough of the spirit of love in their hearts to discuss any subject in the Book of God without anger, they need another touch. God will have an advanced class from this. I hope to keep in the advanced class.

My 3d reason why the HERALD OF LIFE is the paper for the times is, it gives meat that is due to the household of faith; and to every one a portion. The church can't grow and thrive on stale manna. What we believed in the past alone will not feed the church to-day. It is stale; good in its time. Last year's fruit is not so healthy as the present summer's fruit. This is one reason why men complain about poor feelings; they will not taste of the fresh manna; so they know not its sweetness. We love the paper for the sweet manna it brings.

My 4th reason is, It is favorable to the advancement in knowledge in the school of Christ. Says Jesus, "Walk while ye have the light, lest darkness come upon you." We enter the school to learn of him who is meek and lowly. And the command is to grow in grace, and in the knowledge of our Lord, etc. His word is to shine more and more to the perfect day. Hence God's people will cry, More wisdom, more light. Men of God are growing sick of stale food. When they get one taste of seasoned meat, they are spoiled forever of stale food. You never can learn them to love it again.

My 5th and last reason why the HERALD OF LIFE is the paper for the times is, It holds forth God's attributes as given in the Scriptures. Not that He is revengeful in his Divine nature: no, never. He works on the principle of love. He does not punish a man because he has the power to do it. His plan was laid on Divine principles, not to inflict more than justice demands in the law of God: that is, death. Not *two* deaths. Sin when it's finished bringeth forth death. Question: How long will sin reign in your mortal body? I answer, until death. Then if we die in our sins we get the wages, *eternal death.* Then I would ask, Who pays the debt, if it is not cancelled before death? for Jesus never died to save such; only those who believe on him will He raise up at the last day.

Now, in conclusion, I would say, to the honor of the paper, also of its Editor, the religion it holds forth is solely based on the seven attributes of God, viz: Love, Mercy, Goodness, Truth, Justice, Wisdom and Power. No wonder men love to read its sacred instructions weekly as they come. When we sit down at the fireside, with wife and children, to read the welcome visitor, we know it is worth our time to read the precious treasures it contains. That is more than we can say about most professed Christian papers.

I pray God to bless the HERALD OF LIFE and its Editor to that extent that thousands more may feel its warming rays and influence, and be led more fully to do justice to God in portraying the lovely characteristics of the same. This is the prayer and sincere desire of your Br. in Christ.

NORTH TURNER BRIDGE, *Me.*, March, 1870.

MUST STAND IT.

AYE, we are used to it; but that does not make it agreeable nor profitable; nor yet does it secure a manly feeling or give courage; not at all.

To have a long cold journey on Saturday, succeeded by a terrible snow storm on Sunday, with no one to come out to meeting; (though there might have been a large congregation if it had been pleasant) no regular arrangement for expenses and *donation* to the preachers!

What if another man made a mistake about the matter? The brethren who sympathize with the brother do what they can. All right. Is it right that *our* brethren should always pay their full proportion when the other class of brethren come along, and then when we come, because it is left to collections those who do not believe in "No life out of Christ," shirk, and perhaps go away; and if we cannot have a great gathering from the world, leave things to take their own course. For one, I have come to feel at times, so completely disheartened, I do not know which way to look. Then I get the victory and rejoice that I may even suffer privation for Christ's sake. I do not wish to complain. I will not; but things sometimes come, "like an armed man." Well, I have made up my mind to go ahead still in the cause. I understand this to be the true advent position, and I hope to abide.

The cause is on the advance. I am fully satisfied that a real progress is made in spreading the views we hold upon life, and the coming kingdom.

There is no propriety in making calculations which are based on the professions of men. We do not find things according to precedent always. But the Lord takes the care of his flock and his truth; and we feel, whether in poverty or in plenty, as the old prophet did when his lips were touched with the live coal from the altar, "Lord send me."

W. S. CAMPBELL.

WEST WINSTED, March 22, 1870.

WHO IS THE KING OF GLORY.

"Be patient therefore brethren, unto the coming of the Lord." —James v. 7.

THE day comes when all the new creation shall know the Lord "from the least to the greatest;" but in this creation, one must say, even to his brother, "Know the Lord—the King of glory!" Holy Scripture owns "the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and of knowledge: for in Him dwelleth all the fulness of the Godhead bodily."—Col. ii. 2, 3, 9. "Jesus Christ, the same yesterday to-day, and forever."—Heb. xxiii. 8. It more fully reveals Him in the offices of prophet, priest, and king. Our prophet himself dwelt among men in the flesh, and taught by his word and example the things concerning his kingdom. He closed his ministry in death, offering himself, "the Lamb of God, which taketh away the sin of the world."—John i. 29. Having poured out his life-blood for the remission of our sins, on the third day He rose from the dead, and after forty days he was exalted by the right hand of God, "to be a prince and a Saviour to give repentance to Israel, and forgiveness of sins." Ordained a priest forever after the order of Melchizedeck, God said, "Sit thou at my right hand until I make thine enemies thy footstool."—Ps. cx. 1, 4. There He ever liveth, our righteous advocate and intercessor, our High Priest, to present our offerings and sacrifices, of prayer and confession, of thanksgiving and praise, and to obtain for us our requests; "a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people: for in that He himself hath suffered, being tempted, He is able to succor them that are tempted."—Heb. ii. 17.

Because "Jesus Christ is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him"—1 Pet. iii. 22, and we see him not; many have no distinct idea of His present office in the ministry of reconciliation.

Overlooking the office of Mediator, they regard him as seated on his *promised* throne, and now governing the chosen people, whereas, ever present with them by his Spirit, He ministers for them in heaven; "from henceforth expecting till his enemies be made his footstool." We do not yet see these enemies—sin, death, and satan—put under his feet; "now we see not yet all things put under him;" but in the time appointed of the Father, we shall. When the elect are gathered in and the body of which Christ is the glorified head is once accomplished, and the holy temple of which he is both corner and headstone is completed in the heavenly places, then the Son of man who came into this world to suffer and die, who ascended into heaven to justify and save his people, will come again to cleanse the earth, to crush the serpent's head, to destroy his goods, and to reign over the new creation.

He was our prophet while in the flesh of Adam; He is our High Priest while our advocate with the Father, waiting for his foes to be made his footstool. He is, "the first-born among many brethren," the mediator and surety of a better covenant which He will make with them who follow to victory through death; and He is coming again to reign over the children of God forever, "and of his kingdom there shall be no end." Moses and all the prophets testify that in Christ the promised seed, all the nations of the earth shall be blessed. Of Him, Enoch the seventh from Adam, prophesied saying, "Behold the Lord cometh with myriads of his saints to execute judgment upon all."—Jude xiv. The angels declare that "this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts i. 11. When his mediatorial work is done—when "the times of the Gentiles shall be fulfilled"—when all Israel of the faith of Christ shall be saved, and "the times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, which before was preached unto you," then "the God of peace shall bruise satan under your feet, shortly"—Rom. xxvi. 20, and Jesus Christ shall come in the glory of his Father and all the holy angels with him, and shall sit on the throne of his father David, appointed for him, and shall give to his apostles the throne He has appointed for them; "that ye may eat and drink at my table in my kingdom"—Luke xxii. 30, and "sit with me in my throne even as I also overcame, and am set down with my Father in His throne."—Rev. iii. 21. As it is written: "Thou art my Son, I will give thee the Gentiles for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. ii. 8. Jesus, our nobleman has gone into heaven, to receive the kingdom and to return; and having received he *will* return, and reckon with his servants. From that time forth He will wait no longer, suffering for salvation and expecting. He will take to himself his great power, and will reign.—Rev. xi. 17. He will destroy "that wicked, the man of sin, the son of perdition," and "gather together in one all things in Christ, both which are in heaven, and which are in earth."—Eph. i. 10. His dominion shall be "from sea to sea, and from the river to the ends of the earth;", not in this its fallen state under the curse, but in its future regenerate state, in which all its families shall be forever blessed in him—Jesus Christ. He is the King of glory.—*Selected.*

AN EXPLANATION.

BR. STORRS: I thank Br. Wendell for calling my attention to the remark I made, when speaking of "Christ in the flesh." The last paragraph reads, "The other passage in Eph. v. 30, 'We are members of his body,' that is, of the mystical body of Christ, 'and of his flesh and of his bones,' looks very much like an interpolation by some officious transcriber."

I meant the last remark to apply only to the expression "and of his flesh and of his bones;" but I see the construction of the paragraph would include the other clause; but I did not mean to. WALTER PATTERSON.

FERGUSONVILLE, N. Y., March 23, 1870.

FROM MRS. H. A. FARMER.

BR. STORRS: For such I am wont to call you. You will doubtless be surprised on hearing from friends in this benighted part of the country. I have refrained from writing sometime, owing to my inability, but will withhold no longer from expressing thanks to one through whose influence we have been made to see the truth as it is. Perhaps I may weary your patience, but coming in possession of this knowledge in such a peculiar manner, I would like to relate it all.

My mother and most of my relatives belonged to the church called "Brethren." We were also surrounded with Methodists, Baptists, Presbyterians, etc., all of whom preached a great deal about the immortal soul, and the eternal burning of the ungodly, the spirit taking its flight, at death, to the realms of bliss, etc.

When the rebellion broke out, my husband and myself sought refuge in Kansas. Being in reduced circumstances, we were compelled to take an humble station in life. Our house was a rude log hut, in which was a small garret, and in it was an old dingy chest filled with books. Being somewhat at a loss for reading matter, my husband resorted to the chest. On examining some of the books his attention was attracted toward the "Bible Examiner." Therein we found strange doctrines advocated. We cried, "Infidelity;" condemned it with Scripture (as we thought). So the book was laid away. Some time elapsed. Being full of curiosity, the book was drawn from its hiding-place again. We read with increased interest, and compared with Scripture, until we finally were convinced that we were in error.

In the chest we found your *original* Six Sermons. I never read any thing which gave me so much light on the glorious Gospel. Previous to this, the Bible had been a dark, mysterious book to me; but this opened my eyes to new light; unravelled many mysteries. The Bible is now comparatively a plain book.

We returned to East Tennessee last spring, bringing with us your Six Sermons. My mother, now fifty-three years old, and has been a church member twenty-five or thirty years, says she is just beginning, within the last year, to understand the Scriptures. She is a subscriber to the HERALD, and wouldn't be without it for a great deal more than it costs her. She has also procured several of your works, with which she is much pleased: has been distributing them among her neighbors. Some cry, "Infidelity;" some are almost persuaded, but are fearful of being led astray. The greatest obstacle to be overcome is, the non-resurrection of the wicked. There are some who embrace all except that. My mother and brother embrace the Life doctrine in full, believing it to be the doctrine of the Bible.

We heartily concur in giving you our unbounded thanks for the light which we have received from under your hand. May God's Spirit continually rest on you, giving you strength sufficient to continue your work until He shall say, Lay down thine armor, take up thy crown.

BULL'S GAP, *Tenn.*, March 17, 1870.

FROM ELD. H. ROCKWELL.

BR. STORRS: My health is quite poor, and has been for some days, in consequence of a kind of epidemic cold, or influenza, that is prevalent in this vicinity. I have not been able on this account, with the unpleasantness of the weather, to get out much, to work for the good Master. As the cry is from every quarter, Come over and help us, as long as I desire to eat, I desire to work; and since the spirit of inquiry seems to be waked up I wish to do all I can to keep it awake, but my funds are short. But what do I say? Well, all I have, or ever shall have, is the Lord's; and as I have a dollar or two of the Lord's money, I must see where I can invest it, so that when the Master cometh he may have his own with usury. I think my work is not done yet, for I have for the last week spent the time in walking down on the brink of the dark river, looking for a place to step in, and have often listened to the surges of its chilling waters, but the banks are so bold, and the ravine so dark! And this river is claimed to belong to an enemy, and I have no fellowship for him. I don't know that I shall make another effort to write or speak. I send $1. Please send me the following tracts ——.

Your brother, hoping to live again.

NEW BRITAIN, *Conn.*, March 21, 1870.

FROM B. H. COUCH.

IN behalf of the brethren at Manchester, N. H., I pen a few lines to our brethren scattered abroad, *greeting.* The truth, which has been pent up for a long time, gushed forth from many fainting hearts, and a most refreshing season was enjoyed in morning services last Sunday; and those hearts having been long pressed were made to leap for joy while Br. Wendell brought forth from the treasure-house of God's word things new and old. Living plants were made to thrive while sturdy branches sprang forth anew, budding with the spirit of Life in Christ, which shall bring forth its fruit in due season, if the faith of the church "fail not."

Br. Wendell enjoyed a most blessed free time; while the "truth as it is in Jesus" poured forth in torrents of living waters upon a good audience, casting its precious seeds into good ground, as well as on stony and by highway places. The old Music Hall rang once more with the sounding bells of eternal truth, showing that the Great High Priest yet liveth.

Br. S. D. Morse is ready to correspond with the servants of God. Brethren and friends, scattered abroad, remember the little flock in Manchester in your devotions, which they earnestly solicit. Yours, in hope of Life through Christ.

CONCORD, N. H., March 21, 1870.

FROM MRS. E. G. FARMER.

BR. STORRS: It is but a short time since I saw or read the HERALD OF LIFE, and I can say it is meat and drink to me. I embraced the doctrine of the second advent of our Lord and Saviour in '43, in Rochester, N. Y. Since then, I have been living from place to place, where little or nothing has been said about Christ's coming, and have heard but little, only seeing a paper now and then. But bless the Lord, I have been looking for his appearing. It is not strange that I am behind the times.

I came to Grand Rapids to make a home; became acquainted with brother and sister Clark; and I thank God for that. They lent me books and papers to read. At first I could not see that the wicked were not to be raised; but with careful reading and study of God's word, and in answer to prayer for knowledge and guidance in the right path, the scales have fallen from my eyes, and I see clearly, therefore, I love the sentiments in the HERALD so much that I thought if it was worth reading, it was worth paying for. I don't believe in borrowing knowledge; it is like water to a thirsty soul.

I was formerly a member of the Baptist church. I felt it my duty to come out of it. Accordingly I left. I believe in doing every duty as we go along, then God will give us more light. I am very glad you are engaged in publishing the glad tidings of the kingdom to poor mortals. There is a beautiful crown laid up for you in that kingdom of light where all is bright; and not for you only, but for all them also that love His appearing. O, may I, your unworthy sister, have my lamp trimmed and burning. I can say I have a hope as an anchor to the soul, both sure and steadfast, that when Christ shall appear, I shall be like him with all the ransomed of the Lord; and may the same Spirit that inspired others to read and search the Word of God, be in us, is the prayer of your sister, waiting for the LIFE-GIVER to come.

GRAND RAPIDS, *Mich.*, March 5, 1870.

ELD. WM. P. SHOCKEY, Aspinwall, Neb., writes: I am just closing a three months term of school in my own district. Have preached every Saturday and Sunday two times; held one series of six discourses with Br. Clover. Our second quarterly meeting, will be held at Hewitt's school house, six miles southeast of Oregon, Mo., beginning on Friday and holding over the 3d first day of March. It is not to be held to define the faith; or to discuss the question as to whom we will fellowship; or to build an organization, as we learn of no Apostolical successors, or vicar of Christ to exercise inquisitorial authority over the household of faith, to order what must be done. We hold our meeting to inquire what the Bible does teach on any subject, and to persuade men to believe and obey the gospel of the kingdom.

OBITUARY.

FRAKER.—Fell asleep in the Lord, January 26th, Br. D. FRAKER, of St. Deroine, after a sickness of eight days with lung or typhoid fever. He leaves an afflicted wife and five children. May they find consolation in the hope he had. In relation to the business affairs of community, none could be more missed than he. Many persons who were dependent were employed by him, and found in him a lover of justice, a magnanimous benefactor, and a teacher of the faith in all his words and actions; earnestly contending for those precious truths, and remaining sane all the time to the last.

Our holy cause has lost one of its most useful supporters in the West. He was willing to speak for it on all occasions; to go away from home to help it on; to tell sectarian ministers how they fail to preach the word; willing to give to aid the poor preachers. O, my Br. and child in the faith, sleep till Jesus comes! It will not be long.

WM. P. SHOCKEY.

ASPINWALL, *Neb.*

TO INQUIRERS ON OUTSIDE BUSINESS.

WE have once before stated that we cannot attend to business not pertaining to our office. We have no time to do it. We have also stated that GEO. W. YOUNG, a most trustworthy man, will attend to such matters for a very small compensation. He has on hand Prof. Murdock's translation of the *Syriac* New Testament; and will furnish that, or any other work that is to be had in the City, promptly for such as send the money: and you need have no fear but that your money is safe in his hands, and will be used honestly and judiciously. His *address* is 25 *Chambers St.*, NEW YORK.

APPOINTMENTS.

NEW YORK (Cooper Institute), Sunday, April 3.

S. W. BISHOP.

MANCHESTER, New Hampshire, (as Br. S. D. Morse may appoint), Mar. 27 and April 3.

NEW YORK (Cooper Institute), Sunday, April 10.

WM. STUART.

NEW BRITAIN, Conn., April 3.
SPRINGFIELD, Mass., April 10.
WEST MERIDEN, Conn., April 17–20.
HARTFORD, Conn., April 24.

RUFUS WENDELL.

CHARLESTOWN, Mass., Sunday, April 3.
PROVIDENCE, R. I., April 10.
NEW YORK, Cooper Institute, April 24.

W. S. CAMPBELL.

HOLDEN, Me., (Ceverly Chapel), Sunday, April 3. E. V. B. EDGERLY.

HARTFORD (Talcott & Post), April 3.
WALLINGFORD, Conn., April 10.
NORTHFIELD, Mass., April 17.
BRATTLEBORO, Vt., April 24.
WEST MERIDEN, Conn., May 1.
NEW BRITAIN, Conn., May 8.

GEO. W. BROWN.

BUSINESS DEPARTMENT.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Samuel B. Sherwood, John Ross, H. Clarke, James M. Sterling, Z. McLester, Wm. A. Rollins, N. D. Wight, Mrs. D. W. Jones, Judson Barber, T. C. Craig, Albert White.

TWO DOLLARS EACH FROM—John Shafer, Eld. E. B. Taft, Free Reading Room, (by W. H. Thorne), H. L. Parsons, Burr C. Denny, L. H. Brigham, Nathan Teft, (the "$1 of Dec.," was received), Lory Jenks, L. A. Salter.

VARIOUS SUMS—Richard Martin, $50 on pledge; Mrs. R. Martin, $5 on pledge; E. H. Beach, $5 on pledge.

PARCELS SENT SINCE LAST ISSUE.

Eld. H. Rockwell, Wm. S. Green (the missing papers), O. Loomis, Mrs. D. W. Jones, Herbert L. Patterson, Wm. Stauts, Eld. E. B. Taft, (book, parcel, and also 8 other parcels as you directed), Dr. John Billings (donation by Jane J. Bradley).

The Christian's Summer.

'Tis not the merry time of Spring,
When birds their sweetest notes they sing,
Or when the plants unfold their flowers
To decorate th'enchanting bowers;
If Christ my LIFE-GIVER I see,
'Tis smiling summer time to me.
Though Boreas blows with iron breath,
And scatters wide his icy death;
And frost and snow are piled on heaps,
And in one grave all nature sleeps;
If I in Christ steadfastly be,
'Tis smiling summer time with me.
'Tis not in hum of busy bees;
Or foliage green upon the trees;
Nor in the harvest-hunter's horn,
Or in the sheaves of golden corn:
If Christ to reign, by faith I see,
'Tis smiling summer time to me.
'Tis not in California gold,
Or all the wealth of earth untold;
Or yet the whistling of a name
Or anxious sighs for empty fame;
A Christian only let me be,
And smiling summer's then to me.
Though all the world is dark and drear,
And though no earthly friend is near,
And all the year should winter reign
And break kind nature's golden chain,
If I in Christ can keep me near,
'Tis smiling Summer all the year.

Z. C.

Historical Account of Rev. xvii. 8.

BY MARK E. GREEN.

[*Concluded from last week.*]

"The beast thou sawest was, and is not, and yet is, and shall ascend out of the bottomless pit and go into perdition."

THE question will be asked about the mouth that was given to the Leopard beast, that was to make war on the saints forty-two months.

It is a well known fact that Justinian, in A. D. 533, made the Pope, "*the effectual corrector of heretics;*" and in addition to his being made the head of all the Churches, the Roman senate passed a law, in 534, giving the Pope power to "*Judge and punish, whomsoever he deemed heretics.*" The Pope never laid hands on any one, but gave direction to the civil arm to execute all who would not subscribe to the creed of Chalcedon. At that Council the Catholics laid the corner stone of their faith, and at the same Council it was "declared, by the concurrence and honor of over five hundred bishops, that it was lawful to enforce the creed of Chalcedon even by *blood.*" The creed of "Justinian, the guilt of murder, could not be applied to the slaughter of unbelievers, and he piously labored to establish with fire and sword, the unity of the Christian faith."

There is one great mistake made by expositors in making this Leopard beast to continue forty-two months and make war on the saints. It was the mouth, the Catholic Church that directed the civil governments, that was to do it, as we see by the next change that takes place in the history of prophecy in the coming up out of the earth of a two horn beast, having horns like a lamb, but spake like a dragon, which exercised all the power of the first beast before him, (or, in his presence;) that is, while the Leopard beast was in existence. This two horned beast is the symbol of the Pope in his civil and ecclesiastical power, which he assumed in 754, when Pepin of France, the eldest son of the Church, drove out the Lombards from Italy and made the Pope the King of Rome. Mark the language of the prophet—"*Spake as a dragon;*" that is, from the seat of the old dragon, the city of Rome; the same power that was confirmed upon him then, is claimed by him to-day. From the time the Pope was made a temporal prince the Emperor of the East ceased to be directed by the Pope, which proves conclusively that the mouth is the power that was to make war on the saints forty-two months, which harmonizes with what was said in the xiith chap., that "the dragon made war with the REMNANT *of her seed* which keep the commandments of God and the testimony of Jesus Christ."

This dragon was cast into the earth, and this hypocritical beast came up out of the earth and spake as a dragon. It "fits like a book," as the saying is. But the dragon power was not fully developed until Charlemagne was crowned with the Cæsar crown in 800. Whatever other view may be taken on this subject, these are historical facts that cannot be disputed.

The next thing to be noticed is the seven kings. "And there are seven kings; five are fallen, and one is; the other is not yet come; and when he cometh he must continue a short space." Some translate it, and "They are seven kings," referring to the heads of the previous verse. If that was the meaning, why say that the heads are seven mountains? Why not say they were seven kings? and not use the symbol of mountains. I shall consider them as seven kings or dynasties, whose history commenced with the restoration of the Roman empire, beginning with the French dynasty when Charlemagne was crowned with the Cæsar crown in 800, which continued till 879; the Otho dynasty, from 951 to 1002; the Franconi dynasty, from 1014 to 1125; the Swabian dynasty, from 1155 to 1268; the Spanish dynasty, from 1530 to 1713; the Austria dynasty, from 1764 to 1800; the Bonaparte, the seventh, from 1805 to 1814, a short space, only nine years.

It is a remarkable fact that the dynasties which received their crowns of the Cæsars from the hands of the Pope, were six, only; and the seventh crowned himself with the Cæsar crown, refusing to let the Pope bind him with that oath administered to Charlemagne 1,000 years before. Up to this time, the Pope ruled over the kings of the earth, which are symbolized by waters where the whore sat. The very fact of taking an oath to obey the Pope is conclusive evidence that the Catholic Church was superior to the civil powers; and until Bonaparte refused to be bound by that oath, she could claim their obedience, notwithstanding Austria in 1781 refused to enforce the mandates of the Pope, just where we might expect it; for John saw the woman going to judgment during the reign of the sixth king, while the Church was in the wilderness before the 1,260 years were ended; for those days of tribulation were to be shortened. The beast that was and is not, even he is the eighth, and is from the seven and is for perdition. (Syriac.) I would ask in the first place, if there was not to be some difference in the history of the eighth king from the seven that preceded, why not have said that there are eight kings? The eighth was from the seven, and not of the seventh, as some read it. I have before shown that the beast that was and is not, was the Roman government, and therefore we must find this beast that is for perdition in and connected with that government in its last phase in history, in connection with the ten kings which are located in that kingdom; and therefore I shall try to locate in Italy the ten kings that had received no power when John saw this last phase of all earthly kingdoms.

We have been brought down to the time when the seventh king's end has come, and therefore we shall look for the rise of the ten kings this side of that time. At this point I will quote, in a few words, from Hugh Murray's Encyclopedia of Geography. "The local divisions of Italy are more than usually prominent; for though the country is united by name, by a common language, and by a strong national feeling, it has yet been partitioned into a number of States, *politically independent* of each other. The numerous little republics which once made so brilliant a figure and disputed for supremacy, have, in the late convulsions, lost the feeble remains of their existence, and merged into the great State. Italy is thus divided into ten great portions; 1st, Ecclesiastical States; 2d, Tuscany; 3d, Lombardy, or the Austrian States; 4th, The States of the King of Sardinia; 5th, Naples and Sicily; 6th, San Marino; 7th, Modena; 8th, Lucca; 9th, Parma; 10th, Monaco. These kings are all "*independent*" of each other, and yet they have chosen Victor Emmanuel, who was made king of Italy after the overthrow of the Austrian power in Lombardy, who claimed and was crowned with the iron crown which was presented by Helena, the mother of Constantine, (being made as it is said, of the nails which were the nails of the cross that Jesus was nailed upon) and was presented to the first Christian Emperor, which, in the middle of the sixth century was taken possession of by the Lombards, who became king of Italy, and was taken from the Lombards by Charlemagne, who was crowned with it in the Cathedral of Milan by the Pope, some time prior to his being crowned in Rome with the Imperial crown of the Cæsars; so, in fact, says history, 'Though the dignities were thus united in one person, they were *perfectly* distinct, and were held in distinct rights.' Charles was in fact king of the Franks, king of Italy, and Emperor of Rome."

So we see that the present King of Italy, is the lawful claimant of the Iron Crown as a late writer in one of the New York papers says, in speaking on this point, "Victor Emmanuel might probably find it hard to make himself out to be the successor of the Longbeard Albion, or the inheritor of his crown; yet the King of Italy has a better right or title to wear the crown, than any man living."

From these facts, we learn that the present King of Italy is the heir of one of the crowns of Constantine, the first Christian Emperor that was chosen by the church as her "*protector,*" and was crowned the "*Second David,*" to "*fight her battles.*" This connection is now dissolved; for he, with the ten kings, hate her. The Pope has excommunicated him, or divorced herself from him. "And God has put it into their hearts to desolate her as it is written, 'And the ten horns which thou sawest, *and the beast* (Syriac) *of prey* will hate the harlot, and they will make her desolate and naked, and they will eat her flesh, and burn her with fire.'" That this process is now going on, the Pope is witness, for he declares that the "ravenous wolves" stand ready to devour him; and they will do it, for "God has put it in their hearts" to do his will.

The present Council it is thought, was called for the purpose of devising means to subvert the purpose of God. The Scripture recognizes "A dragon, a beast, and a false prophet" in the last history of this world; for "out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, went spirits like frogs unto the kings of the earth," etc. After the first judgments came upon the Catholic Church, (for she was to be rewarded *double*) which began in 1780 and ended with the overthrow of Bonaparte in 1814, France became the supporter of the Catholic Church, and thousands were put to death from 1816 to 1823. Austria again had restored to him the power that was taken from him by Bonaparte in 1800; besides, he was crowned with the Iron Crown of Lombardy and was made king of Italy. All the concordats of the Pope were enforced by Austria, until he was driven out of Italy and superseded by Victor Emmanuel. From the time France and Austria were restored again, to the last convulsions, these powers, through the suggestion of the Pope, began a system of policy of secret societies for the purpose of spreading the Catholic faith throughout the world. The Pope granted free pardon to all that would become members of these societies. These articles were submitted to the Austrian Emperor, and were sanctioned by him, and by France.

We have statistics that in two years, from 1824 to '26, over 400,000 dollars were sent to this country alone, besides that which was sent all over the world, to increase Catholicity. The most learned of their order have been sent out as missionaries for this purpose. Spirits, like frogs live in the water, or out of the water; in the church or out of the church; just as the case suits, suited for any position if they can only make proselytes; it is by that kind of craft the Catholic Church "prevails," as Daniel has said, for the word "prevail," in Dan. vii. 21, is *yokhal*, to be able to overcome (*Pick*) as in the case 2 Chron. xviii. 21, "And he said I will go out and be a lying spirit in the mouth of all his prophets. And the Lord said thou shalt entice him and thou shalt *prevail*; go out and do even so." The word prevail, as it is used, as having power over, is "*gevar;*" that power the Pope, or little horn only had for 1,260 years; after which he was to "*prevail*" by craft or deceit (see Dan. viii. 25), until the end. We can see to-day how much they have prevailed in this way, for they have representatives in Rome, at that council, from all parts of the world; and, as I believe, it is that gathering spoken of by John, the Armageddon; for we are told by those who are learned that Armageddon translated into English would be, the City of Augustus, or August City. For authority on this point I quote from a book written in 1855, headed, "Is Sabastapol Armageddon of Rev. xvi.?" After showing that Armageddon in the Greek tongue is Sebastapol, the author remarks (page 14), "It is remarked that Sebastapol signifies 'the City of Augustus.' True, but this does not prevent it from signifying also, the August city." These "spirits went forth to the kings of the earth and of the *whole world* to gather them to the battle of that great day of God Almighty." To gather who? To gather some of the "whole world," to the city of Augustus, the city of Rome. The present gathering looks very much like it. At this time the Lord says, "Behold I come as a thief; blessed is he that watches," etc. What shall we watch for? I answer, the fulfilment of prophecy, or the events that are to follow the pouring out of the last or seventh vial. The great earthquake is passed; for in 1848 there was a political earthquake such as was never known since men were upon the earth. Twenty or more Crowned heads were obliged to succumb. The Pope was obliged to flee in the garb of a servant. What next? "And the great city was divided into three parts, or parties. The city, here, is the Catholic Church. It is now divided. An article quoted from the "London Telegraph," begins "With respect to the dogma of papal infallibility, the Latin Church is *divided into* THREE *parties;*" and then goes on to show who and what causes the division. Correspondents of the New York papers direct from Rome, state the same thing. What comes next? "And the city of nations fell." (Syriac.) A house divided against itself cannot stand; so Jesus says. What next? "And great Babylon came in remembrance before God to give unto *her* the cup of the wine of his wrath." This is the time that like a millstone she goes down, and all the saints of God sing Alleluia; for true and righteous are thy judgments. And the angels say, Alleluia, Amen.

Dear brethren, are you standing with your loins girt about, ready to join in the shout Alleluia? "Blessed is he that readeth, and they that hear the words of this prophecy, and keep these sayings that are written therein; for the time is at hand."

My dear brethren, if the views that are set forth in this argument be true, we are within a brief period of the most awful event to those that are not waiting or looking for the return of our Redeemer; but the reverse to those that can say, "Lo, this is our God; we have waited for him, and he will save us. This is the Lord, we have waited for him; we will be *glad* and rejoice in his salvation." Paul says, "To those who look for him, he will appear a second time without a sin offering to salvation." Amen.

From M. P. Martin.

TO THE DEAR PILGRIMS, GREETING: Why we introduce the teaching we do; because we are under the law of free agency as at the beginning, when the law was given to Adam. When Moses led the Hebrews out of Egypt, they were put under a military or civil discipline, and had not a right of choice in what they would do; so their duty was to follow Moses as a leader, and he was responsible for what they did; but when Christ came he repealed the Mosaic law, and established the right of free agency, as in the beginning; every man responsible to himself, for his own doings, and answerable to God.

Col. ii. 14, 15, Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way nailing it to his cross. And having spoiled principalities and powers, he made a show of them openly triumphing over them in it.

It appears to me, every intelligent lover of Christ can but appreciate this position; and although we have the right of choice, yet like our blessed Master, it should be our choice to accept of those things that our heavenly Father has advised in his word, would be for our temporal good, as well as to help us understand our future welfare. This is why I keep the seventh day Sabbath, showing that I respect my heavenly Father's knowledge more than my own; although I have the freedom to choose any day or no day as I please, and the general providences of God are not witholden from me should I choose my own way, although I cannot claim his special promises except I honor his commands. This position will apply to all the commands of God and Christ. Why do I say that swine flesh should not be eaten? Not only because I think it is unwholesome, but because I respect God's word that says it is unclean. There are many things that God has not spoken to us of, in his word; one is tobacco, yet we should not use it, or any thing that is proved to be injurious to us or does us no good. Here we become a law to ourselves, as we are free to choose; so we should discern between good and evil.

I see that it is the duty of every follower of Christ to educate all his faculties so that he shall be a teacher and a light to others; but I cannot see where he has any authority to compel others, either individually or conventionally, to act different from their free will. I know the world assumes this right, and will exercise it, until Christ possesses the kingdom.

My position in teaching the Scriptures is in the harmonizing of the faculties of our nature as we develop them. Make the tree good and the fruit will be good. The motives for good, are rewards or gain. The penalty for evil is punishment or loss in this world, as it is in this state that we are capable of developing good or evil in our faculties; so if I develop good, then I gain and am rewarded; if I develop evil, then I lose and am punished. Some may ask what do you gain or lose? Our Saviour says, "and if thy eye offend thee, pluck it out, and cast it from thee, it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."—Matt. xviii. 9. Here our Saviour illustrates the education of the senses. Now what have you gained? I say, a healthy body with the loss of one eye and the right to enter life. There is a faculty in the mind called fidelity. Now, develop that, and who would exchange it for gold? Now take the opposite, and for it have treachery; and how much greater punishment does one deserve? Should the unfortunate mind have to undergo living in future torment either one hour or eternally to satisfy justice? I think the right feeling was in the Saviour's prayers, "Father forgive them, for they know not what they do."—Luke xxiii. 24.

So we see a resurrection to life of the lost faculty would not be a necessity, but simply a conventional display; as man's free agency and the law of development, for good or evil, had ceased at death. I try in my teaching to convince that rewards and punishments are in this life, and experienced in the faculties of our nature; and for future life, the mind must be in that state that the truth can be received, that Christ is the resurrection and the life; and then the mind may receive the incorruptible seed of the word, which makes us heirs, through Christ, "to an inheritance incorruptible, and undefiled, and that fadeth not away." This way of teaching the Scriptures, when received and practiced, gives health and strength to the physical and mental system, and prepares us to "glorify God in our body and spirit which are God's."

And may the Lord add his blessing to our understanding his truth, is my prayer. Amen. Yours, in love of the truth.

COLUMBIA, *California*, Feb., 1870.

A LADY ON TOBACCO.—An exchange says a Scotch lady writes thus of gentlemen who use tobacco:

May never lady press his lips,
His proffered love returning,
Who makes a furnace of his mouth,
And keeps his chimney burning,
May each true woman shun his sight,
For fear his fumes would choke her:
And none but those who smoke themselves
Have kisses for a smoker.

To have a good opinion of yourself, think, if you were rich, how much you would give away.

Children's Department.

Willie's Self-Denial.

"OH, mamma," exclaimed Willie, as he ran eagerly into the room on his return from school, "we are to have a vacation all next week, and may I go with Dennis on Monday when he goes to get those vegetables papa has bought of Mr. Morton?"

"If it is a pleasant day I know of nothing to prevent your going; that is, if Dennis is willing to take charge of you."

"Oh, I know he will, mamma, and I won't trouble him in the least. Only think, it is six miles there; what a splendid long ride I shall have."

The next day as Willie walked to church with his parents he often thought of the pleasure in store for the morrow; but in the Sabbath school he was very much interested in the remarks of a stranger who addressed the school.

When he reached home he said: "Mamma that minister talked to us to-day about self-denial, and said the more we denied ourselves for the good of others the happier we should feel. Now is that really true?"

"It is, Willie. The Bible says: 'It is more blessed to give than to receive,' and we are told to 'deny ourselves, take up our cross, and follow Christ.'"

"Then I fear I am a very selfish little boy, for I don't like to deny myself at all. I ate all those oranges myself the other day, although I knew that Johnny Maloney would have been very glad of one, for he has just got over the fever, and I remember how good they tasted when I was getting well, after I was sick last fall."

"I am glad, Willie, to find you have been thinking of this matter. If you wish to prove the truth of the minister's words, do some self-denying act the first opportunity you have, and see if you feel happier for it."

The next morning dawned bright and cloudless, and Willie was in high spirits all the forenoon. He scarcely knew how to employ his time until the happy hour arrived for him to take his ride. He got tired of staying in the sitting-room, and so he thought he would pay a visit to Mrs. Maloney, who was washing in the kitchen.

"Oh, Masther Willie," she cried, "how nice ye're looking this morning, and what a fine color ye have in yer cheeks. Here's poor Johnny, as pale as this sheet I'm washing ever since the faver left him. The docthor says he ought to take a ride now and then, and go out in the country a bit; but the like of me that has to wash for a living, can't do that at all."

A sudden thought startled Willie, and scarcely stopping to make any answer, he rushed out into the yard. Back and forth he paced with slow step, and a very anxious, perplexed look upon his face. All at once he came to a dead halt, and planting his foot firmly upon the bricks, he exclaimed, "I'll do it," and then ran into the house.

"Mamma," he said, "Johnny Maloney is down-stairs, and he looks so pale and thin. I think the ride into the country this afternoon will do him more good than it will me; and as there is room for only one, I am going to let him go in my stead if you are willing."

"Most certainly I am, Willie," and clasping the little fellow to her heart, she gave him a kiss of approval. He flew to tell Mrs. Malony of his decision, and resolutely stood by while Johnny was lifted up on the high seat beside Dennis. He watched them ride out of sight with a face on which smiles and tears were striving which should have possession, but the smiles gained the victory, and he went cheerfully on an errand for his mamma, which she had kindly postponed on account of the ride.

After Willie's mamma had put him to bed that night, she sat down beside him, and putting her hand fondly upon his little curly head she said: "You have made me very happy, dear Willie, to-day, by so soon putting in practice the resolution you made yesterday. It was a great act of self-denial for you to give up the ride you anticipated so much pleasure in taking; and how is it? do you feel happier or not for staying at home to let Johnny go?"

"Happier than if I had taken the best ride in the world, mamma. And you say it made you happy, too, and I know Mrs. Malony and Johnny were happy; and so only think how much happiness it caused. I am sure I don't mean to be selfish again as long as I live."—*Selected.*

The Crab-Apple Tree.

IN one corner of our old garden there was a fine looking apple tree. The branches grew over the fence, and many a boy when the apples were ripe, used to risk a fall to get some of the fruit. But one bite was enough. It was a crab-apple tree. The young thieves made wry faces and threw the apples as far as they could reach. It was a common trick upon any strange boy to give him one of our crab-apples. Why father kept the tree, I could never guess.

I went from home and was gone several years. How delightful it was to return once more!—How many changes I saw around the old house.

"How fares the crab-apple tree?" I asked, as my brother James was showing me round the garden; "I hope that is cut down." "I'll show it to you," he said; and as we went along and looked under the tree, he took up an apple from the grass and offered it to me. "Try that," he said. It certainly looked tempting; and it tasted very good. "You like it?" said my brother. "As fine a fruit as ever I tasted." "It grew on the crab-apple tree," said James laughing.—For an instant I was tempted to throw it down; on the second thought I took another bite instead.

"Crab-apple tree! our crab-apple tree?" I cried, crunching the juicy mouthful; "it has wonderfully changed its character: what changed it from a crab-apple to a fine pippin?" Grafting has done the business," replied he. And he took me to the tree. It hung all over with pippins. "One of the most valuable trees in the garden," said he; and he went on to tell me the number of bushels that it commonly bore. "When father died, I determined to cut it down; but my man said it was sound and healthy at the root, and would make excellent grafted fruit. We lopped off the branches, and inserted some of those beautiful pippin grafts, and you see what it is."

"You have completely changed its nature, and given a new character to it," said I; "all the culture in the world would not have done this, I suppose?" "No," answered James, "it could only be done by putting in a wholly new and better branch; grafting is a great business."

This always seemed to me, a good illustration of our sinful nature. In the root, the trunk, and the fruit, we are like the crab-apple tree—perhaps good enough outside, making a fair show, but bitter to the taste, and really good for little.

Yet not hopelessly so. A new and better stock can be grafted in; our nature can be changed. Jesus Christ can insert a heavenly graft, a living branch, which shall bear good fruit, pleasant to the eye and sweet to the taste—fruit worth possessing, and worth gathering in the great harvest time.

May we know the power of his grace in grafting in us that which is good and holy, to the praise of his name.—*Selected.*

BOOKS AND PAMPHLETS

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ON THE INQUIRY—*Is there Immortality in Sin and Suffering?* To which is added a Sermon on CHRIST THE LIFE GIVER, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidelity. This work contains double the amount of matter of the original Six Sermons. *Price*, in paper covers, 30 cents. Postage, 4 cts.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made fifteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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MAN'S DESTINY.

IMMORTALITY. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by GEORGE STORRS. *Price*, in pamphlet, 30 cents; postage, 4 cents.

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Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures." The first of these appeared in "The New Englander" of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, APRIL 6, 1870. VOLUME VII.—NUMBER 26. WHOLE NUMBER 312.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

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MORE MINISTERIAL MANIFESTATIONS.

[THE following letter was written by a Presbyterian Minister to a person who has recently embraced the Life views. It would seem that person had sent him "THE WATCH TOWER." His response was sent us with a request to reply to it. We give the letter in full, and Br. L. C. THORNE has replied to it in his usually kind and clear manner. Let both be read carefully.—ED. OF HER. OF LIFE.]

MARATHON, N. Y., 8th March, 1870.

MRS. SQUIRES—*Dear Madam*:—I do not like the article which you gave me to read. You said, "You wanted a *good* hope." Now I am sure that so long as you let views so erroneous have an influence with you, your desire will be put far away. The view is against the whole current of Scripture. It may seem to be sustained by Scripture, but I am sure that any man reading those same Scriptures that are quoted to sustain the view, in the connection in which they stand, would never derive from them those conclusions.

There is one test by which you may try quotations from Scripture, which will never fail. If they present a view that is dreaded by the Christian heart, there is something false about it.

Now the whole Christian church turns with nausea from the doctrine maintained in your pamphlet. Say yourself, which of the two is the *Good Hope*—that which teaches according as the Westminster Catechism, "The souls of believers at their death made perfect in holiness and do immediately pass into glory," or that hope that leaves the soul in unconsciousness for a million of ages more or less, and then takes it into glory? Which do you prefer?

If the case of the writer of that article were traced out, it would be found that he is afflicted with inflammation of the duodenum, and so is led to cultivate a hypocondriacal hope. How contrary to the Scriptures will appear from the fact, 1st. That the Scriptures read by themselves, never give to the Christian a yellow or a gloomy idea, but bright hopes. 2d. The letter of the Scriptures are against the view. I will give a few quotations:

True View.	*Hypocondriacal View.*
He that believeth *hath* everlasting life.	He that believeth is going into the shades to remain none know how long.
I will withhold no good things.—Psa. lxxxiv. 11.	However uprightly you may walk I will withhold your joy for a million of ages, more or less.
Begotten . . . to a lively hope.—1 Pet. i. 3.	Begotten to a hope beyond a fog bank.
Christ wants we should be where he is.—John xiv. 3.	Christ wants to keep us in limbo a million of ages, more or less.
He is not a God of the dead but of the living.—Matt. xxii. 32.	He is God of those who are hibernating like a toad in winter.
Shining more and more.—Prov. iv. 18.	Darkling and sinking.
Comfort of the Scriptures.—Rom. xv. 4.	Wormwood of Scripture.
Henceforth a crown of Righteousness. — 2 Tim. iv. 8.	After a million of ages, more or less, comes the crown.

The thief on the cross went directly to heaven.

"To-day thou shalt be with me in Paradise."—Luke xxiii. 43.

Paradise is where God is.—Rev.

Where God is, is Heaven.

Stephen went directly to heaven.—Acts vii. 55–59.

Moses and Elias were conscious—full of joy.—Matt. xvii. 3.

Paul desired to depart to be with Christ.—Phil. i. 23.

Now look only at this last quotation. Paul was a very happy man in *this* life, "exceeding joyful in all his afflictions." To live was Christ, to depart far better. Is it possible for any one to believe that in these circumstances Paul was desirous to forsake his joy when he expected to dive into the Tartarean Gulf of unconsciousness, and there to remain a million of ages more or less?!

All that can be said about that hypocondriacal hope is, that it is a little better than hell. 'Tis not a "good hope"—"a lively hope"—"comfort of the Scriptures," nor any such thing.

The spirit of the ancient flagellants lives even to this day. There are not a few who instead of receiving the testimony of God, which witnesses to them that believers have passed the dead point, and that henceforth they are on the ascending grade, already animated by that light "that shineth more and more unto the perfect day," set themselves, taxing all their ingenuity to whittle down their good hope and make as little of it as they can. They remind me of the late venerable Mr. Baldwin, who used to make jests of his infirmities, and when asked, "How are you to-day, Mr. Baldwin?" would answer, "O, I am a great deal worse than I was yesterday, I thank you."

If you would have a "good hope," then, do not make subtractions by casting away many ages of happiness, for it will be found that "eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared." It is all addition and no subtraction, when seen in true light.

It is a good exercise to remember that we who believe are *united to Christ*, being his body, his flesh, and his bones.—Eph. v. 30. And that he tells us that we are sharers in his fortunes: if he is dead, we are dead; if he is unconscious, we are unconscious; but "because I live ye shall live also."—John xiv. 19. What an imagination to suppose Christ, whose members we are, to be going about with dead flesh and bones in him.

Not only is the doctrine that I have reviewed repulsive and pernicious, but it is, as I am persuaded, exerting a pernicious influence upon you. Allow me then, in all kindness, to advise that you eschew all such reading as THE WATCH TOWER, by *Homo*, and betake yourself to the simple Word by *Deo*.

With kind regard,

H. LYMAN.

RESPONSE BY L. C. THORNE.

Rev. H. L. thinks the idea of unconsciousness between death and the resurrection is dreadful. He admits that the doctrines we advocate "may seem to be sustained by Scripture," and urges as an *unfailing test* of Bible interpretation, that if the explication presents "a view that is dreaded by the Christian heart, there is something false about" it. The likelihood of a doctrine to excite in any Christian heart a sense of dread depends wholly upon the stand-point from which that doctrine is viewed. They who have found that the Bible reveals no future life for any who die in impenitence, and that "as drouth and heat consume the snow waters, so doth the grave those which have sinned," look upon the theological hell as altogether horrible, too monstrous for serious consideration. Others, spanning with eye of faith a period of purging, and preparation for saintly communion, see the whole human family crowned with immortality and glory, and they hold that even the possibility of any part of mankind falling into *non-existence* is rather too terrible to think of. Another class, holding that at death the souls of all mankind enter upon a glorious onward and upward career, reject, as awful, that period of punishment and preparation for saintly communion. So it will be seen that what H. L. is pleased to term an unfailing test is in fact no test at all.

But suppose we admit his test, what then becomes of his doctrine of eternal torment? There is no theory as to the future of the wicked that inspires such intense "dread" in *all* hearts as does that. Nay, it excites worse and more harrowing feelings than dread in every thinking mind. Dr. Edward Beecher truly says of it, "it involves God, His whole administration, and His eternal kingdom, in the deepest dishonor that the mind of man or angel can conceive. The human mind cannot be held back from abhorring such a theory, except by the most unnatural violence to its divinely inspired convictions of right and honor." Albert Barnes says: "When I look upon a world of woe, filled with hosts to suffer forever—when I look upon friends, and upon a whole race, all involved in this sin and danger, . . . I am struck dumb—it is all dark, dark to my soul, and I cannot disguise it." This language by these eminent men expresses somewhat the mental experience of *all* who set about a serious contemplation of the subject. Judged, then, by the test suggested, the torment theory is annihilated, and our friend is compelled to choose between the destruction of the wicked on the one hand, and Universalism on the other. Which will he take?

He says, "The whole Christian church turns with nausea from the doctrine" of unconsciousness in death. This is far from the truth. It is a fact that many, many thousands of earnest, faithful Christians, both in this country and in Europe, have learned that without Christ, who "hath brought life and immortality to light through the gospel," the race had *perished*, gone out of existence; and they cling lovingly and gratefully to the resurrection of the dead as *the* gospel hope of a future life. Anything dreadful in this? Paul told certain ones at Corinth who denied the resurrection (a thing H. L. practically does, though he sneeringly admits it may take place a *million of ages*, more or less, hence), that "if Christ be not raised . . . then they also which have fallen asleep in Christ are perished." Now, in view of the theory that the "they which have fallen asleep in Christ" had already entered upon the enjoyment of heavenly blessedness, will any candid man undertake to tell us how their salvation depended upon the resurrection of Christ? *They* were saved whether Christ had risen or no. To suppose they which fell asleep in Christ, either before or after his death, but especially before, were removed beyond the possibility of perishing in the event of Christ's failure to come forth from the grave, is to make Paul's language utterly meaningless. We view this subject from the united stand-point of reason and revelation, and seeing that infinite love has provided a way of escape from death, we lay hold upon it and rejoice that God "in abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." A lively hope of what? Why, a lively hope of redemption "from this body of death." And this is called dreadful. Nay, good brother, it is glorious indeed; and well will it be for all professed followers of Jesus, if, like faithful Paul, we are willing to labor, and suffer all things "if by any means" we may "attain unto the resurrection of the dead."

Of the list of texts under head of "true view," expressing, as H. L. believes, his view, we notice only the first and the last, they being more than fair samples of the whole. "He that believeth *hath* everlasting life." This, strange to say, is adduced in support of consciousness in death. What will not men do to bolster up a theory? The life which is obtained by believing "on the Son" is not that which Rev. H. L. *believes* secures consciousness in death, for he holds *that* life is possessed alike by believers and unbelievers. He takes a text, or rather a part of one, the conditions of which undeniably restrict its application to a certain class, and quotes it as evidence of the existence of a principle which he holds to be common to all classes irrespective of character. This is convenient truly, but quite inadmissible. If the expression "he that believeth on the Son hath everlasting life" were admitted as proof of consciousness in death, then the antithetic expression, "he that believeth not the Son shall not see life," must also be admitted as proof of *unconsciousness* in death. What then becomes of the doctrine of inherent immortality? Dr. Adam Clarke properly says, in explanation of the words *hath everlasting life*, "he has already the *seed* of this life . . . having been made a partaker of the grace and Spirit of him in whom he hath believed." Says Paul, "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by (or, because of, margin) his Spirit that dwelleth in you."—Rom. viii. 11. That "because of" is the proper rendering is attested by many eminent scholars who adopt it. Dr. Hodges, who also recognizes its propriety, says, "according to this reading the indwelling of the Holy Spirit is the *ground* or *reason* why believers are not left in death." He that believeth on the Son, has dwelling in him, then, the principle of eternal life. He is "begotten" of the Spirit and will be born into everlasting life by a resurrection from the dead. Consequently he is said to have that life already.

The last quotation under head of "true view" is from 2 Tim. iv. 8. Paul says, he has "kept the faith: henceforth there is laid up for me a crown of righteousness." Yes, it is from henceforth laid up for you, but when will you get it, Paul? "The Lord, the righteous judge, shall give it to me at *that day.*" What day, Paul? The day of Christ's appearing. The crown will be given to all who "love his appearing." Drs. Clarke and Lange both admit that the expression, "that day," refers to the Lord's second coming, and that then will Paul "publicly" receive his crown.

It is claimed that the thief went directly to heaven, "where God is." This we in all confidence deny. Christ was not false to his promises. Immediately after his resurrection, he asserted "I am not yet ascended to my Father." How, then, could the thief have been with Christ in heaven, "where God is," since Christ was not himself there? We have Christ's word for it, that no such promise was fulfilled. But it may be urged that Jesus' soul went to heaven, and that he meant he had not been there bodily. David said, "For thou wilt not leave my soul in hell" (*hades*, or grave). Who did David here speak of? Let the Holy Spirit answer. On the pentacostal feast day, Peter, filled with the Holy Ghost, quoted the above language and declared that David spake not of himself, for "he (David) is both dead and buried," but "being a prophet," he (David) "spake of the resurrection of Christ, that his soul was not left in hell" (*hades*, or grave). We have, then, the affirmation of the Holy Spirit that on the third day after the crucifixion Christ's soul came out of the grave, and we have also Jesus' own word that he had not been to heaven. The testimony of two *such* witnesses ought to be sufficient to satisfy our Presbyterian friend, H. L.

He seems determined, however, to have it that *somebody* went to glory at death, and so he says that "Stephen went directly to heaven" sure. It is quite unnecessary to multiply words on this point. Suffice it to say that the account says *nothing* about Stephen's going to heaven. It does say he "cried with a loud voice, Lord lay not this sin to their charge. And when he said this, *he fell asleep.*" Why say he did not?

We would be not a little surprised, if any thing contended for in the interests of modern theology could surprise us, that our brother should urge the presence, at the transfiguration, of one who did not die, as evidence of consciousness between death and the resurrection. The presence of Elias, who was taken up in a chariot of fire—translated, no more proves nor suggests such conscious existence than does the presence of the apostles, as none can fail to see who properly consider the matter. If Elias was there he was there in *person*, and if Moses was there, he also was there in *person*, for the account reads, "Moses and Elias" appeared "talking with him." If only Moses' immaterial soul had been there it could not have been seen, for material eyes cannot see immateriality. As Moses died and was buried, it inevitably follows that if *he* was present on the occasion, he was previously raised from the dead. The charge of Jesus to the disciples, "tell the *vision* to no man," intimates that Moses and Elias were merely represented, or personated. But however that may be, the circumstance of the transfiguration cannot be pressed into the service of consciousness in death.

The last text referred to by H. L. is that relating to Paul's "desire to depart and to be with Christ." As this is thought a very strong text in opposition to our views, we will give it a trifle more attention. Let us look at both text and context. Commencing with verse 20 we read, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness as always, so now also, Christ shall be magnified in my body, (me) whether it be by life or by death. For me to live is Christ, (Christ what? Why Christ magnified, for Paul says Christ shall be magnified by his life) and to die is gain." (Gain to Paul? No. Gain to Christ. Paul says, Christ shall be magnified by his death; and in that respect Paul's death would be gain to Christ). "But if I live in the flesh, this (Christ magnified) is the fruit of my labor; yet what I shall choose I wot (know) not. For I am in a strait betwixt two, having a desire to depart and to be with Christ which is far better."

Paul then is in a strait betwixt two; and that he did not know how to make choice between them is evidence that he did not believe in going to glory immediately at death; for, had he done so, he could quickly have decided the matter. His "desire to depart and to be with Christ" could not, therefore, have been one of the straits betwixt which he was. Speaking of a time when he and his brethren were terribly persecuted in Asia, "pressed out of measure above strength, insomuch that they despaired even of life," Paul says, "we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death, and dost deliver; in whom we trust that he will yet deliver us." Thus we see that when death stared Paul in the face he had no desire to meet it, but if it were the Lord's will that he should then suffer it, his trust was not that he should be glorified in death, but that he should be raised from the dead to eternal glory.

Again, says Paul, Phil. ii. 27, "For indeed he (Epaphroditus) was sick nigh unto death; but God had mercy on him." Epaphroditus was Paul's companion in labor. Sickness had stricken him down, and from Paul's language we may fairly infer that his physical sufferings were equal unto death itself. Would it then have been an act of mercy on the part of God to have restored Epaphroditus to a life fraught with all the sorrows resulting from persecution instead of instantly relieving him from all his trials by transferring him right to glory, if taking saints there at death is a part of the divine plan? We readily see why Paul regarded the restoration of his fellow-soldier to health as an act of mercy to both of them; but we think our friend, believing as he does, will find it hard to conceive how either Paul or Epaphroditus could see in it the bestowal of any mercy upon the latter. The two straits, we conceive to be life and death. Paul plainly stated that in either case it would be gain to Christ, inasmuch as he was to be magnified.

Paul, moreover, always presented *death* as undesirable; and subjected, as he was, to sore trials and afflictions, persecuted on all sides, oftimes suffering more than death daily, he could not look upon *life* as desirable. So neither of the two being attractive, he knew not which to choose, for he desired, though he did not, perhaps, expect, a third and very much better thing than either of the two, which was to "depart and to be with Christ." Paul desired translation. He was a man of towering faith, and we find him at one time recalling the case of Enoch, who, by faith, "was translated that he should not see death." Translation being very preferable to either life or death, there was nothing strange in Paul's desiring it. There are times when *all* God's tried ones desire it.

Paul instructed the church at Thessalonica respecting the coming of Christ and the resurrection of the dead, and seeking to comfort some who had friends sleeping in Jesus, affirmed that "we which are alive and remain unto the coming of the Lord, shall not prevent (precede) them which are asleep." Paul did not take upon himself so aimless and absurd a task as would have been that of assuring the Thessalonian brethren that those who are *alive* at the coming of Christ shall not "meet the Lord" sooner than those who fall asleep in him, if the latter class are already present with him when he comes.

Paul also told the Corinthians, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink for to-morrow we die."—1 Cor. xv. 32. Upon the assumption that the real, thinking person is conscious between death and the resurrection, and in the case of believers, that consciousness is a happy one, Paul must have been guilty of miserable folly in saying that if the dead rise not, "let us eat and drink; for to-morrow we die," for he could not but know that himself and all saints would be *immeasurably* advantaged even if the dead shall *never* rise. He did not argue, if the dead do not rise, we still have immortal souls that must either be happy or miserable, and hence we should deny ourselves and labor for Christ. No, nothing of that; but he stakes all upon the resurrection of the dead, and says, if there is no truth in that, let us eat and drink and enjoy life upon true epicurean principles, for to-morrow we die; and beyond that there is nothing. There is no misunderstanding Paul here. His position unquestionably is, *no resurrection, no future* life; a proposition which would be utterly baseless if men never wholly lose life.

Our brother's eagerness to defer the coming of Christ "a million of ages, more or less," is strongly suggestive that he is one of those termed "last days scoffers," who say, "where is the promise of his coming? for since the fathers fell asleep, all things continue as they were." There is no evidence that Peter here refers to individuals who deny the Lord's return altogether, but to a class who, professing Christ, see nothing of the gathering signs of his near return; but say of course he will come, but "where is the promise of his coming" within "a million of ages, more or less?"

All such expressions and insinuations as "afflicted with inflammation of the duodenum," "hypochondrical," "hibernating like a toad in winter," etc., are so unbecoming their author we pass them by in silence, deeply saddened that they emanated from a fellow-laborer in the vineyard of the Lord. May we all seek to more and more love the appearing of our blessed Lord; and, if alive at his coming, be by faith "translated and not see death." Whether thus redeemed, or whether delivered from death, we may sing unto the "Lamb," "Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." That this glorious experience may be ours, let us be ever upon the watch tower, for the Master said, "blessed are those servants whom the Lord, when he cometh, shall find watching."

L. C. THORNE.

BLOOMFIELD, N. J.

IMMORTALITY IN CHRIST.

DEAR SIR—You will rejoice to learn that the glorious doctrine of *Life and Immortality in Christ* is finding an entrance into many Christian hearts. Thoughtful persons, not a few, are discovering that the traditional notion of the creature man, sinful dust and ashes, being in himself necessarily and essentially immortal, is a mere human invention, without a shadow of foundation in God's word. A gentleman in Essex has lately offered a purse of one hundred guineas to any one who will produce a single text of Scripture to prove the natural immortality of the soul. Those who hold the dogma, and denounce all who do not, ought certainly to come forward with *one* text at least. It is to be hoped that this offer will lead many to search the Scriptures for themselves. Then they will find it written, not that every one, whether believer or unbeliever, but *only* "he that doeth the will of God abideth forever," he *only* that believeth in Christ "shall never die."—1 John ii. 17; John xi. 26.

A learned and pious divine lately discoursing upon the subject, remarked as follows—"On what do I base my faith? Not in what is called the immortality of the human mind. I do not know—not one knows—what matter is, and therefore no one can, with any amount of intelligence, predicate any thing about immateriality; not on the instinctive longings which we all have for a future life; not on the constitutional immortality of the human soul, for I believe that the constitutional immortality of the creature is a contradiction. On what, then, do I ground my faith? On the revealed will of God. The duration of any creature's existence must always depend on the will of the Creator, the absolute One. I say philosophically that the continuation of any creature's existence for a day or for an hour must depend upon the will of that God who created the universe, whose we are, and whom we are bound to serve."

Thus we see that the truth is progressing, the good seed is springing up: let us thank God, and take courage. You, sir, and others, have sown in tears; you will assuredly reap in joy, reap a rich harvest of blessing both here and hereafter, for "ye serve the Lord Christ."

I am, dear sir,
Yours respectfully and gratefully,
E. ELCOCK.

—*The Rainbow, England.*

A PRIVILEGE OF THE SONS OF GOD.

WE should dwell much on the confidential nearness into which grace has brought us to Jesus. It has made us sons, and given us access through Him, by one Spirit, to the Father. Little cares, little trifles, little perplexities, make up the sum of our little lives. To meet these, we need the spirit of adoption whereby we cry, Abba; for we need a parent's care, a parent's heart, and nothing can suffice us, save to be shown to the Father. We lose so much holy joy because we so little know Him. How would the thought, My heavenly Father knoweth what things I have need of, deliver us from care about many things! Rarely do we find Christians going as children to their Father; telling him with artless confidence, the little things that try them, sure of finding a Father's heart into which they can cast their cares. We may be strict and busy in public worship and service, but it is in the closet that we have specially to do with the Father, and to tell him all our private necessities, which can be told to none but him. Do you, my brother, experimentally know this privilege? It is certain that you do not, unless you are no longer a servant, but a son.—*The Witness.*

From M. C. Harriman.

Dear Herald: It has been a long time since my pen has scratched aught to thee; and even now I do not expect to write any thing worthy of thy columns; but I would that peace might reign. And as joy comes to my heart from thee, I desire also to diffuse the sweet peace of conscience that dwells in my own bosom. The palpitations of thy heart I know are varied, as thy blood flows through many veins; and if all these beatings are not in perfect unison with each other, yet we hope all thy members will be reconciled, and perfect bliss enjoyed by all thy bands.

"Thou spreadest forth thy wings like the morning, and lo, light is diffused through the earth; thy lips are opened, and people listen to hear the words thou wilt utter: thou speakest, and men believe with the heart unto righteousness, and confession with lips is made unto salvation."

The doctrines thou showest forth (though some tell me that none are converted by them), turned my steps from going in the ways of death; they unfolded to my clouded vision the justice of a God of love; they helped me to place my trust in Him who alone is able to save; and to give my confidence to one who is abundantly able to pardon; they learned me that "his ways were ways of pleasantness, and all his paths were paths of peace;" they taught me that perfect love casteth out all fear; and as where fear is there is torment, so also where there is no fear, but *love*, there torment has no lot or place.

Do men despise thee! Be not dismayed. If they revile thee, fear not; for the moth shall eat them (the wicked) as a garment; and the worm shall eat them like wool: but "*righteousness* shall be forever, and *salvation* from generation to generation." Remember the Lord was persecuted, buffeted, and slain; and he did no sinful thing. Be steadfast, therefore, immovable to the end. Then shall thy members be brought together into one building, not built by hands, but erected by our God and by his Christ.

O, that thy bands were wholly loosed; that thou mayest be set free indeed, and thy light shine, and thy voice be heard, even to the ends of the earth. O that the redeemed of the Lord might hear, and come to Zion with everlasting joy on their heads, and joy and gladness be obtained, while sorrow and sighing flee away.

Thou professest to be a herald of the kingdom of God; and of life from death: these truths are glorious; but "who hath believed thy report?" Whose ears have been unstopped to hear? Who hath repented or chosen life? Thank God, some have heard and believed, through grace and the mercy of our Lord. Others have stumbled because of the traditions of men. Still others, who care not for the things of the Spirit, have chosen the path whose end is death. But remember, beloved, that although our loved ones may sleep in the dust, torn ruthlessly from our side by the last enemy of man, *death*, yet the promise is, "Thy dead men *shall* live, together with my dead body *shall they* arise. Awake and sing, ye that sleep in the dust, for thy dew is as the dew of herbs."

How good God is to those that love him, those who love his service, and feel it no disgrace to be humble. Also, how merciful to those who by nature are the children of wrath, those who will not come that they may have life; but who choose rather to wander out of the way of understanding, and remain in the congregation of the dead; to those, when their Adamic life is ended, and the law claims its own, and each goes to his own place, it can be said, "They are dead, they shall not live; they are deceased, they shall not rise; for thou hast made all their memory to perish. They were driven away from the tree of life lest they should eat and live forever in sin." Thy will, O God, in mercy, be done.

I would say, let all thy teachings be with the true spirit. Now, if any man have not the spirit of Christ he is none of his. That spirit has been *manifested*. Can it be an offence, in one so unworthy, to desire its continuance? Let us all abide in it, that we may be quickened by it. The day when the crowns shall be given hasteth greatly. We hear the rumble of its chariot wheels from far; the mighty echo of its trumpet voice vibrates on the agitated air. Let all watch and be sober, that that day overtake us not as a thief. For a fiery stream shall issue and come forth before him, signifying the Son of God. Yes, beloved, thine eyes shall see the King in his beauty; they shall behold the land *now* specially near. O Zion, thy salvation *cometh*, thy inhabitants shall not say I am sick, and thy people shall be *forgiven* their iniquities. For *now* we call the proud happy; yea, they that work wickedness *are set up*: yea, they that tempt God are even delivered. Then they that feared the Lord spake often one to another; and the Lord hearkened and heard, and a book of remembrance was written before him for them; and they *shall be mine*, saith the Lord of hosts, in that day when I make up my jewels. Then shall ye return and discern between the righteous and the wicked. Shun not to declare the whole counsel of God, whether men hear or forbear, for it will prove a savor of life unto life to some.

May the God of love be with you until the coming of our Life-giver; then may we be transformed from this body of corruption into the glorious liberty of the children of God.

Boscowen, N. A., March 27, 1870.

Death may remove from us the great and good, but the force of their actions still remains.

THE HERALD OF LIFE:

NEW YORK, APRIL 6, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Christian Passover, in this City.

The Anniversary in "remembrance" of the death of "Christ, our passover, who was sacrificed for us," will be celebrated by the Believers in the yearly memorial of that event at the Cooper Institute, (Room 18), Friday evening, April 15; exercises to commence at half past seven precisely. All who love the Lord Jesus are invited to join with us on the occasion, whether they are with us in the anniversary views or not. It is the Lord's table, and all His friends will find a welcome.

The entrance into the place of our meeting is at the corner of 4th Ave. and Eighth St., New York City. Please be present at the hour appointed.

The Passovtr Feast in Philadelphia.

Our Christian friends of Philadelphia and vicinity are invited to the house of Br. Jas. L. Boyd, No. 1,330 Columbia ave., (a few steps from his former residence) to observe our Lord's Memorial Feast on its coming anniversary, Friday evening, 15th inst.

A Rich Tract.

FIFTY DOLLARS WANTED IMMEDIATELY.

There has been a request to have the Questions by Rev. Wm. D. Bridge, and the Response by Leonard C. Thorne, which appeared in the Herald of Life, March 16th, republished in a tract. We propose, that not only that, but the article in this week's issue, on the first page, be added to the tract, and both issued in one. Nothing of more interest has recently appeared. No one can impartially read these two calm and clear responses, of Br. Thorne's, without feeling that both the Methodist and Presbyterian ministers are well answered, and we all have occasion to praise the Lord for the grace which has enabled our beloved Brother so ably and clearly to set the truth before our minds. Br. Thorne took no interest in religion till the Life views were presented to him about ten years since. They commended themselves to his understanding and heart, and won him to Christ. Steadfastly has he walked in the Lord ever since, rejoicing in the light and love of the same. He rejoices in the great things God has done for him, and not for him alone, but for others also through his instrumentality, and that of the truth.

The articles we now propose to issue in a tract, show that he has been taught in the school of Christ, and has been no idle scholar. The spirit of his Responses show how he has learned in "meekness to instruct those who oppose themselves" to what he regards as the precious truths of God's word.

We ask our friends—the friends of truth—to furnish us immediately with $50 that these rich and instructive articles may go out on their glorious errand of blessing our fellow creatures by leading them from darkness to light, and from the traditions of men to drink of the pure waters of "the river of life," that they, too, may be made to rejoice in Christ Jesus our Life-giver and our Hope.

The tract will be about 24 pages, and the first 2,000 will cost between $50 and $60. Whatever you send in aid of this object, you can have returned in this tract or any of our "Campaign Documents," or Books in our Catalogue, that you may choose. Let us have your response without delay.

"Life in Christ Only."

"Three Letters to the Editor of the 'Christian World.' *Revised, with notes and additions.* By Edward White," etc. "London: James Clarke & Co., 13 Fleet st., E. C., 1870.

We have received the above pamphlet from England, from the Author. It contains 56 pages. The "Christian World," in which these Letters first appeared, has a circulation of 117,00, weekly; so that they have been widely scattered in England. Mr. White is a Congregational Minister, or was, twenty-five years ago, when we first heard of him, and imported his original work on the above subject; an octavo volume of several hundred pages. About that time we received several letters from him which were published in our *Bible Examiner*, which was then issued in Philadelphia. Since that time we have had no direct communication with him, and hardly knew what position he occupied.

We have not yet completed the reading of the pamphlet just received, and cannot speak with certainty of his present position, but judge it has not materially changed in the last twenty-five years. The views he and others are promulgating in England are evidently on the increase, and we trust the light of "Life in Christ Only," may continue to increase on the other side of the Atlantic till the darkness that has covered Christendom there, may be dispelled and the true doctrine shine on every side, to the glory of God the Father and the praise of His grace in Jesus Christ.

We shall give extracts from the work received as we get time and room.

Campaign Documents and Books.

We have a good supply of all the works in our Catalogue on hand at this time; and hope there may be a large call for them, and that they may be judiciously circulated. It is useless to give to those who will not read; but where any interest is manifestsd, be sure to have something to give.

We have just issued a second thousand of the Tract on "The Judgment," which has been paid for by our Br. E. Wolcott, of Keyport, N. J. These will be sent *gratuitously* to such as desire them, by their sending to us the amount of postage, which will be *two* cents on seven copies, and in that proportion for each additional seven.

English Literature.

"The Rainbow: A Magazine of Christian Literature, with special reference to the Revealed Future of the Church and the world: Edited by William Leask, D.D." His address is, "34 Sandringham Road, London, E." [England.]

The number for March is received. It is a Magazine of 50 pages with cover. We are pleased to know the work of spreading the Life Views is progressing in England; yet we think an advance step in their theory will be found necessary to save them from being overwhelmed by Restorationism. They seem studiously to avoid the idea that there is no revival into life of the wicked dead; and some of them talk of the wicked, after their resurrection, undergoing extreme torture, according to their deeds, in *gehenna*, terminating in their final extinction. We beseech our brethren in England to consider whether such doctrine is not a remnant of the endless torment theoy; and whether it is possible to reconcile it with a wise and just government, such as the "Judge of all the earth" most certainly does and will maintain. Can it comport with the chrracter of a "Just God and Life-giver," whose grand characteristic is set forth by "the beloved disciple" in this language, "God is Love."

We believe it utterly impossible to reconcile the attributes of God with any such doctrine as that of the reliving from the dead of wicked men for purposes of torture, whether for an endless period, or one hour; they are both abhorent to that sense of justice which the Creator has implanted in the human breast and which led Abraham to reason with the Lord saying, "Shall not the Judge of all the earth do right?"—Gen. xviii. 25.

We are encouraged, however, to believe that the subject of the non-revival of the wicked dead will yet be discussed in England; and if so, we have no fear but it will result in the rejection of this last remnant of the torment theory, and men will see that "God is Love."

Destroy and Destruction.

These words are of frequent occurence in the Bible, in speaking of the end or punishment of the wicked. Our opponents have labored hard and long to turn away the force of the words so as to make them harmonize with their idea of perpetual existence in torment. The Greek word used to express this destruction is *apollumi*. Dr. Mortimer, in his letter to Rev. Samuel Minton, London, says, "*Apollumi*, whenever and wherever it occurs in a Greek author, has but one meaning—the destruction of the object to which it is the active verb:" he adds, "an immortality inherent in man, is an unscriptural figment." He further says, "Our future life, and our immortal life, are everywhere in Scripture represented to be the gift of God in Jesus Christ."

"Rev. Dr. Mortimer," was "late Head Master of the City of London School." He speaks hence, as a scholar; and though he may have some things yet to learn—and who has not?—he evidently sees that all future life is "a gift," *a favor* bestowed on men "in Jesus Christ." Such a life cannot be a curse; but must be a blessing. Hence no wicked man ever has it: death destroys them forever. "The Second death," of which some talk so much, is death without recovery; and in that sense it was used among the Hebrews. A sinner dying in his sins is destroyed forever: he is "punished with everlasting destruction;" he "shall remain in the congregation of the dead." He has no part in "the gift of God," a "future life;" his doom is fixed unalterably in death. The "gifts of God" make rich and add no sorrow.

If "the goodness of God" will not "lead us to repentance," we "reap corruption"—no life is attached to it; the very idea of corruption excludes life in any form or degree. Corruption cannot die, because it is utterly destitute of life; and life cannot cease where it has no existence. Hence a dead sinner is dead forever; he has no life principle connected with him; he has sown to the flesh, and of the flesh has reaped corruption; that, is his end; he is destroyed.

One ground of encouragement that this subject will not long lie dormant in England, is suggested by a "Letter," on the cover of the "Rainbow" for March, which contains the following remark on 1 Cor. xv. 17, 18, "Paul hesitates not to say—I give a literal translation of the passage—'But if Christ has not been raised (from the dead), your faith is vain; ye are yet in your sins; and as a consequence (*ara kai*) those who fell asleep in Christ were *annihilated* (when they fell asleep.')" That the author of this translation may be seen to be a man of eminence, we will give his letter entire, with Dr. Leask's introduction to it. It is as follows:

Immortality.—*Letter from the* Rev. Dr. Mortimer, *late Head Master of the City of London School, to the* Rev. Samuel Minton, *Minister of Eaton Chapel, London:*

My Dear Minton.—I send you a copy of Preston's Ecclesiastes, together with a Latin Version of Mendlessohn's Translation. How far they clear up the difficulties of that most difficult book you will yourself be able to judge. Preston is Lord Almoner's reader in Arabic, at Cambridge.

I read your little work entitled, "The Way Everlasting," with great interest. One ought to feel thankful for every publication which forces the Clergy and educated Laymen to consider how far their interpretation of Scripture is a mere stereotyped repetition of conclusions jumped at in ages when Greek criticism was unknown; and how far they will bear the crucial test of strict critical analysis.

I hestate not to bear my testimony to the correctness of your statements, as to two matters of much importance—first, that *apollumi*, whenever and wherever it occurs in a Greek author, has but one meaning—the destruction of the object to which it is the active verb; secondly that an immortality inherent in man, is an unscriptural figment. Our future life, and our future immortal life, are everywhere in Scriptnre represented to be the gift of God in Jesus Christ. See 1 Cor. xv. 17, 18, where St. Paul hesitates not to say—I give a literal translation of the passage—"But if Christ has not been raised (from the dead), your faith is vain; ye are still in your sins; and as a consequence (*ara kai*) those who fell asleep in Christ were annihilated (when they fell asleep.") That this is the right rendering of the double aorist *koimecthentes* and *apolonto* is indisputable. It is lost in our translation by the words being incorrectly translated as perfects. With them must perish the idea that Scripture warrants a belief that immortality is inherent in man. This passage states, that, but for the success of Christ's interposition on his behalf, proved by his resurrection from the dead, death annihilates the Christian. Well might St. Paul add, in the contemplation of such a destiny, "Let us eat and drink, for tomorrow we die." The only Scriptural reply is, 'But now Christ has risen from the dead, a first-fruits of those who have fallen asleep." I omit *egeneto* which is admitted to be an interpolation. Make what use you like of these few lines, and believe me to be,

Very faithfully yours,
G. F. W. Mortimer, D.D.

72 Eccleston Square, S.W., Jan. 5, 1870.

We think Dr. Mortimer in this letter has settled the fact— if his translation of 1 Cor. xv. 17, 18, "is indisputable," as he say it is—that those who die *in* their "sins" are "annihilated when they" die. The Doctor says, "This passage states, that, but for the success of Christ's interposition on his behalf, proved by his resurrection from the dead, death annihilates the Christian." Surely this makes the case strong as we can desire. It plainly stands thus—Christ interposes on behalf of his people, or believers in him, to rescue them from death; but for this, "death annihilates the Christian." If the reason why they are not annihilated by death is, that Christ secures their revival from the dead, because they are "Christians," or believers, then it follows, inevitably that those who are not believers, or such as die in their sins, "death annihilates" them. We do not know that Dr. Mortimer intended to insinuate that as his belief; but it follows from his statements as plainly as any logical conclusion that was ever arrived at.

If Dr. Mortimer, Dr. Leask, Rev. Edward White, or any other learned and logical Life Believer, can escape this conclusion, without abandoning the main principles which separate them from "orthodox" expositors, let them make the trial. They may be reluctant to come to our conclusion, but we see no door open to escape this result, and to this result we fully believe all Life Believers must come at last.

Immortal-Soulists: Look Here.

It is a pertinent fact that, although the word "soul" occurs nearly five hundred times in the Bible, it is not *once* prefixed by the terms "immortal," "never-dying," etc., so profusely applied to it by modern theologists of every sect. But we do find, "The soul that sinneth, *it shall die.*"

We clipt the above from "The Nazarene," a little magazine, issued at Stockton, Cal., by Wm. N. Glenn. This single fact, so briefly stated is enough to bring an impartial mind to a stand before ever again using the terms "immortal-soul"—"never-dying soul," etc., which expressions are unknown to the Bible, and stand in no higher authority than heathen speculations and Popish dogmatism.

Early in the sixteenth century, the contest waxed warm, "The Platonists," says Mr. Ham, "laboring hard to establish their favorite dogma of the soul's immortality, in which they were most effectually aided by the Pope, who came in with his baton of infallibility, and at once decided the controversy by the dictum of spiritual authority. A Council of the Lateran, held in 1513, under Pope Leo X., pronounced the proper immortality of the soul an article of Christian faith. And this Council, Luther says, 'was of so little authority as to be laughed at and despised by the Romanists themselves.'"

"The advocates of the doctrine of the soul's immortality need to be reminded of this suspicious passage in its historic progress. The seal of authority was affixed to it by a Roman Pontiff—a man, the worthy counterpart of England's Charles II.—fond of fashion and field sports, and mixing up in all the dissipated excesses of the sacred metropolis."

The doctrine of inherent immortality, held and promulgated by the modern churches, lives or dies with the "infallibility" of the Popes. It answers the corrupt purposes of that corrupt church; and it cannot fail to pollute any other body calling itself a church. It perverts or corrupts every truth of the Bible; and, as Wm. Tyndale, the translator of the Bible, and a martyr, said, in reply to an argument by Sir Thomas Moore, "In putting souls in heaven, hell, and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection."

Luther had attacked the Pope's dogma that "the soul is immortal." Sir Thomas Moore replied to him, and Tyndale responded to Moore. It is a truth, becoming more and more evident, that the doctrine of an inherent immortal soul is rooting out from popular theology, the doctrine of the resurrection of the dead. That fact was notorious in the funeral services of the late Dr. McClintock, in this city, where two eminent bishops of the Methodist E. Church officiated, and no mention was made of the resurrection, but the dead one was at once placed in heaven; thus theoretically saying a resurrection is useless and virtually impossible; hence, practically denying that Christ is "the resurrection and the life."

Such is the legitimate result of this corrupt and corrupting notion of an immortal soul in man; a notion which is so firmly imbedded in modern theology, that its advocates denounce us as "infidels" who oppose it. Be it so; we had rather be called infidels than to follow the "Mother of Harlots" in her decree of the soul's immortality. We hope and pray that many will yet be found to be "My people," by obeying the call of God, saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. 4.

It is by this sin of affirming the inherent immortality of the soul, that she has carried on her "merchandise;" among which has been the largest share "of souls of men." On this sin has arisen her "purgatory," and Protestants have made it their passport to heaven or hell at death, and thus overturned the great and grand truth, so insisted on by our Life-giver and his Apostles, of "the resurrection from the dead;" they have, so far as human perversion can do it, "destroyed the arguments wherewith Christ and Paul prove the resurrection," as Tyndale says.

When will these corruptions cease? That, the Lord only knows; but by His grace, we shall expose and fight against them till God shall say our work is done.

"Inhumanity."

Horrible.—An English paper tells a revolting story of the captain of one of the Waterford cattle steamers. Finding himself short of fuel, he resorted to the live-stock to supply his furnaces burning alive one hundred pigs. And it is said that this is not a solitary example of inhumanity; but the cattle boats plying between the Thames and Hamburg have in more than one instance, been guilty of burning their live stock when short of fuel.

We cut this item from the "Advent Herald" of recent date. We suppose that "orthodox" paper to indorse the "horrible" character of "burning alive one hundred pigs" by the "captain of a steamer" in "his furnaces."

We would ask if it is more horrible to burn "live pigs" than to burn human beings? The imaginary being, which "orthodoxy" calls "God," according to their theory, is determined to burn, in "his furnace," which they call "hell," not "one hundred live pigs," but unnumbered millions of live human beings; and to see that they do not die, like the "pigs," he will "exert his almighty power to sustain their being," and "make their pains cut most intolerably deep;" and this in a duration which is to have no end, or eternally! Such is the teaching of the so-called "orthodox," to which school our cotemporary, the "Advent Herald," belongs.

We do not wonder they use the word "horrible," in speaking of the "burning alive one hundred pigs," though the pigs could not survive many seconds in the "furnaces" of the steamer, and their misery is ended. Yet they teach that *their* God is determined on a vastly larger business in "live stock," of the human family, in "his furnaces," with the power and disposition to keep up the torture *ad-infinitum!* Such is boasted "orthodoxy:" shocked at the "horrible" sight of burning live *pigs*, but complacently justifying the endless burning of millions on millions of human beings, without respite and without end.

"Resurrection of the Unjust."

Br. Storrs: I had placed in my hand a work entitled, "A Vindication of the Resurrection of the Unjust: By J. H. Waggoner."

There are a few points in it which I deem worthy of a refutation, and if you think proper you may publish the following. He quotes from some of our works:

"It is by connection with Adam, as descendants from him, that death came to those whose personal sins are forgiven." He then remarks: "In these statements it is admitted that mankind do *not* now die on account of their personal sins. For if the present prevailing death is the penalty of personal sin, by what principle of justice do they suffer that penalty after their personal sins are forgiven? Do they really believe that God executes the penalty of sins after they are forgiven? If so, in what consists their forgiveness? And here against this non-resurrection theory, I bring this charge, that it entirely ignores the gospel doctrine of the remission of sins, and contradicts every statement of the Scriptures in regard to forgiveness. In this it stands in direct opposition to the gospel system."—Page 11.

"The question now before us is this: Is there any forgiveness in the gospel? . . . For I assert, without fear of contradiction, that the forgiveness of sin and the execution of its penalty cannot exist together."—Page 12.

To place the matter fairly before the readers, I will make a few more quotations:

1. Present or "first death" is not the penalty of personal transgression to infants, as they have no personal sins to die for; they die "in Adam," or by virtue of their relation to him.

2. Present or "first death," is not the penalty of personal sins to the justified, their transgressions having been forgiven, and of course, are not punishable. Therefore this death also is solely the result of their relation to Adam.

3. All the wicked sustain the same relation to Adam that do infants and saints; they are subject to the same "Adamic condition." This is conceded. And therefore they die, "by virtue of that relation," as do infants and saints, and not on account of their personal sins. They who deny this third point, or maintain the contrary, are justly held to prove that the wicked do not sustain that same relation to Adam, and are not subject to its consequences, as are infants and saints. This we do not think they will undertake. But they must see that a failure on their part here involves their whole system.—Pages 13, 14.

Waggoner's whole book rests upon these few propositions. Therefore to refute these the whole is gone.

"What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord, ye shall not have occasion any more to use this proverb in Israel;" . . . for "the soul that sinneth it shall die."—Ezek. xviii. 2–4. And Paul speaking of Israel's dispensation says, "For if the word spoken by angels was steadfast, and every *disobedience* received a *just* recompense of reward."—Heb. ii. 2.

It is a remarkable fact that in all the Old Testament dispensation not a solitary instance occurs in which men are charged with the Sin of Adam.

But "He that despised Moses' law died without mercy under two or three witnesses."—Heb. x. 28. I wonder if this was for personal sins, or for Adam's transgression?

Now the first question to be settled is, In what relation do we stand to Adam? Here I may differ from some of my brethren in the principles laid down by them; but as I am not discussing men's principles, but the Bible question, and as I have always been opposed to laying down our principles of justice, and then judging God from our stand-point of what God can or cannot do, in accordance with our principles, I shall leave them all out and look at the Scriptures as I find them.

I read that God made Adam of the earth, an earthy man of the dust of the ground. And Paul gives me a definition of this first man: "And so it has been written, The first Adam was an animal."—1 Cor. xv. 45, 46. Now the simple fact of placing the man in the garden did not change his nature, but his condition. He would have died if he had never been placed in the garden and never had sinned. But placing him in the garden he was in reach of the "tree of life," which would have prevented him from dying and have continued him in endless life. But

when placed in that condition, it was sin which placed him outside of the reach of the tree of life; and hence the judgment pronounced upon him. The threat was, "For in the day thou eatest thereof, in dying thou shalt surely die." And the judgment pronounced is in accordance with the threat. God does not say, I will execute you or kill you. No; but he explains his condition to him, "For dust thou art (and in the natural course of events) and unto dust thou shalt return."—Gen. iii. 19.

The time for the event depended upon the care Adam took of himself. Now, Adam being animal, and we being descended from Adam partake of his animal nature, and die because of that nature, whether saints, sinners or infants. But says Br. Waggoner, "It is because we have sinned in Adam. Does not Paul say, As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;—Rom. v. 12?" Now if we can understand the Apostle in these remarks, we have cleared up the whole difficulty, for there is a difficulty and some of the ablest minds have been puzzled in this chapter, "for until the law sin was in the world; but sin is not imputed when there is no law."—Rom. v. 13. Now would Br. Waggoner and others make Paul to contradict himself in these two verses, and tell us that Adam's sin is imputed to us all?

For says Waggoner in his first proposition, "Death is not the penalty of personal transgression to infants, as they have no personal sin; they die in Adam." Are they sinners by imputation? Paul says sin is not imputed where there is no law. But are they not under the Adamic law? Paul says again, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." But Paul says again, they have all sinned. Under what law have they sinned, when Paul says there was no law?

Waggoner says, Page 12, "The full penalty of the law is executed upon both alike, saint and sinner." What law? friend Waggoner. Why did you not tell us, so that we could examine your law? "For until the *law* sin was in the world." What law? Paul answers, A law was given to Adam, and then for a long period death reigned although there was *no law*. Now the Mosaic *law* enters, that sin may abound. During this long period, from Adam to Moses, sin was not imputed; but now a new law enters, and men are to be tried by this new dispensation. Under the first law, one man was tried and failed and the world was condemned to its animal nature, and Adam sent away from the tree of life, and he and his race left in a perishing condition; death reigned. A new dispensation enters; and a new man is tried under the new dispensation; for Paul says, Adam was a type of him that was to come. The first man was tried and failed, and was sent from the tree of life into the animal world; and we die being in Adam just the same as the horse or ox dies because it has an animal nature. But the second man, who is tried under the new law succeeds; and in him God restores the new principle of life; it is by partaking of him as the tree of life. Jesus says, "I am the bread of *life*, that one may eat thereof and not die."—John vi. 51. "And this is the will of him that sent me, that of all which he has given me I should lose nothing, but raise it up at the last day." "Verily, verily, I say unto you; He that heareth my word and believes on him that sent me, has everlasting life, and comes not into condemnation, but has passed out of death into life." (Union translation.)—John v. 24.

The first Adam was tried, failed, and was banished from the Tree of life. "And not only so, but we even boast in God, through our Lord Jesus Christ, through whom we have now received the reconciliation," (from the broken law of Moses;) "for this reason as through one man (Adam) sin entered into the world and through (his sin) death: so also, death passed upon all men." The Emphatic Diaglott places the words (in whom all sinned) in brackets.

This second man, Christ, was tried and obeyed God under his trial; magnified the law, and God was reconciled to Israel by the accomplishment of the law by Christ, justified his people from under that law, and introduced a new dispensation called the Gospel. That gospel offers life, not in the present state, but by a resurrection of the dead.

Now then, as Waggoner's propositions are,

1. Present, or "first-death" is not the penalty of personal sin to infants. 2. It is not to the justified, their transgressions being forgiven. 3. All the wicked sustain the same relation to Adam: Therefore, they die by virtue of that relation. "They who deny this 3d point, are justly held to prove that the wicked do not sustain the same relation to Adam."

But we would say to J. H. Waggoner, the relation we hold to Adam has nothing to do with the gospel relation we hold to Christ. We can admit all of these three points, and what then? Infants, Christians and sinners die because they hold an animal relationship to Adam. But Christians have life by the relationship they hold to Christ. Where then is J. H. Waggoner's charge that this doctrine ignores the gospel system in regard to forgivness? But says J. H. Waggoner, "The punishment of personal sins may be averted, according to the plain declarations of the gospel." We ask him how, except upon the plan of a union with Christ? It required a book of 100 pages, to refute a very simple truth, which stands thus; "God said unto Adam, Dust thou art, and unto dust thou shalt return." David says, "Like sheep they are laid in the grave; death shall feed upon them."—Ps. xlix. 14. "Man that is in honor and understandeth not, is like the beasts that perish." "Jesus said your fathers did eat manna in the wilderness and are dead."—John vi. "This is the bread that cometh down from heaven that a man may eat thereof and not die;" in the sense that your fathers died. Those eating of me will not die. Did these fathers die the second death? No; but according to J. H. Waggoner, they will. Well, why did not Christ say so? "Then said Jesus, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." But says J. H. Waggoner, that means eternal or future life. Very true, and that is just what they lack. Paul says, "If there be no resurrection of the dead, then is Christ not raised; then they also, (as well as Christ) which are fallen asleep in Christ are perished."

"But these as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not; and shall utterly perish in their own corruption."—2 Peter ii. 12. Here we have the simple truth that man is an animal, and his tendency is to perish like the brute beast. And we read "that God so loved the world that He gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life."

Now, friend Waggoner, our gospel finds men perishing, going to decay, out of life; and it, in the language of its author, comes to them and says, "For the bread of life is that which cometh down from heaven and giveth life to the world. As the living Father hath sent me, and I live by the Father, so he that eateth of me shall live by me." It would have been a source of gratification to me at least if J. H. Waggoner would have told us by what power these dead sinners are coming up from the dead. I read, that Paul asked this question, "And what is the exceeding greatness of his power to us ward who believe according to the working of his mighty power, which he wrought in Christ when he raised *him from the dead*, and set him at his own right hand."—Eph. i. 19, 20. We might charge J. H. Waggoner with preaching a gospel containing a principle which gives a resurrection without Christ. For Jesus said, the will of his Father was, that he should lose nothing which was given to him, but should raise it up at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.—John vi. 39, 40.

JACOB GRIM.

PHILADELPHIA, March 1870.

NEW ENGLAND JOTTINGS.

BY RUFUS WENDELL.

VIII.

[NOTE.—The following article—"On Special Light from Heaven"—constitutes the 9th chapter of an anonymous English work (first published in London in January, 1862) entitled "The Study of the Bible." I have been reminded of it by perusing the article on "The Bible and the Bible Alone," which Bro. Storrs has transferred to this week's HERALD. I venture to commend the extract here given, to the careful consideration of all.—R. W.

ON SPECIAL LIGHT FROM HEAVEN.

"This Book, this Holy Book, on every line
Marked with the seal of high Divinity,
On every leaf bedewed with drops of love,—
This lamp, from off the everlasting Throne
Mercy took down, and in the night of Time
Stood, casting on the dark her gracious bow."

POLLOK.

THE notion of a *special light* being vouchsafed to the prayerful reader of Scripture, is as *destructive of the Divine Record* itself as it is of man's responsibility in rejecting it; for if God, by His Holy Spirit, communicates directly with the minds of men now, *as an Interpreter*, such communications will assuredly *control* any words given to mortals eighteen hundred years ago.

So men, who hold to this sort of Divine aid, are already beginning to reason. "Are we," it is now said—not by sceptics only, but by Evangelical teachers—"to bring down the word Inspiration to a use merely narrow and technical? asserting it only of Prophecy, and other Scripture writings, and carefully excluding from it all participation by ourselves, in whatever sense it might be taken?" Are we to "become a class unprivileged, differing from the anointed men of Scripture and Scripture times,—shut down to a kind of second-hand life, feeding on their words?" Is it to be believed that "*they* were inspired, while *we* in no sense can be? If so, there is no relief for us but in a recoil against Inspiration itself, even that of the Holy Scriptures; for who will credit that men were inspired long ages ago, when now any such thing is incredible?"*

The *recoil* thus spoken of as inevitable, finds its expression in those later forms of criticism which are now issuing from our great seats of learning, according to which the inspiration of the First Century is to bow before that of the Nineteenth; consciousness is to be made the test of truth; the miraculous is to be expurgated; and if, as a necessary consequence, the Bible loses its authority, the result may be regretted, but it must be considered as inseparable from progress.

The *root* of these terrible errors, whether men will hear it or not, is the *notion*, that the Holy Spirit *enlightens* the mind by other means than by the purification of the nature. This is evident from the ground taken by one of the leading writers in the "Essays and Reviews,"† who boldly asserts, not only that "Inspiration is a permanent power in the Church," but that the Bible always supposes in its readers "*an illumination kindred to its own.*" In explaining what he means, he quotes, as an authority, St. Basil, who speaks of the Holy Spirit "as an intellectual light, affording illumination to every *rational faculty* in the investigation of truth;" "the light which clears *mental perplexities*, and the secret energy through which every *organ* discharges its functions aright." In the faith of this doctrine of the indwelling Spirit in the Church, it is asserted the creeds were developed, doctrine was drawn from doctrine, liturgies were collected, and Gentile customs were adopted.

But what follows? Why, of course, this: that as "the Comforter at present acts within the bounds of our capacities, leaving us liable to error, and the shortcomings of our generation," so "it is in harmony with the Divine dealings to suppose that while Apostles and Prophets enjoyed a larger measure of illumination, they, too, were left liable to shortcomings in knowledge, or humanity *in reasoning*." The argument culminates in the question, "What, then, is the authority of mere SCRIPTURALNESS *apart from what good men approve*, and *from what fair historians think credible?*" The answer implied is,—Nothing at all.

Such are the consequences involved in a doctrine which is to this day cherished with the utmost tenderness by, we believe, all Evangelical Churches. The difference on this point, between the Society of Friends and other Christians, is simply one *of degree*. The doctrine itself is held in common.

We lay it down, then, as a fixed principle, that he who would *understand* the Bible must believe first, that God, in giving it, has not withheld any thing necessary for its comprehension, so far, at least, as *present duty* is concerned. Secondly, that to seek to control the inspiration of Prophets and Apostles, by any fancied inspiration of our own, is a miserable delusion; and thirdly, that *as a consequence*, whether we approve or not, we must either feed on the words of men who wrote as they were moved by the Holy Ghost eighteen hundred years ago, or wither in our pride; and this, not because "the Apostles and Scripture writers are set between us and God to fence us away," but because the action of the Spirit of God on man, when not exercised miraculously, as at the planting of the Christian Church, and as in the case of the Apostles and inspired writers of Scripture, is on the moral nature only, and *never directly* on the intellect; that the Holy Ghost enlightens, not by a process of addition, but by one of subtraction; not by giving to the intellect any light or power of which it would otherwise be deprived, but *by removing moral* obstacles to the free and healthy action of the natural faculties.

The contrary view, however spiritual or consoling it may seem, destroys all tangible distinctions between inspired and uninspired communications; favors mysticism; lowers the authority of the written Word; and justifies, so far as any thing can do, *the most fanatical* interpretations of Scripture. For it is evident that if a man's understanding of Holy Writ depends on any thing else than the right use of the faculties God has given him (which of course implies their non-perversion by dislike and prejudice), the Bible cannot be regarded as occupying the same position as any other book, but must be interpreted by a light which, try to explain it as we may, can never be more or less than *a personal inspiration*, in which case, as related to any written document, such personal teachings must be *supreme*.

It is both curious and instructive to observe how error changes its form, without changing its nature. It would really seem as if Protestants, like Romanists, believed that A DIVINE REVELATION, without AN INFALLIBLE INTERPRETER, was no revelation at all. Dr. Whately has well shown that this "craving for infallibility, than which there is no more powerful principle in human nature,"—and of which the views we have combated in relation to the Holy Spirit are but one manifestation,—not only "*predisposes* men towards the pretensions, either of a supposed unerring Church, or of those who claim or who promise immediate inspiration," but becomes by consequence, as we have seen, the parent of no small amount of infidelity. It is an error "that falls in at once with men's *wishes*, and with their *conjectures*; it presents itself to them in the guise of a *virtuous humility*: and they readily and firmly believe it, not only *without* evidence, but *against* all evidence."

Vain, however, is it to hope that by any such means we can evade our responsibility. What we really want is, that blessed indwelling of the Holy Spirit,—the only influence we are authorized to seek and to pray for,—which is not intellectual, but moral; which is inseparable from candor, love of truth, and obedience generally; which manifests itself in growing sympathy with the Divine character; and which *therefore* involves clearer perceptions of, and a deeper insight into the Divine mind and will as exhibited in the Bible, than can be obtained in any other way. For, saith the Lord himself, "If thine eye be single, thy whole body shall be full of light."

* Dr. Horace Bushnell, (Sermons on the New Life, p. 46, American Edition.) It is right to say that Dr. Bushnell adds:—"Not that we are to assert or claim *the same* inspiration with the writers of Scripture. God has a particular kind of inspiration for every man, just according to what he is, and the uses He will make of them."

† Dr. Rowland Williams, in "An Earnestly respectful Letter to the Lord Bishop of St. Davids," 1860.

IX.

THE DOUAY BIBLE MISQUOTED.

Eld. Z. Campbell, in his article this week on "The Jubilee," professes to quote from the "Douay Bible" as follows: "The law and the prophets were until John; since that time the kingdom of heaven is preached, and every man presseth against it." This is manifestly a reference to Luke xvi. 16, which in the common version reads: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." I can imagine no reason why, in this instance, Eld. C. should pass by King James and resort to the Douay, unless it is because the latter has "presseth *against* it" where the former has "presseth *into* it." Assuming this to be his motive, I have two observations to offer.

1. Several considerations forbid that the preposition *eis* should in this passage be rendered "*against*." Those considerations need not here be named; but I venture the opinion that *no translator* of the Greek would here think of rendering *eis* by the English word *against*.

2. Eld. Campbell has *sadly misquoted* the "Douay" rendering of Luke xvi. 16. In a fine copy of that version, loaned me by a Catholic neighbor, the passage in question appears as follows: "The law and the prophets were until John: from that time the kingdom of God is preached, and every one useth violence towards it." If Eld. C. has a "Douay" rendering differing from the foregoing, I should like information respecting it. If he has none, whence did he derive the rendering given in his article? The Douay note on "suffereth violence," in Matt. xi. 12, is as follows: "It is not to be obtained but by main force. By using violence upon ourselves, by mortification and penance, and resisting our perverse inclinations."

SALEM, *Mass.*, April 1, 1870.

FROM GEO. W. BROWN.

BR. STORRS: Since leaving home Feb. 15th, I have visited Northfield, Mass., and preached one Sunday and several evenings with them, and the people were very attentive to hear, and quite a number have embraced the truth of Life only in Christ and the immediate coming of the Lord; so we can reckon them as belonging to the "Life and Advent Union."

From there, I went to Brattleboro, Vt., and preached at West Brattleboro, Friday and Saturday evenings and over Sunday. The people are interested to hear on these great truths, and we scattered quite a number of Campaign Documents, so as to keep the truth before the mind. I have just received a letter from Br. Miller, inviting me to come and hold meetings one week in the village; he thinks good may be done in the name of the Lord.

Brethren pray that God may bless the effort and the people may be saved from the false idea that they may be frightened into the kingdom by the fear of torment in a future life. They say, "If those who neglect so great salvation are only to die in their sins, I don't care whether I am saved or not." But they are deceived in that matter. Let the inhabitants of earth be convinced that there is no salvation for them, and they would tell quite another story; they would say as the prophet has it, "The harvest is passed the summer is ended, and we are not saved." They will then own the truth that they wanted to be saved; and God grant some more may own the truth before it is too late and accept the great salvation while it is offered free.

Br. Barker and myself have had a series of meetings in Woodbury, Conn.; the people were very attentive to hear, and we trust some seed was sown on good ground, and as it was the first they had ever heard on this subject, they were astonished at the doctrine; but we exhorted them to search the Scriptures to see if these things are so; and if they take that course many will believe the truth, as it commends itself to every man's conscience in the sight of God.

Keep up good courage, brethren; truth is gaining slow and sure, and the honest will see it when it comes fairly in contact with their minds.

But the cry is still raised, "We do not want doctrine we want to get up a revival, and if you preach doctrine you will kill it; we have too much doctrine preached." But by close examination we find it is not the quantity, but the quality they object to; they do not like sound doctrine; see 2 Tim. iv. 3. But God help us to keep about our work and preach the word. Amen.

WOLCOTTVILLE, *Conn.*, March 21, 1870.

FROM JOSIAH M. FIKE.

DEAR "HERALD OF LIFE:" I have just received my HERALD and tracts, and was rejoiced once more to see something from your office. I am teaching a short term of school here in this small village, and have also lectured here five times. Twice on the subject of "Inherent Immortality;" once on "The Kingdom of God," once on the "Signs of the Times," and once on "God's plan of Reconstruction." Had very attentive audiences most of the time. I have also held a discussion here with a Methodist preacher, upon the subject, "That man has not inherent immortality, and is therefore not conscious between death and the resurrection." I affirmed, and Mr. Smith denied. We debated two evenings, on the 8th and 9th inst., speaking an hour a piece each evening to a very crowded house, resulting in the breaking up of their protracted meeting which they had begun; and also, probably of opening the eyes of some to the truth of "No Future Life only in Christ."

I am confident our "Redemption draweth nigh," from the "Signs of the Times," which are upon us. When scoffers boldly say, "Where is the promise of his coming?" etc., and men are crying, "Peace and safety," others, "having a form of godliness but denying the power thereof," and some who "depart from the faith," etc., "Men's hearts failing them for fear." Let us look up and "watch and pray," for we "are not the children of darkness, that that day should overtake us as a thief in the night; but we are the children of the day," because we give heed unto "the words which are spirit and life." Yours in the Hope of the gospel.

GENEVA, *Iowa*, March 22, 1870.

FROM T. W. AND P. P. VICK.

TO OUR ELDER BR. GEORGE STORRS—*Greeting*: Feeling ourselves incompetent to say any thing edifying to any one, yet willing to cast our mite into the treasury of the Lord, although it is only the prattle of infants (as Sister Weaver said), yet we are thankful that our Master loved such, and took them in his arms and blessed them, and said, "Of such is the kingdom of heaven." When we first commenced reading the HERALD OF LIFE, last April, it seemed almost wrong; they taught the Scriptures in such a different light from that in which we had always viewed them, having been brought up and always believed in the Methodist doctrines. But as the paper was subscribed for, and sent to us by dear ones, who are firm believers in the Life views, we felt ourselves in duty bound to read and investigate for ourselves; and to-day we are thankful that we did so; for we find great peace and joy in believing that "God is Love," and that all things work together for good to them who love and put their trust in Him. We now greet the HERALD with joy, as a harbinger of good tidings from those more deeply versed in ancient literature, and clear minded to search out the hidden mysteries contained in the volume of inspiration than ourselves; and we bid you "God speed." Go on: search deep for pure and living fountains that never will run dry.

We had thought, some time ago, that the theme must be nearly exhausted; that there was not much more which could be said on the subject; but every paper seems to be just as full of interest as the preceding, and we are led to exclaim, How abiding the source from whence they spring. We thank you, Br. Storrs, for the sermons you sent us, "God is Love," and The Judgment. Inclosed you will find 25 cents. Please send us your Six Sermons, cheap edition, also, Devil, Satan and Demons, and Defence of the Bible, and oblige.

KALAMO, *Mich.*, March 26, 1870.

FROM ELD. E. B. TAFT.

BR. STORRS: I would not have my long silence to be an index of non-appreciation of our inestimable paper. No, my testimony is in keeping with the many whose interest in the great truths which it advocates enables them, in a measure, to comprehend the great work that it is accomplishing. May the Lord, who has thus far given guidance and wisdom, continue with you, and with all those who assist you in this work, is my earnest prayer. My health is not sufficiently restored for me to attempt much in this noble work. Yet, as opportunity offers, I do what I can. Your brother in the Gospel Hope.

STOCKTON, *Cal.*. March 18, 1870.

Z. MCLESTER, Paris, Tenn., writes: I read the HERALD regularly every week with singular interest; and a good deal of it twice and thrice over; although I know it is not paid for, which I feel is wrong if I could help it. So I enclose you one dollar more at last, and will deny myself other necessaries to that amount. How I do wish some one or more, would accept Jno. R. Beasley's challenge, that we might have a full display of the best theological talents on these great and all absorbing propositions that are now agitating the religious world.

NOTE BY THE EDITOR.—Your paper *is* "paid for" in full to the end of this volume.

MARIA E. BELLMAY, Plainville, Conn., writes: I thought I would write a few lines, and perhaps for the last time, as the Doctor has decided that my case is incurable. I am liable to be taken away at any moment; but thank God for the hope that I have beyond the grave. This is my birth-day. I am fifty-one. What have I done all these long years for God? Little, I fear. I do thank God that I was ever led to read the Life views. It has led me to see that "God is love." Love is his Name; love is his theme. The HERALD OF LIFE I do prize. It is next to my Bible. I do not quite understand all the Life views; neither do I understand all the Scriptures; but I am praying daily for wisdom and understanding. If you have any tracts to give away, I wish you would send me a few. I can do something for God in the way of scattering tracts. I have not the means to buy. I do want all to see and know what I think and feel to be God's eternal truth. You sent me some tracts a good while ago. I did not count them to see how many there were. The first I knew they were all gone. Your unworthy sister in Christ.

March 28.

THE LITTLE CORPORAL FOR APRIL is received; interesting as usual: a beautiful quarto Magazine of 16 pages; well calculated to please and instruct children. One dollar a year. Published by Alfred L. Sewell & Co., Chicago, Ill.

GOOD HEALTH FOR APRIL has come to hand. To those who desire such information, we should judge it to be a valuable Magazine. It is a Journal of Physical and Mental Culture, published by Alexander Moore, 11 Bromfield st., Boston, Mass. Terms $2 per year: or 20 cents monthly.

SPORTS AND GAMES.—The numbers for January and April are received. It is a Magazine of Amusements for all seasons. Doubtless interesting and useful for those who have time and inclination for such employment. Published Quarterly by Adams & Co., 25 Bromfield st., Boston, Mass. 25 cents a year: 10 cents single copy.

LIFE IN UTAH: or, the Mysteries and Crimes of Mormonism. Being an Expose of the Secret Rites and Ceremonies of the Latter-day Saints, with a full and authentic history of the Mormon Sect from its origin to the present time. By J. H. Beadle, editor of the Salt Lake Reporter, etc. This work is about to be issued by the "National Publishing Company, Philadelphia, Pa." Issued by subscription only. Residents of any State desiring a copy should address the Publishers. An agent is wanted in every county.

"THE NEW CYCLOPÆDIA OF ILLUSTRATIONS," By Rev. E. FOSTER, will be a double column royal octavo, complete in one volume, of about the size of a volume of Appleton's New American Cyclopædia, with an Introduction by Rev. STEPHEN H. TYNG, D. D.

An announcement in your paper that the work will be forthcoming will much oblige,

Yours, truly,
W. C. PALMER, JR. & Co.

IF you do not wish to speak ill of any, do not delight to hear ill of them. Give no countenance to busybodies, and those who love to talk of other men's faults; or if you cannot decently reprove them on account of their quality, then direct the discourse some other way; or if you cannot do that, by seeming not to mind it, you may sufficiently signify that you do not like it.

A GREAT many professed Christians have no other idea of religion than that it is the means of getting to heaven when they die. As to doing any thing for God while they live, it does not enter into their plans. I tell you, my brethren, I do not believe there is one in five hundred of such professors that will reach heaven; for there is a magnanimity in true religion that is above all such contemptible meanness.—LYMAN BEECHER.

APPOINTMENTS.

NEW YORK (Cooper Institute), Sunday, April 10.

WM. STUART.

SPRINGFIELD, Mass., April 10.
WEST MERIDEN, Conn., April 17–20.
HARTFORD, Conn., April 24.

RUFUS WENDELL.

PROVIDENCE, R. I., April 10.
NEW YORK, Cooper Institute, April 24.

W. S. CAMPBELL.

WALLINGFORD, Conn., April 10.
NORTHFIELD, Mass., April 17.
BRATTLEBORO, Vt., April 24.
WEST MERIDEN, Conn., May 1.
NEW BRITAIN, Conn., May 8.

GEO. W. BROWN.

OCEANPORT and EATONTOWN, N. J., Sunday, April 10.
COOPER INSTITUTE, N. Y., Sunday, April 17.
KEYPORT, N. J., Sunday, April 24.

S. W. BISHOP.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Alfred McGregor, Gilbert Devoe, Valentine Eckert, Geo. Simpson, Mrs. Mary Munsfield (paid to 323) Mary Gearld, Hannah Webster, John X. Wilson, Etta L. Park.

TWO DOLLARS EACH FROM—Wm. Ricketts, J. M. Garvan, James Wake, D. S. Metcalf.

VARIOUS SUMS—Dr. J. Fondey, $5; C. C. Barker, $2 50 for new subscribers, $1 50 for tracts; S. McLaughlin, 50 cents.

PARCELS SENT SINCE LAST ISSUE.

Maria E. Bellmay, T. W. Vick, Susan E. Teeple, H. M. Morrell, E. M. Sherman, Mrs. Mary Mansfield, Mrs. Sarah E. Cook, Hannah Webster, Joseph I. Capewell, Nathan S. Judson, Elizabeth S. Bull, Jas. H. Thomas, Mrs. Canfield, E. D. Stone.

THE NEED OF JESUS.

I need thee, precious Jesus, for I am full of sin;
My soul is dark and guilty, my heart is dead within;
I need the cleansing fountain, where I can always flee—
The blood of Christ most precious, the sinner's perfect plea.

I need thee, precious Jesus, for I am very poor;
A stranger and a pilgrim, I have no earthly store;
I need the love of Jesus to cheer me on my way,
To guide my doubting footsteps, to be my strength and stay.

I need thee, precious Jesus, I need a friend like thee,
A friend to soothe and sympathize, a friend to care for me;
I need the heart of Jesus, to feel each anxious care,
To tell my every want, and all my sorrows share.

I need thee, precious Jesus, for I am very blind;
A weak and foolish wanderer, with a dark and evil mind:
I need the light of Jesus to tread the thorny road,
To guide me safe to glory, where I shall see my God.
I need thee, precious Jesus, and hope to see thee soon,
Coming in thy glory, to take thy people home;
There with thy blood-bought children, my joy shall ever be.
To sing thy praises, Jesus, to gaze, my Lord, on thee.

Selected by H. L. PATTERSON.

NORTHPORT, *Me.*,

THE PAPACY.

THE following article came into our hands some time since, taken from the "New York Sun;" but a press of other matter has prevented our giving it to our readers earlier. It contains matter which will interest all who are watching the Roman power and its efforts at this time. We rejoice that there are men in that church who will reveal its corruptions.

THE CATHOLIC FAITH AND ŒCUMENICAL COUNCILS.

In the Œcumenical Council now sitting in Rome, the question of Papal infallibility has not thus far been taken up. Yet it had been supposed that it would be one of the most pressing points to be settled; and it is said, we know not how truly, that the unexpected hesitation in approaching it is in a measure due to a recent German work on The Pope and the Council, written by three or four Catholic theologians of Munich, under the assumed name of Janus. An authorized translation is published by Roberts Brothers.

The volume contains a comprehensive account of the Catholic Church, and displays an exhaustive knowledge of ecclesiastical history, which it presents arrayed in opposition to the Ultramontane theory. The great division in the bosom of the Church which is said to have been silently widening for so many years is placed clearly before us, and we can trace it from its earliest beginning up to its present unquestionable importance.

In the first stages of the Church, when the several Christian provinces were placed under the spiritual guidance of their respective bishops, the only superiority of the Roman Bishop lay, according to the work now before us, in the fact that he was ranked as the first of the Patriarchs. In the controversies which occurred in those days, the Popes were often unable to establish their own views, and the other churches maintained their peculiar usages, without giving rise to any permanent division. Throughout the fourth century dogmatic questions were determined only by Councils of all the Bishops.

In the time of the Roman Empire the Popes took no part in convoking these great Councils, which were called together by the Emperors. Although the Popes held the first rank in the church, they were not always allowed to preside at such meetings. But the ambition of the Roman Bishops led them constantly to increase the power of their own See, and in the course of time the Roman Church became preeminent far beyond its original position.

But although the importance of the Roman prelates gradually increased, no serious attempt was made to introduce the theory of Papal Infallibility until the time of the famous Isidorian decretals, about the year 845. Up to that period the Church was indeed held to be infallible, but the infallibility was believed to reside in the Council, which gathered together all ecclesiastical wisdom. That was considered to be divinely inspired, and its decisions on all questions of faith, were respected as final.

The important fact about these decretals, however, was that they were fraudulent, and that forgery abounded in them. This forgery was committed in the middle of the ninth century. It subverted the whole ecclesiastical order, and exerted such a powerful influence that the discovery of the fraud five or six centuries afterward, could not overthrow the changes which had been based upon it. Other forgeries had already given rise to the maxim that the Pope was supreme, and could be judged by no man. But the Isidorian decretals furnished a foundation for the doctrine of Papal Infallibility. They are declared by our authors to be the work of a monk who desired to enlarge and protect the power of bishops. For this object he forged spurious decrees of the earliest Popes, acts of synods, and writings of church dignitaries. In effecting his purpose the compiler was also obliged to introduce much matter tending toward the doctrine of Papal Infallibility, and the final result was, that the rules relating to the protection of bishops died out, while the principles respecting the supreme authority of the Roman See acquired immense importance, and became the groundwork of the vast new system which gradually arose.

Nicholas I. was Pope at the time these forged decretals first became widely recognized; and although he was ignorant of their false character, they were welcome to his audacious ambition. With their assistance his power was greatly strengthened. But in spite of the supreme position which the Roman Church had attained, for two hundred years after his death its internally demoralized condition prevented any great extension or enforcement of its rights. Nevertheless, the great corruption in the Church was used as one of the strongest argument for the further elevation of the Papal power, since such a concentration of authority was supposed to be necessary for its purification. The doctrine of Papal Infallibility—that is, that the perfect inspiration, and consequently the right to supreme rule, resided in the Pope—was accordingly put into formal shape in the year 1450 and later in 1516.

The new system grew apace. Not only was it held that the Pope had sovereign authority in spiritual affairs, but that he was "God's *locum tenens* on earth, set to watch over the social, political, and religious condition of mankind like a Divine Providence, as chief overseer and lord, who must put down all opposition." The Popes asserted their right to political dominion, and declared boldly that they were properly lords and masters of the whole world, and that emperors and kings were but delegates of the Papal authority. The Roman Church gradually assumed all the former jurisdiction of the whole Church, and "became the Roman Court." It was the arena in which was carried on transactions about privileges, dispensations, exemptions, and the like; and the Curia soon grew to be a vast power, exercising its rule to the limits of Christendom, and unrestrainedly domineering over the world which lay submissive before it. Such Councils as were now held were entirely subservient to the Pope, and so great became the falsehood, simony, and universal corruption in the whole Church that Marcellus II. exclaimed in anguish that he did not see how a Pope could be saved. In the fourteenth century came the schism of the Antipopes, when two Popes, an Italian and a French, divided the religious world and anathematized each other. Partly on this account, but chiefly from the universal horror at the perverted condition of the Church, which gave rise to a violent reaction against its authority, for the first time in three hundred years, a free and independent Council took place in 1409. But it did little more than depose two Popes and elect a third. The famous Council of Constance, several years later, won the first real victory over the Papacy. That synod affirmed that a fully convoked Œcumenical Council derived its authority immediately from Christ, "and that every one, the Pope included, is subject to it in matters of faith, in the healing of schism, and the reformation of the Church." But although this council was upheld by universal feeling, although the Pope at first acknowledged its authority, yet the ecclesiastical system was too elaborate and strong to be lightly overthrown. The Council undertook the work of reform, but the Pope soon turned against it, and his mighty influence proved sufficient to overbear its most vigorous attempts. There was a period when the Pope and the Council were at open war, but the Pope easily conquered, and the Council gradually disappeared in impotence and oblivion. From that time forth the evils of the Church were considered to be hopelessly incurable, and increased from year to year. The tendency toward the doctrine of Papal Infallibility became constantly more pronounced, and it was adopted by the order of Jesuits with vehemence. It is chiefly by this order that it has been sustained and inculcated.

While the earthly power of the Pope has almost vanished, the desire to attribute to him supreme spiritual, if not material authority has only increased in the Ultramontane party. Among these the Jesuits are the most active spirits, and the question is still undecided whether these shall prevail, or that liberal Catholic party who profess their desire that the Roman Church should rather return to her original belief, and accept the decisions of Councils as the highest authority. The object of the Councils is only to expound and apply the doctrines of the early Church. The Pope desires to promulgate new laws and points of faith.

The work whose argument we have now presented, is perhaps the most important in all the throng of literature which the present Council has evoked. Its learning and its ability are alike remarkable; its positions are taken with great decision, and are always fortified by an array of facts that seem impregnable. Though its reasoning is without mercy, its temper is always excellent, and the sincere devotion of its authors to the Catholic Church cannot be denied. We do not believe that their efforts or the efforts of those who sympathize with them can avail to prevent the Council from proclaiming Papal Infallibility as an essential dogma of the Catholic creed; but the outside world will not fail to look with curious interest for the symptoms of a new protest and a new schism among those who have now made so gallant and so impressive a contest against an idea which they have hitherto condemned as false, and denounced as incompatible with a genuine faith.

IF you do not wish to speak ill of any, do not delight to hear ill of them. Give no countenance to busybodies, and those who love to talk of other men's faults; or if you cannot decently reprove them on account of their quality, then direct the discourse some other way; or, if you cannot do that, by seeming not to mind it, you may sufficiently signify that you do not like it.

AGE TO COME THEORY.

OBJECTIONS TO, BY A. BOYNTON.

MUCH has been written on, and many believe in, the above theory, and an occasional writer in "our paper," ventures to express an opposite belief. Free thought and expression is tolerated, yea encouraged; this is one important reason why we prize the HERALD OF LIFE. May it ever maintain its present liberal character. We understand the Scripture to represent the first Adam as inferior and to give place or be supplanted by the second Adam. The two Adams representing the two races which spring from them; one called the seed of the serpent, the other the seed of the woman. True, Christ is designated as this seed; but does not Paul say, "The God of peace shall bruise satan under your feet shortly?"—Rom. xvi. 20; showing an intimate relation of Christ and his saints with the promise in the garden, Gen. iii. 15; "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The work of the first Adam was to multiply, replenish and subdue the earth. The second Adam's work is to gather *out* of all nations a *seed* to serve him. The great and last agency for which is the gospel of the kingdom which shall be preached *in all the world*, for a witness unto all nations; and then shall the end come."—Matt. xxiv. 14. End of what? Gentile time, age, dispensation; is this all? The question was of Christ's coming, and the end of the *world*. The answer sums up, "Heaven and earth shall pass away." Peter says "The *world* that then was being overflowed with water *perished*. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Pet. iii. 7; read the whole account and mark its fulness of expression. All that the flood could destroy was destroyed. That the flood was universal, may be reasonably inferred from a seed of every kind being preserved in the ark. The salvation of Noah and his household by the ark was, as we understand, a type of our salvation by Christ; see 1 Pet. iii. 21. Does not the commission given by Christ to his disciples, "Go ye into all the world and preach the gospel to every creature,"—Matt. xxiv. 19, and Mark xvi. 15, 16, and its fulfilment as predicted by Christ cited above, "This gospel *shall* be preached," etc.,—Matt. xxiv. 14, show a finishing up of the work of mercy and grace?

Again. Christ's exposition of the parable of the wheat and tares (Matt. xiii. 37–43) precludes we think, any "remnant left," for future probation or trial. The Law was given to one nation only; the Jews: its territory was also limited, but the gospel breaks down every barrier, includes without distinction *every nation under heaven*, visits all climes and is limited only by the earth. Now *is the* (*judicial*) *judgment of the world.*

Christ's second coming as prophesied by Enoch, is "to *execute* judgment upon all."—Jude 15. "And the *earth* was reaped."—Rev. xiv. 16. Rewards given. "Eternal Life" and the reward of the inheritance, "at his appearing and kingdom," not a thousand years afterwards. What chance for another crop; another harvest? Well, says an objector, what about those Old Testament prophecies which seem to have a bearing on this subject? Just here we think, lies the error; taking the moon to give light to the sun. Let the glorious gospel in all its *spiritual* (we do not say mystical) nature and sense be taken as taught by Christ and his apostles and all would be plain. See Gal. iv. 26; iii. 28, 29; Eph. i. to ivth chapter inclusive.

WEST BATAVIA, N. Y.

A FIRST-RATE GHOST STORY.

WE copy the following from "Zion's Herald." We think we have seen it before, but perhaps our readers have not. It is a pretty good illustration of "ghost-seeing," of which many immortal soul believers make so much use in support of their theory. If they had half the courage of the author of this story, they would generally find themselves in about the same business he was.

A GHOST STORY.—One night between Bill's O'Jacks and Upper Mill, I saw a ghost, or something like a ghost. I had been across the hills to Marsden to give a temperance lecture and was returning home about twelve o'clock at night. There were two of us, and we were both on horseback. My friend had a small horse, and I had quite a large one. The night was rather dark, but not so dark as to prevent us seeing our way, or dimly discerning objects near at hand. We had mounted the hills and crossed the summit, and were slowly making our way past a place where a murder had been committed. "What's that?" said my companion as we came near to a point where a rugged lane opened into the main road,—"What's that?" I instantly saw a huge misshapen creature, resembling a polar or a grizzly bear rolling noiselessly along before me. "What is it?" said my friend; and "What is it?" said I; and I instantly felt a kind of headlong daring, and I spurred my horse and started in pursuit. My friend came on behind. The faster I went, the faster went the unshapely thing before me, rolling along as silently as death. "What is it?" said my friend; "What can it be?" said I; and I spurred my horse again. Faster and faster I flew, and faster rolled the spectre or the mystery. I began to gain upon the thing at length. "Come on," said I to my friend. "Push on," said he. And on I pushed as fast as my horse could carry me. I now began to gain upon the dreadful thing, and at length I passed it, and slackened my speed. We had got it between us at last, and I turned back to face it. It was an ass—an unshod ass. Poor thing! We had frightened it shamefully, and almost frightened ourselves. Three asses the reader may say. Well, we will not quarrel about the number; but there was one any way, and a quick-footed ass it was.—*Joseph Barker.*

THE SANCTUARY TO BE CLEANSED.

Psa. cxiv. 2.—"Judah was His Sanctuary." Although they [the Jews] are to be gathered to their own land; yet they are not the Sanctuary, because they are the host spoken of in the context.

Christ is called a Sanctuary. Isa. viii. 13, 14. "Sanctify the Lord of Hosts Himself; and let him be your fear, and let Him be your dread, and he shall be for a Sanctuary; but for a stone of stumbling and for a rock of offence to both of the houses of Israel; for a gin and a snare to the inhabitants of Jerusalem." Now as Christ was spotless, therefore he needs no cleansing, consequently he cannot be the Sanctuary spoken of in the text.

Heaven is called the Sanctuary. Psa. cii. 19. "For he hath looked down from the height of his Sanctuary; from heaven did the Lord behold the earth." And in Matt. vi. 10, we learn that God's will is done in heaven; therefore we conclude that it does not need cleansing, from the fact that it has never been trodden down!—All is purity there.

Mount Zion, or the land of Palestine, is called the Sanctuary; and this is the Sanctuary spoken of in the text. Ex. xv. 17.—"Thou shalt bring them in and plant them in the mountain of thine inheritance; in the place O Lord, which thou hast made for thee to dwell in; in the *Sanctuary*, O Lord, which thy hands have established." Psa. lxxviii. 54. "And he brought them to the border of his Sanctuary, even to this mountain, which his right hand had purchased." Psa. cxxxii. 13, 14. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." Isa. lxiii. 18.—"The people of thy holiness have possessed it, [Palestine] but a little while; our adversaries have trodden down thy Sanctuary."

Dan. ix. 16, 17. "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain . . . O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy *Sanctuary* that is desolate."

Here we have immutable testimony that Palestine is the Sanctuary that is to "be cleansed" at the ending of the 2,300 days—years, of Dan. viii. 14.—*Selected by* W. H. HANFORD.

THE ANTIQUITY of man is now in earnest debate, and many are bold to affirm that it is proven as reaching to very remote times. If it were not for a very strong desire to overthrow what are supposed to be chronological commitments of Scripture, and to make a case against the faith of many, the strength of the evidences to sustain this new theory would have a better chance of being brought to the proper tests. The evidences when sifted of fraud, to which there is great temptation, and of which it is conceded there has been not a little, are frail indeed for the foundation of such positive opinions as are advanced. One fact of paramount importance in the consideration of this problem is perpetually ignored and that is the interference of mind in the disposal of human remains. A trilobite could hardly appear otherwise than buried in the ancient sea-bed, with whith its life was identified. But a man, penetrating caves, digging catacombs, or shafts, or mines, or wells, and roaming everywhere at will, may bury himself or his tools, or be buried by others, in any gravel of any age still remote from his own. The Duke of Argyle may drop his penknife in some cave he searches, and leave it to rust with bones of reindeer, or hyenas, or bears of primeval times, till some future explorer as wise as he, find and identify it with primeval times along with flint implements, skulls, bones, gravel and all. The men of ancient times are quite as likely to have had reasons for penetrating beneath the surface of the earth, as our modern savants who are so anxious to build up a favorite theory. There is no objection to verifying the theory if possible, but much, to hasty inductions. Let it be conceded that there are some remains which cannot yet be explained on any other theory. They are less in number than the fingers on one hand; and others, regarding which equal positiveness of assertion was held but a short time since, have been shorn of all value by more careful investigation. One can afford to wait on the whole. *The Christian Union.*

"MY FATHER'S WILL."

MR. John Price, a pious old man, was walking one day on the road from the farm to the sanctuary, with the New Testament in his hand, when a friend met him and said; "Good morning Mr. Price." "Ah! good morning;" replied the aged pilgrim, "I am reading my Father's will as I walk along." "Well, what has he left you?" said his friend. "Why, he has bequeathed me a hundred fold in this life, and in the world to come life everlasting." This shrewd and beautiful reply produced a happy effect on the mind of his Christian friend, who was in sorrowful circumstances, and he went on his way rejoicing.

"A word spoken in season how good it is." L. J. B.

NEW BRITAIN, *Conn.*

CHILDREN'S DEPARTMENT.

THE VALUE OF A GOOD NAME.

IF we could tell our boys and girls how many hundred times in life, and in how many unexpected ways, they will find it to their profit as well as pleasure to have a reputation for truthfulness and integrity that no suspicious circumstances can destroy, they would hardly believe us. And yet just such things often happen as are narrated in this story which we find going round the papers:

In the school of Dr. Woods, none were allowed to enter the conservatory without leave; but a boy's handkerchief with his name upon it, had been found there. Just at the close of school the doctor called the name of James Howard. The whole school became silent with suspense. "James Howard, what has he done—such a noble boy, such a good boy!"—all thought. Dr. Woods himself believed he must have been sent into the conservatory by the teacher of botany. So he asked,—

"James Howard, have you been into the conservatory to-day?"

"I have not sir," replied James, in a clear calm tone.

"I believe you James," said Dr. Woods, "although your handkerchief has been found there. You are not the boy to tell an untruth."

So James sat in his seat unmoved. Every boy in the school believed him, and almost envied him his good name.

Dr. Woods said no more on this subject except these few words: "Let every boy learn from this incident the worth of a good name, especially when appearances are against him."

How came James' handkerchief in the conservatory?—for, as I have said, it was contrary to the rules of the school for a boy to enter there unbidden. James had loaned it to a small boy named John Rand, to tie up some nuts, the day before, when they had a little ramble together. The boy forgot to return it. He also forgot the rule of the school against entering the conservatory, but seeing the door open, rushed in to look at some rare flowers. The handkerchief being partly out of his pocket, dropped upon the ground.

See here the evils of heedless forgetfulness. The boy had exposed a schoolmate to censure, and, had it not been for his previous good name, his teacher would have surely thought him to be the offender. At least, so thought John Rand.

How ashamed he felt, when Dr. Woods said those words about a good name! The words kept ringing in his ears. He had broken a rule of the school, and was afraid to own it. He thought the doctor would despise him if he knew, and so would the boys. All that day, all that night, he had no peace. At length he went to James. He was not afraid to tell him all about it.

"I did forget it, James; truly, honestly, I did," said the child; "but I'm afraid the doctor wont believe me as he does you."

"Yes he will," replied James. "You have been so short a time in school, there's some excuse for you. Go at once, and own up; for the longer you put it off, the harder it will be. Always own a fault at once. Don't be afraid; the doctor will forgive you."

Thus encouraged, the boy went to Dr. Woods, confessed his fault, and was forgiven; but he learned a lesson on forgetfulness which he always remembered.—*Selected.*

"QUICK RETURNS."

JAMES R. WHITE, Esq., Superintendent of Broad and Arch-street Methodist Episcopal Sabbath-school, is reponsible for the following:

"My son," said a banker to his young hopeful, "I want to give you a lesson in business. Here is a half dollar. Now, if you can find any boy whom you can trust, who will take this money and pay you interest for it, you may lend it to him; and if you invest this wisely I'll increase your capital."

When night came the banker said:

"My son, how did you invest your money to-day?"

"Well father," replied the little fellow, "I saw a boy on the street without any shoes, and he had no dinner, so I gave him my fifty cents to buy something to eat with."

"You'll never make a business man in the world," said the banker; "business is business. But I will try you once more. Now here is a dollar to invest; see how well you can do it."

A loud peal of laughter from the boy followed this speech, which was thus explained; "My Sunday-school teacher said giving to the poor was lending to the Lord, and she said he would return to us *double*; but *I did not think he would do it quite so quick.*"

A TOUCHING INCIDENT.

A FATHER (if he can be called such), once said to his brutal wife in the presence of his little child—"Half of this large blanket is enough to keep the old man warm, as he can lie on the kitchen hearth." The little one begged for the other half. Why darling, said the father what will you do with it? I'll keep it for you, the child replied, so that when you are as old as grandfather, I'll give it to you to sleep in.

A SAD REFLECTION.

AN old man was knocked down by his son and dragged to the front door, when with a voice almost inhuman, he screamed out—STOP, STOP MY SON! When I was about your age, and my father was as old as I am now, I levelled him to the floor of that room, and seized him by the hair of his head, and dragged him to this spot; but here I relented and let him go.

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Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures." The first of these appeared in "The New Englander" of February, and the other in May, 1856.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

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"THE JUDGMENT TO COME."

AN EXAMINATION OF ELD. WM. SHELDON'S JUDGMENT THEORY.

BY WM. H. SPENCER.

WITHIN the past eighteen months, Eld. Wm. Sheldon—the author of a work entitled "*Adventism*," and also the writer of a number of tracts—has given considerable publicity to his peculiar judgment theory, which appears to be quite favorably received, if not favorably adopted, by leading opponents of "Life only in Christ." In consideration of this we have been led to believe that a few paragraphs upon the subject would not fail to interest all seekers after truth as well as show, at least to some extent, the unscriptural nature of the arguments advanced to sustain the theory of the re-living of the wicked dead.

The theory in question is rooted and grounded upon the assumption that a mortal resurrection awaits the whole race of Adam. But our brother, in putting forth this assumption, should have borne in mind that this is not one of those self-evident truths which need no proof, and he should, therefore, have given us some Scripture to sustain it, or have frankly acknowledged that there was none. If a mortal resurrection is the doctrine of Scripture, by all means let us have the proof of it.

Br. Sheldon's adoption of the mortal resurrection theory appears to be one of necessity to enable him to frame any thing like a plausible argument in favor of the revival of the wicked dead. But the question is not what may be a *plausible* opinion, but what do the Scriptures *teach?* This alone must be our standard of authority and only source of appeal in a matter of so much importance.

If (as Br. Sheldon asserts) "God's word presents the resurrection of the dead," at the last day, "in the simple sense of *coming to life again*," we believe it is not unreasonable to demand the chapter and verse where such proof may be found in the Holy Scriptures. But we do not hesitate to declare that such a doctrine is not embraced in the plan of redemption as made known by divine revelation. A revival from death to mortality is neither promised nor threatened, nor is it formally stated in the word of God. If the mortal resurrection theory were true, of what force would be the oft-repeated promise of Christ to raise up the saints "at the last day?"—for by this promise He makes a deliverance from the bonds of death *conditional* and peculiar to the righteous. He says: "This is the will of him that sent me, that every one which seeth the Son and *believeth* on him may have everlasting life; and I will raise him up at the last day."—John vi. 40.

Again: Paul argues that a resurrection of any of the dead depends entirely upon the resurrection of Christ; and we believe but few will deny that if Christ had not been raised from the dead, the whole human family would have perished. Now, let us inquire: How does Christ's death affect the race of man so as to restore to them again the same (blood) life which they derived from a mortal parent, and which, through his disobedience, is forfeited to the law? For says Paul: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men."—Rom. v. 12. But again: was Christ raised from the dead to *mortal life?* The Spirit of God was the agent which quickened Christ from the dead—did that Spirit quicken Christ into mortal life? If so, for what purpose? If he was raised from the dead in immortality—by the power of an endless life—then, indeed, must the mortal resurrection theory collapse; for Christ was the "first fruits" of the harvest, and the harvest, which should come afterward, must correspond with the sample. The "first fruits" and the harvest must be of one character; and therefore, the immortal resurrection of Christ involves the immortal resurrection of all who constitute the harvest—or, in other words, all who shall be raised from the dead "at the last day." This conclusion is sustained by many positive declarations of Scripture, only a few of which we can now introduce. Paul in 1 Cor. xv. declares that "the dead shall be *raised incorruptible*," (Gr., *aphthartos*, immortal); and thus according to Paul's testimony a mortal awakening of any of the dead is cut off, for he speaks of "Christ the first fruit" (*Emphatic Diaglott* translation) and "they that are Christ's at his coming," as being the predestinated subjects of the resurrection. The same Spirit which raised up Christ from the dead shall also "quicken" the mortal bodies of the saints into endless life, and thus bring them from the land of darkness and silence into the glorious light of immortality.—Rom. viii. 11.

Br. Sheldon evidently sees the force of Paul's testimony regarding the resurrection, and to avoid the dilemma into which his mortal resurrection theory necessarily leads, he gives us a sad conglomeration of ideas and assumptions, which only the more fully show the fallacy of his position, and its utter irreconcilability with the Scriptures of truth.

1. He tells us that "God's word presents the resurrection as a pre-requisite to judgment, when the term is used in the simple sense of *coming to life again;*" thus assuming that the meaning of resurrection when applied to the whole race is simply a restoration to a mortal state, or to the Adamic condition the *second* time—for he says: "The delivering up of the dead must precede their judgment."

2. But apparently aware of the conflict of Paul's testimony with his position, in the same paragraph he informs us that when the term is applied to the resurrection of the righteous it must be understood in an additional sense, viz: as including an "appendage," or as two events; *first*, the "coming to life again"—and *second*, (after the judgment has taken place,) the "change" to immortality; for he tells us that "*immortality* is an *addition* to this reorganization and waking up of the dead saints."

3. Though he would have us understand that the "coming to life again" of the dead is the "*resurrection proper*," and that the "appendage," or change, to the righteous is "included in the term," and is "inseparably interwoven with the resurrection of the just," yet in the next breath tells us that it is "the RESULT of judgment."

4. He says, "in order to judgment, there must firstly be a knowledge of facts involving guilt or innocence." . . . "But the divine Judge already knows all he can know about the matter, and does not need to go through with an investigation to secure this information." No language could more plainly admit the position of believers of "Life only in Christ" regarding the judgment, and this admission is fatal to his whole judgment theory.

5. With his admission that the judgment to come "is not for the purpose of giving information to our Judge as to who is guilty and who is innocent," he necessarily narrows the nature of the judgment at the appearing of the Lord Jesus to two ingredients as follows: "(1.) The pronouncing of sentence, or making the decision known, by the Judge. (2.) The execution of the sentence, or carrying out the decision of the Judge." But we are informed that this will all be done "*instantaneously*" after the "reorganization and waking up" of the dead, so that the "change" will come "like electricity to every saint." The conclusion is that the judgment will be done so quickly, and the "appendage" will come so soon after the judgment has taken place, that Paul did not make a very great *mistake* when he said that the dead shall be raised "IN *incorruption*," "in glory," "a spiritual body," etc.

In the foregoing we have as briefly as possible shown the theory of our brother, upon which he argues the necessity of the resurrection of the wicked dead. Much of his theory has been sufficiently answered in the preceding part of this article, for his whole superstructure rests upon a sandy foundation, which we believe but few unprejudiced Bible students can fail to perceive.

FIRST.—Do the Scriptures sustain the assumption that "coming to life again" of all the race is "*pre-requisite to judgment?*" or, in other words, do the Scriptures affirm that the "reorganization and waking up of the dead" (to a mortal state) must precede the making "known" of the decision and its execution?

Our brother, like many others who have doubtful theories to maintain, flies to the book of Revelation—manifestly the greatest symbolic book of the Bible—and cites us Rev. xx. 12, 13, as proof of his assertions. This is acknowledged by learned men of all denominations, to be the most difficult chapter in the book to interpret. But we inquire, does it sustain his position?

It is very difficult to see how our brother, with any degree of consistency, can assume that "the dead," referred to in this chapter, comprises both classes, who simultaneously "come to life again" as a "pre-requisite to judgment," when a verse in the same chapter declares that "the rest of the dead *lived not again* until the thousand years were finished. . . . Blessed and holy is he that hath a part in the first resurrection." If verses 12 and 13 are literal, as is assumed, how will Br. Sheldon prove that the 5th verse is not also *literal?* As he assumes that one passage is literal, to sustain his peculiar notions, unless he can prove that the other is *not* literal, what becomes of his judgment theory? Thus his own chosen chapter puts his argument to flight; for to present any thing like a harmonious interpretation of Rev. xx. Br. S. must apply verses 12 and 13, to one or the other of the two classes *previously* brought to view.

But is there any evidence within the Scriptures that the phrase "the dead," in verses 12 and 13, includes the wicked? "The dead" are represented as standing "before God," and are therefore in his *presence*. But the Scriptures inform us plainly that "without holiness no man shall see the Lord," (Heb. xii. 14); and we are therefore led to believe that none will be ushered in the presence of God but "*the pure in heart*," as our Saviour intimates in his memorable sermon on the Mount. (Matt. v. 8.) This affords us reason to believe that Rev. xx. 12, 13 refers to a *class*—the righteous—and not to the entire posterity of Adam. Another reason to sustain this conclusion lies in the passage itself. The phrase "before God," in our English version, competent Greek critics inform us, should read "*before the throne*," in accordance with the oldest manuscripts. The eminent Samuel Treggelles, LL.D., says that this reading is guarantied by manuscript authority of at least twelve hundred years old. The popular *Emphatic Diaglott* and *American Bible Union* translations give the same rendering. The Revelator locates the throne in heaven (Rev. iv. 2, 6); and therefore, if our brother's theory be true, and the wicked shall "stand before the throne" of God, then they will get to heaven, at Christ's coming, as well as the righteous. But Christ, speaking of the two classes of the human family, at his coming, says: "One shall be taken and the other left." Dare we doubt that Christ's arrangement is not right? However, John decides the character of those who shall stand "before the throne." He says they are "a great multitude which no man could number OUT of every nation and all tribes and peoples and tongues," who have "washed their robes and made them white in the blood of the Lamb."—Rev. vii. 9, 14—*Bible Union* translation. This proves as clearly as language can, that those who stand before God do not comprise all mankind, and that our brother's theory is therefore a fallacy.

SECOND.—What authority has Br. Sheldon, as a Bible expositor, for making *two* applications of the term resurrection with reference to Christ's second coming? He makes it apply to the dead, *before* the judgment has taken place, in the sense of their "coming to life again," irrespective of character; he afterwards applies it to the righteous *after* the judgment as including an "appendage," or their "change" to immortality. Therefore, to the righteous he makes the resurrection embrace "two stages"—or two events—one to transpire as a "prerequisite to judgment," viz: their "coming to life again;" the "second stage" to take place *after* the judgment, viz: their change to immortality. How many "stages" are comprised in the assumed resurrection of the wicked we have not yet learned. It is very difficult for us to comprehend how a professed Bible student should put forth such a theory when the most common Bible reader can hardly fail to see that such an application of the term resurrection, as used with reference to re-living of the dead at the last day, is without a shadow of support, and is plainly opposed by Christ's own words. He says: "They which shall be *accounted worthy to obtain* that world, and *a resurrection from the dead*, . . . are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke xx. 35, 36. Again, "He that believeth on the Son hath everlasting life; and he that believeth not the Son, *shall not see life*," *i. e.*, shall not see life of any kind. (John iii. 36.) Quotations to this effect might be greatly multiplied, but for our present purpose these will suffice.

THIRD.—Will Br. Sheldon explain how the "appendage," or "change," to the righteous can be "INSEPARABLY *interwoven*" with their resurrection, and yet, as he says, be "the *result* of judgment?" Can he harmonize his contradictory positions? (1.) He says that the resurrection is "pre-requisite to judgment;" (2.) that the "appendage" to the righteous is "*inseparably* interwoven" with their resurrection, and therefore, his first position is not true; and (3.) that it is "the *result* of judgment," and if so, his second position is untrue. Surely one may well be in a mystery to know what his real position is.

The unsoundness of our brother's reasoning is too manifest to require much attention from our pen. It is not within the province of any man to harmonize such an array of assumption with the pages of inspiration.

FOURTH.—With our brother's admission that the investigative judgment is now in progress, and that "the divine Judge already knows all he can know" about the "guilt or innocence" of mankind, what grounds has he for his mortal resurrection theory? If the investigative judgment is now in session, (which is Bible truth), then every man's destiny, at the end of his pilgrimage, is decided in the infallible mind of Jehovah, and no reason appears for their revival into mortality simply for the manifestation and execution of this decision, and such an assumption is contradicted in the most positive language by the Scriptures. (1 Cor. xv.)

Does the Bible warrant us to suppose that God will put forth his mighty power to restore the race to mortal life with no good to flow therefrom to his creatures? Our brother's theory presents God in the vindictive character of a cruel executioner, who will cause to re-exist a large majority of the human family, that by one fierce blast of his wrath he may return them to the *same* condition from which they were awakened.

Our brother's admission that the investigation takes place *prior* to the resurrection is fatal to his position, and leaves him without a plausible reason for the re-living of the wicked dead.

FIFTH.—If the "judgment to come" is simply "making the decision known" and "the execution of the sentence," which will be accomplished "*instantaneously*" after the "reorganization and waking up" of the dead, as our brother asserts, what realization will the race have of a judgment? In the light of such an idea does not the "reorganization and waking up" of the wicked dead appear like a useless affair? What will a flash of consciousness be to them? They entered the tomb under the condemnation of God; and their doom is fixed (according to our brother's own theory) prior to the resurrection. Then why disturb them with only a moment's consciousness? Their punishment is not in being made alive, being tormented, or being slaughtered in fearful wrath. "THE WAGES OF SIN IS DEATH." Will not God's judgment decision be made known, and the justice and goodness of his character be as fully manifested to his creatures by the gracious deliverance of the saints from the chains of death, as by flashing one ray of consciousness upon the wicked dead, and allowing them to sink back into the silent dust of unconsciousness?

"God is love!" The impress of love is stamped upon all he does. To maintain any theory not in harmony with this sublime doctrine is to throw the whole system of revealed truth into confusion. And we cannot so dishonor God as to believe, contrary to the positive declarations of Scripture, that he has purposed such a fate for the wicked dead as would forever overthrow the supreme attribute of his character.

There are a number of other points involved in this discussion, which, at some future time, we may make the subject of another article. The space which we have already occupied admonishes us to close.

We regret that our brother has placed himself in such an antagonistic position to the plain teachings of Scripture; and in our review of him, we cherish nothing but the spirit of Christian love, as all Christians should manifest one toward the other.

CONCLUSIONS REGARDING THE JUDGMENT.

1. The investigative judgment is now in session, and we are now on trial for a future life. The record is now being made, which, at the close of our brief career, determines our eternal destiny. Every man is the witness against himself, and every hour the time in which he gives testimony upon which the divine Judge will base His decision, whether he shall have eternal life, (life from the dead) or "shall not see life." (John iii. 18, 36; v. 24; vi. 40; xx. 31.)

2. The judgment at the last day will be administered by Christ, as God "hath given him authority to *execute* judgment."—John v. 22, 27; Jude 14.

3. The executive judgment takes place at Christ's coming, and the decision is therefore rendered *prior* to the resurrection, but intimately connected therewith. The execution of the decision confers immortality upon the subjects of the resurrection, and as "the dead shall be raised incorruptible," the decision is executed at the resurrection, and not at some period of time afterward. (1 Cor. xv. 51–54; Col. iii. 3, 4; Phil. iii. 20, 21; 1 Thess. iv. 15–17; 1 John iii. 2, 3.)

ROCHESTER, N. Y., (Box 547) April, 1870.

From the Rainbow.

HENGSTENBERG AND THE HEBREW MONARCHY.

THE German critic has issued a work on the Jews and their prospects, which we consider confused and unscriptural. To disparage the man or the author, would neither be righteousness nor policy. He is unquestionably a man of great powers and acquirements, and has come out victorious from many a tented field, where the Anakims of Rationalism and Atheism went down before him. But strange enough, the man who could vindicate so powerfully the miracles of the past, has no eye for the miracles of the future. His faith in one direction so realising, fails him entirely in another. And it fails just where it should have the firmness of a rock, and be commanding as some great mountain range, whose foundations are deep, and whose brows are clothed with light above the region of stormy darkness. The following fragment indicates the theory which Hengstenberg develops with some elaboration:

> The Christian church being then the legitimate and proper continuation of Israel, to it must belong most of the promises, which superficially examined, are supposed to furnish a pledge of the future salvation of the Jews. They have already found their fulfilment in the victorious career pursued by the church through all past centuries, in its irrepressible tendency to spread out to the very ends of the earth, in the spirit of reformation by which it is swayed, and in the light which arises to it ever afresh out of darkness: in a word, these promises are being fulfilled every day before our eyes. It is a sad denial of the grace vouchsafed by God to his church, to refer the glorious promises of Scripture almost exclusively to the future, not to be able to follow out the hidden traces of divine blessing, both in the past and in the present, to fail to discern in the church the true Israel, and in its place to dress up an Israel of the fancy out of the Jews, to speak slightingly of the church, and contrast it with that kingdom of God which is first to come when the Jews are converted.

All through his work the Professor pleads that the visible church is the true continuation of Israel, that Gentiles only get into it by affiliation, that there is but one house under two administrations, that the visible church is not merely the continuation of Israel, but likewise the kingdom of God. He grants, as a scholar and thinker, that the argument of Paul in Romans conclusively proves that blinded Israel will be converted to God, but denies any restoration of land or monarchy; they are to have the same blessings as converted Gentiles, nothing more, nothing less.

To those who deny or doubt the restoration and perpetuity of Israel, I have two arguments to submit before I subject the Professor to dissection.

I. We have one class of persons deeply impressed with the order and beauty, the magnificence and stability of the present cosmical arrangements. The regal sun duly crimsons the gates of morning, and shakes the white splendor from his tresses in the meridian. The queenly moon as duly bathes the earth in silvery radiance, a softer glow in which the heart often moves more freely, and rests more profoundly. Ten thousand stars burn out gloriously from that vault overhead, which is black as the raven's wing. In our own "rock-bound world," field and forest, mountain and river, sea-shore and atmosphere, day and night, winter and summer, all perform their ministries as vassals of the Most High, and we drink in our life continually from the ordinances of God. Very well. All the people who share such feelings, will understand the following passage from Jeremiah xxxiii.: "Considerest thou not what this people have spoken, saying, The *two* families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a *nation* before them. Thus saith the Lord, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; *then* will I cast away the seed of Jacob, and David my servant, so that I will not take any of his to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them."—24–26. The reader will perceive that the promises of God are bound up not merely with the throne of David, but likewise with the literal seed of Abraham, in restoring them from captivity and confirming them as a *nation* in the land. But this merely by the way. The emphasis lies here. If the ancient people are finally cast away, if the throne of David is not ultimately and abidingly established over the house of Jacob in the city of Jerusalem, *then*, the dreadful inference follows by strict consequence, the Being whom we have worshipped as God, believing that he was our life, has no covenant with day or night, and is not the Author of the ordinances of nature, or the Creator of heaven and earth. When we arrive at this, we may follow Darwinian development, or Holbach Atheism, or Schelling Pantheism, no matter which, seeing that our own Jehovah is gone; for either the creation is an unreal vanishing show, or if it be real, some other god built the solid masonry of the great house, lighted the lamps in the dome, and hung the grand paintings on the walls.

But if we insist, as we are likely to do, that the God of Abraham is our God, and that there is no other than he, and that the ordinances which he founded are abiding, why then, Israel returns to Palestine, and David's throne is seen in the holy city.

II. There are Christian people who believe that the sidereal worlds will one day disappear; that the solar system will be shaken, and pass away, and of course, our planet with the system to which it belongs. They teach that we shall have new heavens and new earth in the absolute sense. I do not belong to these people, and I shrink from their theory as something monstrous and hideous. But all Christian men believe in great cosmical changes. All can meet in the fact of transfiguration, renovation, renewal of youth and beauty, nature glorified as well as man, all creation sharing in the liberty of glory.

On the renewed earth, which is more than paradise regained, appears the Metropolitan City; stupendous in dimensions, and supreme in splendor and beauty.

The changes have been great and manifold from earth to sky, for the light of the moon is as the light of the sun, and the light of the sun is sevenfold, and there is a city where neither of them is needed. Doubtless, from the aisles of solemn forests, and from the banks of shining rivers, and from fields ever green, where roses are thick in the grass, the dwellers on the restored earth will look up through a purer medium to a brighter host of stars. To all who believe in new heavens and new earth, I have an argument to offer. When Peter declared his faith in new heavens and earth, he quoted the promise of God, which is found in Isaiah lxv.: "For, behold, I create new heavens and new earth: and the former shall not be remembered, nor come into mind." Israel was surely included in this creation. "But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy."—17, 18. But it is not the fact of their being included in the work which I have immediately before me. It is another phase, which the same prophet brings out in the last chapter of his prophecy. After describing how the Gentiles will bring the Jewish people from all nations to Jerusalem, it is added: "For *as* the new heavens and the new earth, which I will make, shall *remain* before me, saith the Lord, *so* shall YOUR SEED and YOUR NAME remain."—22.

Even those who believe that Arcturus and Orion will burn out, that the Northern Crown, and the Southern Cross, and all other existing suns and constellations, are devoted to destruction, look for no other shaking. The ancient orbs and systems are to be shrivelled up as a scroll, but the new creation is to be eternal as its Author. Hence they can join with myself and others, who believe in no such absolute sweeping, but who see a new earth arising in the perfection of a finer order, and the vesture of richer bloom and beauty, which is to be unfading. Not an absolute new creation, but new as man is new when sin and mortality are purged away from him by a double regeneration. But we all believe that *the new heavens and the new earth* REMAIN FOREVER. There is then no escaping from the restoration and the perpetuity of Israel in Jerusalem, for God says to the seed of Abraham, returned from captivity into their own land: "So shall your seed and your name remain."

But now for the Professor. To his most general statement we reply, it is no fault of ours that most of the prophecies are *unfulfilled*. If the Professor will definitely decide which are fulfilled in the past and the present, we shall not seek to shift them into the future, but if unfulfilled prophecy is ever to be fulfilled, into the future we must look for the accomplishment. The special theory of our Professor, we shall undermine and explode. His living in the city of confusion is evident from the following assumptions.

I. *That the church is the continuation of Israel, or one house under two administrations.* This cannot be, for one house was left *desolate*, the other became the temple of God. True, an elect remnant entered into the new house, but only by a new birth and new ordinances, not on the ground of their ancient standing. But the whole thing is absurd, for in the covenants of promise made with Abraham, though all families of the earth are promised blessings in him, the land is never promised to any other save his natural seed. It is likewise worth notice, that in new covenant discourses of authority, Samaria and the Gentiles never hear a word about the throne of David, or the sure mercies of David: such preaching is for Jewish hearers. The ancient people are as distinctive as ever they were in regard to the special matters of their inheritance, when their regeneration is accomplished, and the new covenant comes into force among them. There is, however, one matter which has not receceived sufficient consideration among those who have been patient and fruitful laborers in the field of prophecy. They are all agreed that Israel will be the first among the nations of earth in flesh, that the supreme dominion cometh to the daughter of Zion, that Jerusalem will be the throne of the Lord and the central city of holiness and power. But it is not so generally, or so clearly understood, that Israel the first born is shut out forever from the glorious destiny continually held out to her. She might have had the first place, but will only have the second. Had she been faithful, the Lord would have made her people a nation of king-priests, and all nations would have passed into her hands for rule and moral training. But she miserably failed, and hence the kingdom of God, so far as the supreme administrative dignity is concerned, was taken from her, and given to a nation bainging forth the fruits thereof. The apostle Peter faithfully describes the peculiar people, the royal priesthood, the holy nation, who are heirs of the kingdom, power, and glory, under the whole heavens. The Hebrew standing will indeed be noble, but higher still the glorified kings of that crowning age. The administration is in firmer hands, for the lords and princes of the kingdom have had deeper experience and riper culture. From tremennous perils of inward and outward conflict, they have come forth victorious, ap-

proving themselves fit for monarchy and judgment. Fleshly devices and allurements, and pomps of exceeding worldly glory, pangs of bereavement, famine and cruelty, wrath of earthly powers, and energies of wicked spirits in high places, were all brought to bear upon them, to destroy their love for truth and purity, to shake their trust and hope in God. But they were more than conquerors through him that loved them, and suffering with him here, shall reign with him hereafter. Let this serve, among other purposes, as an answer to the charge of Hengstenberg, that we undervalue the church.

II. *That the great visible corporation known for ages among the nations, was the church.* This is a deadly inveterate superstition, and has led many distracted persons into the undrained bog of Rome. I see that formidable power vividly before me, with its prelates and priests, and councils, and dogmas, with its crusades, persecutions, massacres, and *autos-da-fe*, and, with its pomps, processions, splendors, and revolutions, but I cannot recognize any semblance to the church. The most plausible answer which I ever received, was this, "Can you not see that Israel remained the people of God even in idolatry and uncleanness, amid almost universal corruption of truth and morals?" But this, though the best that can be said, reveals neither logical nor analogical power, nor acquaintance with the new covenant. The people of Israel were a distinct race in the flesh. They had never gone through the gates of regeneration. But the new people were from all races, and were to be manifested as a twice-born people, living in the Spirit, and bringing forth the fruits of holiness. No true church without truth, unity, and holiness.

III. *That the professing church is the kingdom of God.* This is another of the assumptions of the Professor. It is very strange, and reveals a delusion almost desperate. The little flock who constituted the nucleus of the church, were promised the kingdom as a *reward.* "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." The churches after full manifestation, were still taught everywhere, that through much tribulation they must enter the kingdom. The great nobleman who went into a far country to receive a kingdom, has not returned for its revelation. He will judge the living and the dead at his "appearing and his kingdom." There has indeed been a spurious imitation of the kingdom. A succession of false priests, combining limited regal power with wide ecclesiastical dominion, have claimed the glory. Mistakes are sure to be made by the flesh in looking at this hierarchy. It is hoary in antiquity, terrible in power, gorgeous in gold and purple, armed with a thousand spells over the property and senses, the freedom and conscience of mankind. But a slight inspection by anointed eyes, brings out the fact, that this hierarchy is neither the church of Christ nor the kingdom of God. Its dogmas are substantially heathen, its moral spirit fiendish and revolting, its history development from the depths of Satan. The tremendous structure is built on falsehood, soaked in saintly blood, and defiled by the worst pollution. In its developments and battles, its defeats and triumphs, its pretensions, works and glories, we see neither the spiritual activities of the church nor the pure glories of the kingdom, but simply the wicked force and sensual enchantments of a vile usurping corporation. A hierarchy purely of the flesh, in its rise, progress, and decline, only marked by all human passions and unregenerate lusts. False pretensions, false documents, false relics, false miracles, duplicity, avarice, ambition, revenge, ferocity, cruelty, and licentiousness.

But if we look outside of Rome into the various camps where they refuse to drink from the golden cup, or acknowledge the mysterious woman, though we may see more of the church, we see even less of the kingdom. There is certainly more daylight, fresh air, and liberty. There is more truth and purity, more advanced intelligence, and more decided godliness. The freshening gales of freedom blow both from human fields and from a higher continent. Science and philosophy are not proscribed, and there is no very rigid despotisms established over conscience. But there are rival camps, and they have rival banners; all varieties of doctrine, from Athanasianism to Socinianism, and from Socinianism to the borders of Atheism. Call up Luther, Swedenborg, Laud, and Priestley, and get them to consult with the Bishops of Oxford and Natal, that they may tell us what the church is! But the best samples of the professing church have but little resemblance to that pure and undivided reality which came into manifestation on Pentecost, in Jerusalem, amid moral and miraculous wonders. But this professing church is still farther away from the ideal of a kingdom which demands unity, authority and glory, the presence of the great King, the cleansing of the territory, and the subjection of the people. That kingdom is indeed a dream of Origen or Swedenborg, which reveals no visible royalty, no central holy city, no inviolate land, no united subjects, no majestic law, no common banner under which the nations may rally and march onward.

[*To be concluded next week.*]

The Passover Feast in Philadelphia.

Our Christian friends of Philadelphia and vicinity are invited to the house of Br. Jas. L. Boyd, No. 1,330 Columbia ave., (a few steps from his former residence) to observe our Lord's Memorial Feast on its coming anniversary, Friday evening, 15th inst.

THE HERALD OF LIFE.

NEW YORK, APRIL 13, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Zion's Herald.

The above named paper, after a long silence, speaks once more. We give its notice entire as follows:

Rev. N. D. George has put a very important work before the public, entitled, "Annihilation not of the Bible." His kindred work, "Universalism not of the Bible," has been of great use in furnishing the ministry with an armory of spiritual weapons against that error. This will be found equally useful against a more subtle poison, which does not, like that, attack truth from without, but from within. Every preacher, where this error creeps, and it creeps everywhere, should buy and study this apt compend; and every person bitten with this delusion, should be provided with Bro. George's antidote. It can be found at J. P. Magee's.

This item is *Editorial.* We have here a tolerably clear statement of Br. Haven's mind about the matter in hand. The doctrine of "No future or eternal life without a union with Christ," and "all the wicked will God destroy," or "annihilate," is, in his estimation, a "delusion"—a "subtle poison." He tells us "Every person bitten with this delusion, should be provided with Bro. George's antidote." He states that "the error creeps everywhere." Thus Br. Haven gives it a pretty wide berth. That it is everywhere, we somewhat doubt; as to its "creeping" any where, it happens not to be of a creeping tribe. It walks erect where it goes, for the plain reason that it has no fears of any of the "antidotes" that have ever appeared, or ever are likely to appear. Our old friend Nathan D. George tried his hand against the Life views several years ago; but in spite of that "antidote," Dr. Haven being witness, the doctrine has made an advance that seems to alarm our opponents. "Rev. N. D. George" has once more come to the help of the falling Dagon of inherent immortality and eternal torture. Well, we are glad to have the devotees of that system of belief come forward in its defence. The hotter the battle the sooner it will be over.

"Zion's Herald," or its editor, Br. Gilbert Haven, talks as if the abundant charity prevailing in that quarter would see that "*every* person bitten with this delusion should be provided with Bro. George's antidote." We would be glad to see that charity so abound as to supply a few thousands of us with it; and as the hated doctrine "creeps everywhere," the sooner they undertake the work the less it will cost them. If they will send a few thousand copies of the "antidote" to us we pledge ourself to see that they go into the hands of "persons bitten." We have seen so much quackery advertised—such as Prof. Mattison's and Dr. Landis,' both of which the Methodists have tried—that we should really be glad to see something that possesses the character of an honest and candid reply to the arguments from the Bible with which we have stated and defended our positions on the Life question. N. D. George's may be such a work: we will be glad to find it so; yet judging from the above notice in "Zion's Herald," we have our fears that the effort of "Rev. N. D. George" will have a relationship to Landis' and Mattison's.

Let our opposers, however, use the best weapons they can procure, and we venture to predict that the Life views will march on over all their batteries, slaying their Goliahs with the smooth stones of truth, which are all-powerful against the doctrine, "Ye shall *not* surely die."

Our friends will observe one confession of Br. Haven in the above notice, viz., the Life views are spreading "everywhere." Has he and his brethren been asleep all this time? Have they made no efforts to arrest the "poison?" If so, why have they made no headway against it? It is evident they have not: it marches onward more and more rapidly from every attempt that is made to impede its progress. It rolls on in England, carried forward by some of the strongest minds in that quarter of the world; and if our Boston cotemporary thinks it is to be arrested by the power of any human mind, whether N. D. George or any man more mighty than he, let them do their best, and still it will go "everywhere," and the Moloch of Christendom will die in its presence, and cease its work of torturing human victims, and God will yet be vindicated in his character and government, against all the defenders of inherent immortality, and a future life of torture in hopeless misery.

We gave last week, from the "Rainbow," an item on the terms, destroy and destruction, from Dr. Mortimer. On the same terms we find, in Rev. Edward White's "Life in Christ Only," an item from "Dr. Weymouth, Head Master of Millhill School, and a most distinguished scholar," says Mr. White, in which occurs the following language:

"My mind fails to conceive a grosser misinterpretation of language than when the five or six strongest words which the Greek tongue possesses, signifying 'destroy' or 'destruction,' are explained to mean maintaining an everlasting but wretched existence. To translate black as white is nothing to this."

Such testimonies as Dr. Mortimer's and Dr. Weymouth's should have some weight in the minds of candid inquirers after truth. What is it makes theologians practice such "gross misinterpretations of language" as that spoken of by Dr. Weymouth? The answer is easy and obvious. It is that corruption of Bible truth which *assumes* man's possession of inherent immortality. That is the "poison" which needs an "antidote;" and if "Zion's Herald" cannot find one, it shall not be our fault.

Methodistical Alarm.

Some time since, we gave an article from the "Methodist Home Journal," showing that an alarm was felt, lest the twin doctrines of inherent immortality, and endless torture should be uprooted by the progress of the doctrine of No future or endless life out of Christ; which our opposers call "Annihilation." It seems the alarm does not abate, as appears from the item in "Zion's Herald," which we have noticed in an article preceding this. Here comes another from the "Home Journal" of March 26th. All this goes to show—our enemies being judges—that the Life Views are steadily advancing, and commending themselves to thinking minds. Such is the inevitable tendency of the doctrine of "Life only in Christ." The following is the article entire from the "Home Journal." We shall append a few notes.

"The Coming Question" Again.

Since the appearance in the "Home Journal" of the brief article under this heading some weeks ago, there have been several allusions to the subject and to the article in some of our secular papers, and we have received a number of communications, "strictly confidential," indicating desire for light on the part of the several writers: from all of which, we infer two things:

1. The editorial above alluded to, has been not a little misunderstood—misunderstood as advocating, or at least, exhibiting a leaning toward the doctrine of the annihilation of the wicked; and,

2. There are many candid minds in the churches that are more or less unsettled, and honeslty and eagerly seeking for new measures of light upon the question.

We are not aware that we can claim any light on the subject not already possessed by our brethren: while our circumstances and the numerous claims made upon our time in these days, forbid the faintest hope of doing justice to a question of such magnitude. The article in question was put forth to arouse inquiry and timely investigation. In various parts of the country ministers have already been expelled from their churches for heterodoxy on the point, and other cases of discipline, it appears are in prospect. It seems to us therefore, high time that some champion of the doctrine of the perpetuated existence in penal misery of persons impenitent to the end of life, should present a well considered exegesis of the passages from the Word of God that are claimed to bear, *pro et con*, on the question whether sinners are to be forever held in being and forever punished. (1.)

Very few persons in the churches seem to have any leaning toward the dogmas of the Universalists, or to regard their tenets, or the influence of the sect as even harmless; and accordingly evangelical Christians have made common war upon their doctrines from the first. Indeed the young men of the ministry have been well trained to this branch of polemics in the sections of country where Universalism became prevalent or even threatened to prevail for the last fifty years; and it is doubtless a result of the persistent opposition that the sect has manifested but little growth.

But the attack on orthodoxy is now from a point entirely new; since the question whether the wicked are to survive evermore is wholly distinct from the question whether they are to be converted at, or after death, and so be eternally blessed. The batteries of the enemy are in position at a point on which our guns have never been trained; and it becomes us to readjust our ordnance and carefully get the new range. (2.)

Who then will step forth for the defence of the immortality of the wicked and of their punishment, against this new phase of heterodoxy?

1. Who will meet the argument founded on the natural and common signification of the words claimed to be habitually employed in the Bible to denote the final retribution of sinners; as "shall perish," "shall consume away," "shall be consumed," "shall be destroyed," "shall not be," etc.? (3.)

2. Who will expose the fallacy that as "everlasting" and its cognates do not always in the Bible import duration strictly endless, therefore their use in connection with the threatened doom of sinners does not necessarily imply more than that they shall suffer while they exist? (4.)

3. Who will show that man's instinctive horror of continued torture instead of execution is a mark of his depravity or short-sightedness; and that in proportion as any man becomes elevated in character, and educated upon the Bible he finds his opinions molded to the Bible idea of torture instead of execution for criminals? (5.)

4. Who will show, either that the administration of punishment continued without end is obviously incompatible therewith?

5. The devil is not dead nor dying, though he has been a condemned criminal six thousand years or so; and the prediction of him is in the language of the vision of John, "And the devil was cast into a lake of fire and brimstone where the beast and the false prophet are; and shall be tormented day and night, for ever and ever." Upon sinners is to be pronounced the penalty that they are to depart from God with his curse, "into everlasting fire prepared for the devil and his angels." (6.)

Who will rescue these Scriptures and others of their tone, from the new glosses that have been put upon them, and wield them for the demolition of the new dogmas?

In a word, who will overthrow the position of the Annihilationists and set forth the truth of God, blazing with a clear and steady light, in the eyes of all inquirers after the right way of the Lord? G.

Notes on the Foregoing.

1. If "Zion's Herald" is correct in its statement, there is a "champion of the doctrine of the perpetual existence in penal misery" of the lost, already in the field; and the more such, the better for the Life Views. More "Ministers, in various parts of the country," will be "expelled from their churches," rather than uphold the blasphemous doctrines of inherent immortality, and eternal torture. Our Methodist brethren cannot wake up too soon to the "Magnitude" of the "question." The more they turn up the soil beneath their feet, the faster the sunlight of the truth of Life only in Christ will penetrate, and the more rapid will be the growth of the knowledge of the truth that "God is love," and that life future is His gift bestowed only on such as comply with His specified conditions. Let your "champions" then be fully armed, and come to the battle like men. With God's help we will meet you; but you must keep to the Bible, and a sound criticism of its language.

As to "sinners being . . . forever punished:" We believe their punishment is eternal as much as our opponents do; but we believe that punishment is a death state never to be revoked—"The wages of sin is death:"—Rom. vi. 23; and, "Except ye eat the flesh of the Son of Man and drink his blood" (become a partaker of Christ) "ye have no life in you;"—John vi. 53. To talk of a living existence of men who have no vital union with Christ, is a palpable denial of the testimony of Him who is "the way, the truth, and the life."—John xiv. 6.

(2.) Here is some honest truth. A new field is open for your skill. You will find your "guns have never been trained" to reach our "batteries," and never can be while you keep in God's field, "readjust" your "ordnance" as you will. We are clearly out of any "range" your "guns" can reach. The only point on which you can plant them is the hill raised in Eden—"Ye shall *not* surely die;" for that is the only stand-point known in the Bible for the defence of inherent immortality, and if you cannot vindicate the character of the author of that saying as a truth teller, you stand no chance of reaching our position by any "new range" you may "get." We are quite willing to have you make the experiment.

(3.) Sure enough "who shall meet the argument founded on the natural and common signification of the words" used "in the Bible to denote the" final doom of sinners? Our opponents have tried their "batteries" to knock the common sense meaning of words out of the Bible, and supplant them with the "traditions of men;" but common sense men get their eyes opened by that mode of warfare, to see that the ammunition used for this purpose was unquestionably first manufactured in Eden, by an inventor called "the serpent," be he who he may. His words received as truth, have compelled all the votaries of the doctrine of inherent deathlessness to change the common sense use of the terms "perish—destroy—destroyed—consumed—die—death—shall not be," etc., to mean, "Ye shall *not* surely die." The day for such perversion we trust is near its end; and the "old serpent" is likely to have his "head bruised," and Jesus alone be exalted as the Life-giver: for "God has given to us eternal life, and this life is in His Son;" so we must be *in* Him to have an eternal living existence. He that does not believe this, "has made God a liar;"—1 John v. 10-12; he may have done so ignorantly, and "the time of this ignorance God" may have "winked at; but now commandeth all men everywhere to repent" of such perversion of his word and accept the truth of Life only *in* Christ.

(4.) We ask no change of the sense of the term "everlasting." This word expresses our idea of the duration of the punishment of the lost. When they die "they are dead, they shall not live;"—Isa. xxvi. 14; their death is everlasting in the strict sense of the word. Prove it is everlasting torment if you can. We know you cannot. No such doctrine has any authority from the Bible, and lives only in the traditions of men who have made void the testimony of God in the matter.

(5.) Yes, let them show it if they can. The Bible is clear for "execution;" and God has given Jesus "authority to *execute* the judgment." Only think, He who "beheld Jerusalem and wept over it," foreseeing the tribulation coming on that wicked city, is to be the eternal tormenter of unnumbered millions of the human family. If so, unless his heart is changed, since here on earth, He will eternally "weep" over the miseries of the lost. Does not the doctrine of endless torture make Christ the Tormenter, and thereby convert Him into the theological devil? You are shocked at such a thought; and well you may be; but is it not the legitimate conclusion from the doctrine of eternal torture, while Christ must be admitted to be the *executive* power?

(6.) Our friend's last resort is that of all theorists who fail in argument, viz., to the symbols of Revelation. If the devil of Rev. xx., is the theological devil, and is literally in the theological hell, then, "the beast" there, is a literal beast, and so hell torment believers bring up with plunging dumb brutes in fire and brimstone; for the devil, be it remembered, "was cast into the lake of fire and brimstone where *the beast* and the false prophet *are*," etc. Alas for the poor brute creation under the manipulations of torment theorists! To save their dying idols—immortal souls and endless torture—they send along, ahead of their devil, "beasts," literal cattle! Such is the strait in which their theory places them.

"Die Twice."

Salvation depends on Regeneration, a second birth of the Spirit, which unites us to the Life-Giver. "If any man have not the Spirit of Christ he is none of His," and will "die" the Second Death. Unless born twice, men will die twice.

The above language is found in Rev. Edward White's pamphlet, which he sent us from England a short time since. We highly esteem this brother; but we wish to make some suggestions on statements in this quotation. That "salvation depends on Regeneration" we fully believe; but what does regeneration include? Certainly it includes something more than being "begotten again;" though that is essential to "a second birth of the Spirit;" yet it is not the birth itself, any more than a begetting in nature is the birth. Being begotten and being born are two distinct matters as well as different in time. The child is first begotten; passes on in an embryotic state till a maturity is attained, and after that is born.

Just so it is spiritually, or in the work of the Spirit of God. We are begotten again by the word of truth, in the hands of the Spirit. Our future life, while we remain here, is our embryotic state in spiritual matters; our birth depends on our coming to a certain maturity while thus situated. The birth takes place at the resurrection, at the last day.

Christ "was the first-born from the dead:" (Col. i. 18): "the first fruits of them that slept." See Rev. i. 5, 1 Cor. xv. 20. He was "the first-born among many brethren."—Rom. viii. 29.

The "Regeneration," or new birth, does not, therefore, take place, in the strict sense, till the resurrection; and that which is not first begotten can never be born; those who are born from the dead are those in whom the Spirit of God dwelt while in this life; and being thus born, "they are the children of the resurrection" . . . "neither can they die any more."—Luke xx.

Br. White says, "Unless born twice, men will die twice." Will he tell us how a man can literally die twice unless he is born twice? The thing, to our mind, is an impossibility. Hence the idea of "the second death" being that of "twice" dying becomes clearly an error; it is a figment of the torment theory, and has no more foundation in the Bible than eternal torture.

A man cannot die twice unless he is twice born.

He that is born twice cannot "die any more."

Hence the second death is not dying twice.

The Saviour said to his disciples, "Ye which have followed me, *in the regeneration* when the Son of man shall sit in the throne of his glory," etc.—Matt. xix. 28. The time when the Bible "Regeneration" is to take place is clearly set forth here as in the age to come, when Christ shall sit in the throne of his glory. That is, at and after the resurrection of the saints, or their birth from the dead. In that resurrection the wicked dead have no part, and of course do not literally die twice. Their death being final and eternal—never to be revoked—is called "the second death," which death "hurts" not any in Christ, or any "born from the dead"—over such, that death "hath no power:"—"neither can they die any more." Such we regard as the Bible truth on this question.

Inherent Immortality.

The following testimonies we find in a *Note* on pages 6 and 7 of Edward White's work just received. Let Methodist Bishops and others ponder them well. It is a long road, that never turns, and some of the theologians of our country may yet find their craft in danger from the progress of the truth on the immortality question. Let them prepare to travel to the music of "Life future and eternal only in Christ." To that result their doctrine must ultimately come.

"That the natural immortality of man's soul is discoverable by reason may be denied on the ground that it has not in fact been discovered yet. No arguments from reason, independent of revelation, have been brought forward that amount to a decisive proof that the soul must survive bodily death."—*Archbishop Whately on Future Life* p. 17.

Dr. Hampden, late Bishop of Hereford, says, in his *Bampton Lectures*, "The notion of the separate existence of the soul has so incorporated itself with Christian theology, that we are apt at this day to regard a belief of it as essential to orthodox doctrine. I cannot, however, help viewing this popular belief as a remnant of scholasticism. I feel assured that the truth of the resurrection does not rest on such an assumption. What our Lord says in answer to Martha's declaration, 'I know that he shall rise again,' when He proclaims Himself the Resurrection and the Life, is to this point. The Jews then entertained a philosophical belief of a future state. Our Lord tacitly reproves an assurance *on such grounds*, by His strong reference to Himself; 'I am the Resurrection and the Life: whosoever *believeth in Me*, shall live *though he die*'"—p. 210.

Mr. Heard, whose work on *Body, Soul and Spirit, or the Tripartite Nature of Man* (Clark, Edinburgh), is a thorough discussion of the whole question of Immortality, based on a scholarlike knowledge of the subject, says:—"When two gases, uniting in definite proportions, combine into a new substance with distinct properties of its own, unlike those of the gases when separate, we call this *tertium quid* by a name of its own. For all practical purposes water is still an element. It is not a fusion or a mixture, as of water and wine, much less of one floating on the other, as of oil on water; but it is a union in which the very substance itself of oxygen and hydrogen, and not the phenomena only, are absorbed into a new substance, with new and distinct phenomena of its own, which we call water. So in the union of mind and matter in the formation of man. Man is not a mixture of mind and matter, much less an immortal mind in a mortal body; but he is the identity of two distinct substances which lose their identity in giving him his. Man, and not mind by itself, is thus the true monad. For aught we know to the contrary, the one element might pass away to form fresh combinations of mind, as the other element, matter, passses away to form fresh combinations."—pp. 236, 7.

"Kant's *Kritik* ought to have set at rest the popular way of speaking of the soul's natural immortality. Here is Philosophy throwing up the tables, after passing in review one by one the usual arguments by which it is attempted to roll away the stone from the door of the sepulchre. Whatever may be thought of the constructive part of Kant's *Kritik*, the destructive is positively unanswerable. Yet in this country at least, to judge from recent editions of Bishop Butler, Kant's criticism is almost unknown. It is a curious instance of that habit of mind which the late Archbishop Whately called *Proof-proof.* An argument is demolished, as we think, but we turn our backs and it starts up again as lively as ever, proving what a little hold logic has over men's convictions when their wishes go in the other direction. To reason from our wishes is very illogical, but it is very natural, and very human."—*Heard*, p. 231.

The best argument in illustration of the statement that Nature, if it teach anything on a future state, can teach at the highest only survival, not eternal immortality; and that being law, not gospel, it can teach only a future state of condemnation, will be found in a book of the last century, little known, but worthy of republication: Joseph Hallet's Discourse on the Impossibility of Proving an Eternal Future State by the Light of Nature, p. 210, in a work published by Noon, 1729. It is strange that those who are always and rightly insisting that there is no salvation under the "Law," should so steadfastly maintain that Nature can teach us a future state of *Rewards* as well as Punishments. If Nature teaches the immortality of the soul, it teaches also the eternal misery of the whole of mankind without any exception. "Judgment came upon all men to condemnation;" and if this condemnation be endless suffering it is the natural heritage of all mankind.

TRUTH UNSHAKEN.

I HAD heard that somebody has recently published a book against our position, no future life for any who die in impenitence, and that the arguments are thought by some to be unanswerable; so, not having seen the work, I very naturally supposed the author had made some new and strong points. This he undoubtedly has done looking at the subject from the mortal-resurrection stand point.

Upon first reading Br. Grim's review in last week's paper, of some of the arguments of the work, I felt that the gibralter-positions, so considered, had been shown by the review to be quite untenable. Fearing I may have under-estimated the one, or over-rated the other, I subsequently gave it a careful second-reading, and so simple and plain is the truth made to appear I am led to wonder more than ever why it is that our friends on the other side of the question are so long in getting at the truth.

As oft as they are driven from one refuge they fly to another. They have been kept pretty much upon the wing during the past few years, and the resting places are much fewer now than formerly. It sometimes happens that when people get at the truth readily and with little difficulty they are not thoroughly established in it. Opposition puts them into "Doubting Castle" and sometimes undermines their faith. But it will not be thus with our beloved friends of the "two-deaths" theory. When they *do* get at the truth on that point, as they surely will sometime, they will believe it without reserve. They will be as immovable as the "eternal hills." Once there, their rest will be glorious. May God bless them and speed them on the way both for their own sake and that of the truth.

L. C. T.

THE "RICH TRACT."

RESPONSE BY RANDOLPH E. LADD.

BR. STORRS: I most heartily and cheerfully respond to the call "for $50 or $60" to produce in tract form our dear Br. Thorne's answers to brethren Bridge and Lyman, and enclose herewith, five dollars, and will pay cost or selling price for 200 copies as soon as printed. I had it in my heart to make the request to have it done last week, but was hindered. Now let it be done as speedily as is possible, and add the tract to our list of Campaign Documents.

May God bless and preserve the life and health of that dear Brother in Christ, with whom my heart is knit as was David's with Jonathan's.

How gloriously the light is shining to those whose fetters are broken off, by the Holy Spirit guiding them into all truth.

"Life only in and through Christ," is the talismanic charm that opens all other Scripture truths. We by thus believing "set to our seal that God is true."

My heart is full of praise and thanksgiving this blessed morning. I have just arisen from the first perusal of Br. Leonard's manly and Christian article in reply to the low attempted witticism of H. L. May God forgive him, and show him his folly. Your affectionate Brother.

BOSTON, *Mass.*, April 10, 1870.

TOPHET AND GEHENNA.

THE following extracts are from a work entitled "The Handwriting of God, in Egypt, Sinai, and the Holy Land," by Rev. D. A. Randall.

THE RENOWNED VILLAGE OF HINNOM.

This is called in the Bible, "Valley of the Son of Hinnom," and in the Hebrew *Ge Hinnom*. The Arabs call it Wady Jehenam, which is evidently the Hebrew name transferred to their language. In this valley, as we proceed, we shall find the Gehenna and Tophet of Scripture.

Here was Tophet. Under the apostate kings of Judah that subsequently [that is to Solomon] reigned in Jerusalem, this portion of the valley became the seat of the most horrible idolatrous services. Here under the very brow of Zion, overlooked by the magnificent temple of the living God, the most revolting of heathen abominations were practiced. Here "Moloch, horrid king, besmeared with blood of human sacrifices and parent's tears," had his groves and altars. He is represented as a large brazen statue, hollow within, and arms extended as if to receive and welcome his victims. Heated with fire, children were placed as offerings upon the extended arms, and fell into the burning furnace below. During the term of sacrifice, drums were beaten to drown the cries of the burning innocents. "Imagination," says one, "can picture the monster ready for a victim surrounded by priests, a band of drummers, and an excited multitude; while here and there a Hebrew mother is seen, pale and haggard straining her devoted infant to her bosom for the last time."

We can scarce believe that such horrid and disgusting rites have been practiced upon this place where we now stand; but Moloch was an ancient idol, and often the children of Israel had been warned against honoring his altars. They had been taught his worship in idolatrous Egypt; and Moses had given them solemn warnings against it, the Lord instructing him to say, "Whosoever he be of the children of Israel, that giveth any of his children unto Moloch, he shall surely be put to death; the people of the land shall stone him with stones."—Lev. xx. 2. The awful idolatries of this valley were broken up by good king Josiah, who made the valley a place of pollution.

He determined so to defile the place that the Jews disposed to idolatry would utterly abhor and forsake it. The idolatrous priests were degraded, the altars demolished, the groves cut down, and the place defiled with dead men's bones. This portion of the valley became a receptacle of filth and offal of all kinds from the city. Here corruption and the worm held banquet, and fires are said to have been kept continually burning to consume the piles of filth that were deposited here. From this it was, that the Greek *Gehenna* from *Ge Hinnom* became to the Jews a forcible illustration of the displeasure of God against transgressors, while the continual riot of the worm of corruption and ever burning fires, furnished the Saviour with his impressive imagery of future retribution in which he has taught us it is better to cut off an offending hand or foot, and enter life maimed, than to have the perfect body to be cast into hell (*Gehenna*) "where their worm dieth not, and the fire is not quenched." Thus Gehenna and Tophet, ordained of old, are now our instructors; their very names are among the writing God has written in the dark depths of these gloomy valleys to admonish us of his displeasure against transgressors.

Connected with this valley is another remarkable fulfilment of prophecy. Isaiah says of this place, in allusion to its character: "Tophet was ordained of old; . . . he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."—xxiii. 35.

Jeremiah looks into the future and sees the fearful carnage, and the multitudes of slain that shall here be piled heaps upon heaps. The Lord directed him to take a potter's bottle, and come and stand in this very place, in company with some of the old priests, and in the presence of these witnesses to dash the bottle in pieces and say, "Thus saith the LORD of hosts, even so will I break this people, and this city (Jerusalem) as one breaketh a potter's vessel that cannot be made whole again, *and they shall bury them in Tophet until there shall be no place to bury*."—xix. 11.

Though this was written six hundred years before Christ, and might have applied to the conquest by Nebuchadnezzar, how exact was its fulfilment in the siege under Titus, according to the testimony of Josephus himself! The city then extended nearly down to this place, and a portion of this valley was not only a great place of sepulture, but it was in this corner of the city, that the last struggle between the Jews and the Romans took place; and this retired portion of the valley would most likely be the place to which the dead slain in battle and dying of famine would be conveyed; and through one gate alone, we are informed, there was carried out between the 15th of the month Nisan and the 1st of Tamuz, two months and a half, one hundred and fifteen thousand eight hundred and eighty dead bodies. After this some of the citizens went over to Titus, and informed him that up to the time of their leaving "no fewer than six hundred thousand dead had been thrown out of the gates." (Wars V. 13. 7).

Tophet and Hinnom, what scenes ye have witnessed! Can all the flowing waters of Kedron and the fountains of thy hill-sides, even wash away thy defilements? Well did Jeremiah say, this place should no more be called Tophet, nor the Valley of the Son of Hinnom, but the Valley of Slaughter. When Titus came into the conquered city, as Josephus informs us, and saw these valleys below Jerusalem heaped full of dead bodies, he was so horrified at the sight that he raised his hands and called heaven to witness that he was not responsible for this terrible destruction of human life!

REMARKS ON THE FOREGOING EXTRACTS BY LA FAYETTE NORRIS.

Let it be noticed first, that one of the most talented of the modern orthodox divines has admitted and proved that the hell of the New Testament is the Valley of Hinnom, south of Jerusalem;—that it is the Tophet of the Old Testament. Hence we must look to Tophet for its meaning. The meaning of Tophet is easily arrived at, if we let the Bible decide. Jeremiah calls it the "Valley of Slaughter." He says in substance that it should become an immense burying ground to the wicked Jews. Now when our Saviour used the word *Gehenna* (hell) would he give it a meaning exactly the opposite to that which the prophets gave it, without mentioning the fact, if it was a fact? For surely a place of endless torment is as unlike an immense burying ground as we could well conceive. Would he not rather give *Gehenna* a meaning in harmony with the prediction of Jeremiah, which was fulfilled under Titus, a doom which many of the wicked Jews whom Jesus addressed actually received?

The Rev. Mr. Randall thinks that our Saviour used the term *Gehenna* as a type of the future punishment of the wicked. But I think we should not resort to a figurative sense when there is no difficulty in the way of interpreting it in the most literal sense. The Jews whom our Saviour addressed were actually in danger of being destroyed in literal *Gehenna*, or Tophet; and our Saviour wept over Jerusalem in view of this very destruction, as accomplished by Titus. To me it appears evident our Saviour could have used it figuratively in only one way, and that is by applying it in a general sense, indicating a similar doom to all impenitent sinners as was inflicted on those who were actually destroyed in *Gehenna*. Whatever their doom was, they should not see life. Life was placed in contrast to their punishment in *Gehenna*.

I notice further, that the "rioting worm of corruption" and ever burning fires preyed on dead men, and not on living beings; neither was the "worm that dieth not," the immortal soul as some would have us believe. For proof, see Isaiah lxvi. 24 and the Rev. Mr. Randall's description above. Although Titus was an unbelieving Gentile, yet he was filled with horror at what he saw in *Gehenna*. But modern orthodoxy has pictured its God as gloating over the doomed in a hell of endless torment, a punishment infinitely greater than that which Titus beheld. Can such a being be a God of love, whose tender mercies are over all his works? God condemned the wicked Jews for sacrificing their children to Moloch; and the good king Josiah under the sanction of God polluted it so that it should be no more used for such a horrid purpose; and yet we are told by modern divines, that this horrid sacrificing to Moloch in Tophet is a type or symbol of the future punishment of the wicked! How much more reasonable to suppose that God used Tophet after it was desecrated under his sanction, as such a symbol or type; for we know that he did execute just such a penalty upon many of the wicked Jews. But Tophet in its worst form would not symbolize eternal torments; for its victims were all destroyed and consumed.

I will close these remarks by requesting the candid to investigate the Bible thoroughly, and see if they can determine whether there is a hell of eternal torments reserved for the wicked.

LA FAYETTE NORIS.

CAMPTON, *Iowa*, April 1870.

THE IMMORTALITY OF THE SOUL PROVED.

A FRIEND of mine who lately removed to Michigan from this neighborhood, and who believes in "Life only in Christ," told me the following incident; She was invited to attend a Bible class in one of the orthodox churches conducted by a lady of influence in the church. It was the custom each Sunday to give out a subject for the next week; and each member of the class was expected to produce some passages of Scripture to prove the doctrine under consideration. "The immortality of the soul" was the subject to be proved by reference to the Bible. There seemed to be some trouble in the class to find any passages that came directly to the point to prove a doctrine so universally received as true.

After waiting some while to hear what could be said on the subject, and finding all in a state of suspense, the friend I speak of remarked that she had found *one* text that plainly assumed the doctrine in question, and referred to Gen. iii. 4, 5; all turned with eagerness to the passage, and read "The serpent said unto the woman, Ye shall not *surely die*; for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil." The effect was startling; not a word was said; but to see the confusion and anxiety to close the books and make for the door, was a novelty seldom seen in these latter days of fables!

J. PARRY.

SANDY HILL, N. Y.

P. S.—The foregoing is no fiction, but an actual occurrence in Marshall, Mich.

J. P.

LETTERS AND EXTRACTS.

FROM JOEL S. RICHARDS.

BR. STORRS: I thank you for the package, and the paper asked for. I think I am fast becoming "settled" as to the correctness of the general position you advocate: No Life for those not in Christ; eternal life for all who have a resurrection.

I am reading the tracts and pamphlets, and *thinking* somewhat of the ideas inculcated. After reading I lend to those of investigating turn of mind. Already an interest is observable among some: opposition is provoked, and some are really cross; some are composed and candid, and say they are willing to step just so far and fast as evidence can be found to show the position to be in accordance with the actual meaning of the Scriptures.

Last week's HERALD did not reach me. If you can send me March 23d paper it will be a great favor. I really have fallen in love with the paper for several reasons similar to those already named by other writers.

Should any readers of the HERALD OF LIFE look about their tables, shelves, or any place, where books and tracts are laid away, and find a few they would like to have scattered by one who has no ability in way of selling good reading, but can give away a vast amount to a great and widely scattered people (if he can get the papers and tracts, pamphlets and books), doing business here and elsewhere, you can have it done by being to the trouble and expense of sending per mail to my address. I am in a small village, to and through which many come and go from quite a distance in back towns; many vessels are doing business between here and many other places. My chance to get good reading matter in the way of many is very good, and I am not too proud or too lazy to do it. Thousands of pages of tracts and hundreds of papers have been furnished me by men and women of piety to be scattered, and it has been done.

Of late I have offered one (who is cross), the chance to give me his papers and tracts for me to give others, which I promise to do, but add: "I will place a few of such as I can get with yours, and thus give all a chance to judge for themselves."

Being unable to engage in public effort requiring much action of the thinking machine, and anxious to do what I can, I will the more earnestly do as stated.

ROCKPORT, *Maine*, April 5, 1870.

FROM JNO. H. WATERBURY.

BR. STORRS: It has been a long time since I have had the reading of the HERALD OF LIFE, except the old numbers. I have much of the time been wandering (by business) through portions of the West, especially Minnesota, as far as the Pompetare junction with the Minnesota river. In many portions I find among the pioneers a goodly number of Adventists, but many bring with them their old traditions, inculcated while young. These impressions are hard to get rid of, with but little teaching, and hearing the true word. How can they hear without a preacher? and how can they preach except they are sent of God? There is some of the good seed sown and taken root in good ground, and in time I trust it will bring forth good fruit and yield abundantly.

In Handizobi county I found many believers in the doctrine of No life out of Christ. But many Adventists believe there is to be a resurrection, not only of the just, but also of the unjust. The just to life eternal, and the wicked to death eternal. I find some are trying to serve two masters at the same time. Some are holding on to their old prejudices, by tight hold of some old judicial law. This class with difficulty see beyond the law on some points. I wish it was possible for the emigrants to these Western prairies to have a few crumbs from the bread of life, while they are struggling to live here upon the earth their allotted time. My means are limited, but I will do all that I can, in concert with some good and generous hearts, to send out to those that are hungering and thirsting for the *true Word* of life.

The commencement of many in trying to make a home in the Western wilds, with *small means*, is not all sunshine. Yet by perseverance, after a few years, they become comfortable as to temporal wants. But man's wants are not all temporal, or some men's wants are for something beyond temporal.

Please send me one number of the HERALD OF LIFE, and I will send you a subscriber's money and thanks.

Truly your friend and brother.

CHICAGO, *Ill.*, April 2, 1870.

FROM DANIEL CHASE.

BR. STORRS: I send you the twenty-five dollars that I pledged to give, to sustain the HERALD OF LIFE at our annual meeting at Springfield, Mass. You may recollect the circumstances. I offered fifteen dollars, and after that I said, Should I not give the most to sustain the great crowning truth? I feel that there is no truth taught in the world more plain than that there is no life future, only as we receive it through Christ, as a gift; and I cannot conceive of any life in anything that is dead. Unless there is a new life that is separate from the first given, we shall not know more than the beasts that perish.

I am still a member of the Baptist church, my wife and five children are all of the same church. I will hope on trusting in the power of God's truth to open the eyes of the blind, and unstop the deaf ears, and break up the fallow ground of old forms and customs that are not sanctioned by the word of truth. I am alone, yet not alone; for I feel the love of the Father through the Son, with the truth are with me, helping me to fight on, feeling that this is a holy warfare, and that the victory is the Lord's; and my prayer is, Let me and all of ours glory in nothing save in the cross of our Lord and Master; and yet it is no cross, if we have that love which casts out all fear.

O, what rich and heaven born truths I see now, compared to views I once entertained. I did not then see that I was robbing the Father and the Son of that honor that belongs to them. Then it was mystery mystified, confusion worse confounded; now it is harmony harmonized, glory glorified. Last year I sent you five dollars for Campaign Documents. I sowed them broad-cast. The result God only knows. One thing is certain; it has caused some to think, and stirred up the drowsy minds. Yet they cannot give up, they must cling to the false belief that they have inherent in them, an immortal or a never dying soul. I pity them; I say, O Lord forgive them, for they know not what they do.

I wish some one of our brethren would come this way. Br. Brown gave me encouragement at our camp-meeting at Springfield; but has not come as yet. I wish that if any one does think of coming, that he would give notice to me in the HERALD in season that I may give timely notice. If you have on hand some Campaign Documents that you will send me, I will try to distribute them personally, by the help of God, to those that will read them.

FITZWILLIAM, N. H., April 4, 1870.

FROM ELD. T. K. ALLEN.

BR. STORRS: Br. Samuel Bursell of Prosper, Min., has just handed me two dollars to send you, to pay for his subscription to the HERALD OF LIFE for this year. He wishes me to write to you that he is well pleased with the paper, and thinks the letters it contains from week to week from the different brethren are very spiritual, the perusal of which is to him a feast of fat things. He embraced the doctrine of the Lord's near coming a quarter of a century ago, and now feels strong in the faith that there is no life out of Christ. Under his hospitable roof and from bounties of his well-spread table, I have often been refreshed in my travels through his section of country. For which may the Lord reward him, in the day of his coming. Yours in Christ.

WINONA, *Minn.*, April 5, 1870.

FROM ELD. Z. CAMPBELL.

BR. STORRS: I see in the last HERALD OF LIFE, in Br. Wendell's "Jottings," that he has jotted considerable upon my misquotation of the Douay Bible. I quoted it from memory, not having seen the text in that Bible for years. I did not attempt a translation of the Greek text, or any alteration or amendment of the Douay translation. But, quoting from memory, I used the words—*presseth against*, where I ought to have used—*useth violence toward.*

Had this been done intentionally to wrest from the Scriptures their true meaning, it would have been a sin worth nearly a half column of jottings. But as it is, it will puzzle a savan jotter to tell the difference between *presseth against*, and *useth violence toward*. Now, if Br. Wendell never commits a greater sin than this, he will surely get into the kingdom of God; and if he gets in before I do, I hope he will take his Douay Bible with him, so when I get there I can have the privilege of acknowledging all my sins in "sadly misquoting" it, so that I too may remain in the kingdom with him.

AUBURN, *Me.*, April 9, 1870.

Remarks by the Editor.

Few men better understood the Greek than the late "Rev. Wm. Ramsey," long a Missionary among the Greeks. In conversation with him at his house in Philadelphia, 25 years ago, he called our attention to the text, which is spoken of above, and informed us the true sense and meaning of it was, "*presseth against* it; in the sense of opposing it: or, using violence, as one taketh hold of an object violently to thrust it from him." As to this or any other criticism on this text we take no part now, only to state a fact.

FROM SUSAN E. TEEPLE.

BR. STORRS: Although a stranger, you will see I have called you brother, but I trust we are in Christ as we have been long in the way and expect to enter the port of endless rest at one and the same time. I well remember your writings in the past; and more especially that pamphlet of Six Sermons on the immortality of the soul, and have the dead knowledge? I purchased one in the year '45 or '46, and gave it a candid investigation, and lent it to all others that would do the same. I finally gave it to a friend far away, and sent to the office and got another; and it has been some time since I let that go.

In talking with some Methodists that were getting very much interested in the views we hold most dear, I spoke of that pamphlet, and they thought they would like much to read it. I did not know where to send for it, as there was not as much said about it as there used to be. But I have a pamphlet, "The Constitution of Man, and his Final Destiny: by Dr. John K. Finley," and on the cover I see among Campaign Documents a cheap edition of the Six Sermons. I thought it likely it was the work I have referred to. Please send it to me, and the eight first named Campaign Documents.

HOTCHKISSVILLE, *Conn.* March 29, 1870.

FROM W. H. WHITMAN.

BR. STORRS: We have been spending our evenings reading the Scriptures, and writing on the subject of the kingdom of God, thinking of sending it to the HERALD for publication. But have concluded that it would do its readers but little good. The object is to show the kingdom was not set up at pentecost. We are surrounded by those who believe it it was set up then. And we heard a college-bred man undertake to prove it, some six weeks ago, which set us to writing on the question. One text he quoted was Matt. xvi. 28. He tried to make it appear that the kingdom was set up in the life time of some that heard Jesus speaking. He seemed so intent in whipping us, that he forgot he was putting a weapon in the hands of the Universalist, that would cut his own throat on another subject. For if the kingdom was set up in the life time of some that stood by, or at pentecost, as he had it, the second coming of Christ took place at pentecost. How learned men can be so deceived, we cannot tell.

We need a tract directly upon this subject, to circulate among those who hold the doctrine. We intend to try and get our article on the kingdom published in a paper in our county, in order to get it before those who need to read it. But whether we will succeed we cannot tell. We intend to make the effort in a few weeks.

If we were able, we would like to send and get a few tracts, to scatter in Galesburg, a town seven miles east of us. A few of "Man's nature and destiny"—"The living Soul," and "The Judgment," might set some to studying the Bible. We intend to give them something to read as soon as we can. All the tracts we have scattered in the West, have been mostly among those known as "Campbellites." And there are none of them in Galesburg except one or two, that we know of. We would like very much for Z. Campbell to write some on the *events* connected with the second coming of Christ to the earth.

GALESBURG, *Ills.*, (Box 1,080) April 6, 1870.

OBITUARY.

FROM ELD. B. MATTHIAS, LANESVILLE, KANSAS.

TOWNSEND.—I received the sorrowful news of the death of our friend Dr. SAMUEL P. TOWNSEND, of Scotch Plains, N. J., a few days since. He had been poorly for a long time; but of late was thought to be getting well. But a severe, and as it has proved a fatal cold, has blasted all our hopes.

He was a man of many virtues; large-hearted, generous in his charities, and never weary of doing good, always laying plans for usefulness, and doing good as he had opportunity. I have many a time heard him say, the HERALD OF LIFE ought to be sent out in the hands of Newsboys, like other city papers, that the people might be more generally informed of the better life. He was an early believer in Adventism, as you know, being an attendant at the House of Prayer in Albany, N. Y. He believed the extreme doctrines of life and death. Life sure and ever, to the believer, and simple and real death to the wicked, without hope or possibility of any intermission, longer or shorter. When in the vigor of his manhood he exemplified the most indomitable enterprise.

His long illness had the power on him that it always wields on those the Lord means to save. "His end was peace."

I send you herewith an extract from a letter I received from one of his brothers, which comforted me greatly:

NEW YORK, March 22, 1870.

FRIEND MATTHIAS: It becomes my sad duty to inform you of Brother Samuel's death, which occurred Tuesday the 15th inst., at four-and-a-half o'clock in the afternoon. He had been better, as I wrote you some time since, and we felt strong hopes of his ultimate recovery, but alas! on the Thursday previous to his death he took a heavy cold, which resulted in congestion of the lungs and bowels, and closed his earthly career as above stated. He was perfectly rational and conscious to the close, but for the last half hour was unable to articulate words. Being satisfied in his own mind that he could not recover, he was anxious to die, and dreaded only the final struggle. He several times said, "I am going to fall asleep in Jesus—I want to fall asleep in Jesus."

THE CHRISTIAN PASSOVER, IN THIS CITY.

The Anniversary in "remembrance" of the death of "Christ, our passover, who was sacrificed for us," will be celebrated by the Believers in the yearly memorial of that event at the Cooper Institute, (Room 18), Friday evening, April 15; exercises to commence at half past seven precisely. All who love the Lord Jesus are invited to join with us on the occasion, whether they are with us in the anniversary views or not. It is the Lord's table, and all His friends will find a welcome.

The entrance into the place of our meeting is at the corner of 4th Ave. and Eighth St., New York City. Please be present at the hour appointed.

APPOINTMENTS.

WEST MERIDEN, Conn., April 17–20.
HARTFORD, Conn., April 24.
RUFUS WENDELL.

NEW YORK, Cooper Institute, April 24.
W. S. CAMPBELL.

NORTHFIELD, Mass., April 17.
BRATTLEBORO, Vt., April 24.
WEST MERIDEN, Conn., May 1.
NEW BRITAIN, Conn., May 8.
GEO. W. BROWN.

NEW YORK (Cooper Institute), Sunday, April 17.
KEYPORT, N. J., Sunday, April 24.
S. W. BISHOP.

CORINNA, Me., (at the Chapel), Sunday, April 17.
ORRINGTON, Me., (at the Chapel), Sunday, April 24.
E. V. B. EDGERLY.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—A. D. Hanks, Eli Rippee, Lewis L. Brown for tracts, Martha Jordan, C. J. Hopkins, Deborah Hunt, La Fayette Norris, Z. Campbell, W. H. Whitman, F. M. Whitman.

TWO DOLLARS EACH FROM—John Pearsall, A. C. Needham, Rev. John Allen, Wm. Ferguson, Samuel Bursell, Jno. H. Waterbury, Silas Goodell, Byron Ambrose.

VARIOUS SUMS—Moses Choate, 50 cents; Dr. J. K. Finley, $10 on pledge; H. F. Johnson, $5; Daniel Chase, $25 on pledge; John Robie, 50 cents; John Smock, $5; D. J. Ellsworth, $10 on pledge; F. C. Upson, $10 on pledge.

DONATIONS FOR "A RICH TRACT."

Randolph E. Ladd, Springfield, Mass., $5; "A Reader of the HERALD, Westfield," $1.

PARCELS SENT SINCE LAST ISSUE.

John R. Cann, A. D. Hanks, William Steele, P. Pennoyer, A. C. Needham, Wm. H. Warner, Nathan Cosand, Daniel Chase, (by Express), Mrs. C. M. Hopkins (two parcels), E. W. Smith, Corlenius Tasenier, Wm. H. Whitman, Eld. J. Parry, E. D. Belden, Byron Ambrose.

RECEIPTS TO TRACT FUND.

Wm. Roworth, $1.

TO CORRESPONDENTS.

ELD. Z. CAMPBELL'S Post Office address is Landaff, N. H.

"Thy Kingdom Come."

"THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN."

Come Jesus, King of kings,
And reign on David's throne;
O come, and Life eternal bring,
And gather Israel home.

Raise Abra'm from the dead,
Who did believe thy word;
And for his mighty faith was made,
The "Friend" and "Heir" of God.

Gather his scattered seed
From every land and clime;
And settle them in very deed,
In promised Palestine.

For, Gentile pilgrims sigh
To be with Israel blessed;
The long-sought, promised hour is nigh,
Come, give *Thy people rest.*

We long for sin to cease,
Oppression, death and pain;
But we shall ne'er have health or peace,
Till Jesus comes to reign.

O come, thou mighty King!
Take David's royal throne;
All power into subjection bring,
For all, thy power shall own.

Let proud, vain Gentiles cease,
To boast o'er Abra'm's seed;
For Christ, the mighty Prince of Peace,
Will come, their cause to plead.—Joel 3d.

Cease then, poor mortal man,
To curse whom God hath blessed,
If you his judgments fierce would shun,
Or, gain his promised rest.

Come, Great Restorer, come;
Cleanse Earth from every stain;
Cause it like Eden yet to bloom—Ezk. xxxvi. 35.
Come Jesus, Come and reign.

ABBY A. PERRY.

SCOTLAND, *Conn.*

How Shall We Live Again?

AN INQUIRY BY J. C. WHEELER.

"AND if Christ be not raised your faith is vain; ye are yet in your sins."—1 Cor. xv. 17.

Paul says, If Christ be not raised, your faith is a fancied one, without foundation; and we have no sacrifice of blood to wash away our sins. So we remain sinners. All must come to this conclusion, that sin when it is finished bringeth forth death; and sin will eternally hold men under its dominion, if they die in their sins; [perished.] Hence Paul declares, if Christ is not raised ye are yet in your sins. Not in Adam's sins. And if so, they are perished. Then if this be the fact, all must come to this conclusion, If Christ is not risen, the whole family of men, both good and bad, must be eternally held under the bands of death, for the reason Paul has assigned, viz., they have died in their sins; unless the Lord lends a helping hand. Well, says one, He has, and made provision to bring up all out of the grave, or death.

To such persons I would kindly ask for Bible proof; for I find no place in that Book, where Jesus died for Adam's sins. If so, God is under no obligation, as they say he is, to raise up the whole human family to life; for the Lord never works on credit; He is indebted to no man. What he has done for the family of mankind is freely done, without debt or credit. So by grace are ye saved, and that not of yourselves, it is the gift of God. QUESTION. From what are we saved? ANSWER: From death or the grave. Then if Paul's testimony be true, that we are raised from death or the grave, the question would arise, By what are we raised? I answer, by grace; which is a favor shown to us by God alone; also, an unmerited one, not a debt; it is a *free gift.* Now to the word.

When man was helpless, what did God do to show them a favor? Jesus saith, "God so loved the world, that He gave his only begotten Son, that whosoever believeth in him, may not perish but have everlasting life."

Thus we learn from the above scripture, that God has made provision for one class only, and not the whole family of mankind; if He has, all will get eternal life, for it is all the gospel affords; for, says Paul, The gospel is the power of God unto salvation, to every one that *believeth.* So then, none but believers are saved from death. Then we must come to this conclusion; unbelievers have no part in the gospel plan. If so, it will take that faith that works by love, and purifies the heart, to bring us in favor with his gospel; for there is no life mentioned outside of the gospel. In 2 Tim. i. 10, that life and immortality only are brought to light in the gospel; also, in 1 John v. 11, 12; John says, This is the record that God has given to us ETERNAL LIFE, [no other life recorded in the Book of God, to be given to any one by Christ but *eternal* life.]

So this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life. For, says Jesus, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." So if he does not believe, there is no resurrection. How harmonious is the word of God.

Christ died for our sins, says Paul; also, Christ gave himself for our sins. Then Jesus says, "The Son of man came, not to be ministered unto, but to minister, and to give his life a ransom for many." He says, I will ransom them from the power of the grave; I will redeem them from death, etc. Isaiah says, "Thy dead men shall live." God's dead men will live. So the dead, (or God's dead men) believers, shall be raised incorruptible. So all must get an incorruptible life who get it in Christ; as Paul says, As in Adam all die, So all in Christ shall be made alive.

The text then, is easily solved while placing ourselves in a position where God's Spirit can shine into our minds and illuminate them. Thus the Spirit and the word agree.

THE TEXT SAYS; "And if Christ be not raised, your faith is vain." I ask to whom is this language addressed? I answer, the church. Well, we will allow for argument's sake, that Christ is not raised. What then? Paul says, their faith or fancy of future glory through a resurrection, is vain. For Christ alone can forgive sins. And if he is dead, there is no atonement made; for without the shedding of blood, there is no remission of sins. Consequently, those who have supposed their sins forgiven, have fancifully imagined it, and are still in their sins. Then in harmony with his word; the wages of sin is death; also, sin when it is finished brings forth death. Then comes the 18th verse in harmony with the text; "Then they, also, which have fallen asleep in Christ, (or, supposed their sins forgiven) are perished." Hence we easily come to the same conclusion with Paul. If a man dies in his sins the law will eternally hold him; for there is no future living without repentance. Sins must first be forgiven; then when man goes down the law can't hold him, but he will be made free from the law of sin and death; consequently he will be delivered from the bondage of death, while others it holds in its grasp eternally. Thus we learn that repentance and forgiveness of sins only, will give life; for, Jesus said, "Think ye that those on whom the tower in Siloam fell, were sinners above all men that dwelt at Jerusalem? I tell you Nay; except ye repent, ye shall all likewise perish." Also Acts xi. 18, "Then hath God granted repentance unto life, to the Gentiles." So we find in harmony with God's word, no life except ye repent.

Paul says in conclusion to the above supposed position, in verse 19, "If in this life only, we have hope in Christ, [that is, a mere fancied faith of the future, and suffer deprivations in this present life—no comfort, only air castles built by fancy minds] we are of all men most miserable." Well he might say thus; for he would be without God and without hope in the world.

To turn the scale, Paul says, "But now is Christ risen from the dead and become the first-fruits of them that slept." Hence you may rejoice in the Scripture that saith, "I am he that liveth and was dead, but am alive forevermore." Because he lives, we shall live also. Surely we are to live, for he only can make suitable atonement for our sins; for John says, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin;" also, "if we confess our sins, he is faithful to forgive us our sins, and to cleanse us from all unrighteousness." So in the resurrection of Christ we can say, Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again to a hope of living by the resurrection of Jesus Christ from the dead. Thus Paul keeps in harmony with the text in the 21st verse; "For since by man (Adam) came death, by man (Christ) came also the resurrection of the dead." It is the dead. So we see, it's plain by our descent from Adam, we are mortal and go to corruption, both good and bad, because we have a dying nature; and we would eternally remain there if no provision had been made. But Paul says, by Jesus came also the resurrection of the dead. A question arises, How was it wrought in Christ? 1. Jesus was without sin; so he made himself an offering for sin, and condemned sin in the flesh. Says Paul, Once in the end of the world hath he appeared to put away sin, by the sacrifice of himself. So Christ is once offered to bear the sins of many. Question: How many? Answer. As many as put off their sins by righteousness and have found pardon of the same; as Peter says, According as his Divine power has given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us to glory and virtue. Whereby are given unto us, exceeding great and precious promises, that by these ye might be partakers of the Divine nature, having escaped the corruption that was in the world through lust. So it is summed up in a few words. How many will be raised? Just as many as get their sins washed away by the blood of Christ. Atonement is made for those only. Then comes in the giant text so easily solved, 22d verse, "As in Adam all die, so in Christ shall all be made alive." The very language implies only those in Christ will live again.

In conclusion, I would say, keep the mind of the Spirit; then it is easy to solve hard problems. If you lack wisdom, ask of God. Don't contend with those that have not the Spirit of Christ. Better be called a coward, than to contend and lose the Spirit out of our hearts. Remember ever to keep the mind of the Spirit, and all will go well. If the Lord directs by his Spirit, it is the right direction. These are the strivings of your Br. in Christ.

NORTH TURNER BRIDGE, *Me.*

Age to Come Theory.

OBJECTIONS TO, BY A. BOYNTON.

"FORASMUCH then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy death, and him that had the power of death, that is, the devil; and deliver them who through fear of death, were all their life-time subject to bondage."—Heb. ii. 14, 15.

The *power* of death, as we read the Scriptures, is not a personal being, but an agent, a result, or consequence of things. Disobedience brought sin into the world, and death by, (or as a result of) sin. The natural fleshly or animal desire, indulged, obeyed produced this sin, which brought not only sin in fact, but sin in condition, as the extinguishing a light in a dark place is not only an evil, but a consequence of the unnumbered evils of that darkness. In this condition the race have ever found themselves. Death is the common lot of all; not on account of moral character, but of condition. All are the "children of wrath;" of their father the devil; ruled by the carnal mind which is at enmity to God, not subject to his law, neither can be; which law is *love;* and its requirement, the affections, the disposition, heart, the main-spring of action, filial obedience. Here is the devil or death power which Christ came to destroy; the natural or wild olive tree nature. Will he accomplish the object? The word says, He shall reign until all enemies are put under his feet; and the last enemy is death. Where *then* is a child of the first Adam? Remember, by *nature* (natural generation) they are the children of wrath; of that wicked one. The vipers' brood are none the less vipers however young they may be; and all alike meet our hate and destruction. So Christ will crush out all the seed, give complete deliverance, and a clean universe. Amen.

But when will he do this? The prevailing idea is, away in the mystic future; generally limited however to the term 1,000 years, but so mystical it is, that no wonder some put it tens, or hundreds of thousands of years in the future; yea, to all infinity. So men lose themselves in their own darkness. The expression for "he (Christ) must reign till he hath put all enemies under his feet," 1 Cor. xv. 25, is interpreted by most to mean a future millennial reign. We with all due deference say no. Are the saints to reign? How? *With* Christ. So he *now* reigns with his Father on his throne, as the anti-type of Joseph and Pharoah of Egyptian history. Christ is now reigning for the purpose of subjecting the world to the Father; and this position he occupies relatively *until* his foes are made his footstool. So says the record. When he comes then the end, "when he shall have delivered up," etc.; an expression signifying a work of past completion. The *last* enemy is death. When is this destroyed? The 54 verse tells us, *at* the resurrection. Amen. Right here, Jesus our Redeemer finishes his work, that "God may be all in all."—28 verse. We would suggest a hint to Br. G. A. S., and others, that in the selection of the long or chief timbers for God's building, it is important that we be very careful to see that they are plainly marked, not with symbols or figures of doubtful import, but unmistakably defined, else the whole building is marred, disarranged, destroyed.

WEST BATAVIA, N. Y.

Work for God not Lost.

IN March 1854, Bishop Simpson and myself were passing up the Columbia River, from Portland, Oregon, to the Dalles. It was before the keels of noble steamers had vexed the waters of the Upper Columbia. At the Cascades, 70 miles from Portland, we took passage in an Indian canoe for the Dalles, fifty miles distant. The whole country was a wilderness, unoccupied save by a small company of U. S. military at the Dalles and a few daring whites, adventurers, and some of them men of dissolute habits and depraved morals. Besides these, the Indians were numerous. Our crew in the canoe were two Indians and three or four squaws. The passengers besides the bishop and myself, were two or three Indian dogs, and two white men more depraved than the dogs. Their hides—the men's—were full of mean whiskey, and each had a quart bottle full to replenish from as evaporation diminished the supply they had imbibed.

Their mouths were full of cursing, bitterness, and obscenity. Their foul dialect, employed for the purpose of irritating their clerical fellow-passengers, was very annoying. Once or twice a stern reprimand rose to the lips of the writer, and it was almost half uttered, but at a signal from the bishop it was repressed. After awhile one of the drunkards fell off into a condition of insensibility. The other became silent. At length the bishop very kindly inquired of him whether his mother were still living. He very eagerly answered that she was. Another question, "Is your mother a praying woman?" "O yes." "Do you think she is praying for you every day?" With deep feeling the answer came, "I have no doubt of it." Finding that he had struck a cord that vibrated, the bishop continued, "Do you suppose your mother knows the kind of life you are leading?" The sensibilities of the dissipated youth were stirred, the fountains of tears were unsealed, and with sobs and flowing tears the young man replied that "he would not have her know it for the world."

The subject was followed up by the bishop, with an earnest, feeling exhortation, which was apparently well received. The day passed away. We lodged at an Indian camp, and the next morning parted with our whiskey-bloated fellow-passengers. The bishop has probably never seen those men since; but the seed he sowed there by the wayside brought forth its harvest in God's own good time, as the writer learned more than ten years afterward.

In October 1864, as I was coming down the Upper Columbia in a splendid steamer, one of perhaps a hundred passengers, a well dressed, respectable looking gentleman introduced himself to me, informing me, that he was the young man to whom the bishop put those searching but kindly questions in the canoe in March 1854, and that that interview had been made a life-long blessing to him, "for," said he, "I have drank no more whiskey; I have led a sober industrious life; I have amassed a competence, and I am trying to lead a religious life." He ascribed it all, under God's blessing, to the faithfulness of the good bishop.

Who will say that "bread cast upon the waters," shall not be gathered in its due season? We may not witness the germination of the precious seed, but it will germinate whether we see it or not. It was not until June 1868, more than fourteen years after the labor was bestowed, that Bishop Simpson learned of its result. Toil on, Christian worker; since thy labor is not in vain in the Lord.—T. H. PEARNE, in *The Christian Advocate.*

God Ever-Present.

FEW truths of Scripture are more readily admitted than the ubiquity of God. That God is everywhere at the same time, looks reasonable and is believed by the masses of Christendom. On this point the learned and the unlearned, the saint and the sinner agree. But how surprisingly few of any class sufficiently realize what they believe and acknowledge? Every one who acknowledges this omnipresence, acknowledges that he is continually in the presence of his Maker; and that Maker, God. Not in the presence of a certain etherial, or electric substance in which he lives and moves and has his being, but in the presence of the intelligent, eternal, invisible, self-existent Jehovah, who is always "a God at hand and not afar off."

Do I say too much, if I say that few sufficiently realize this—realize it as David did, when he said to God, "Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell behold thou art there." Showing that no place is destitute of the Spirit of the Almighty. If men did sufficiently realize this, would sinners be so bold, or would Christians feel so weak? Yet it is for this very purpose that men should be conscious of Divine omnipresence, that God has written his ubiquity in Scripture, and stamped it upon creation.

This is a matter of plain revelation, and should be a source of perpetual comfort and relief to the Christian, and of continual fear and restraints to the wicked.

A general may feel secure when his enemies are defeated, and he rests in his strength surrounded by his army; but his security and the strength, however great it may be, is not to be compared with the power of that Being who surrounds every individual person either to uphold and bless him in righteousness, or else to frown upon or condemn him in his wickedness.

Every person should have a clear sense of this Divine presence, and especially every one who is trying to do the will of his heavenly Master. Every Christian should not only believe but should feel that the God whom he serves is present with him, and that, at all times, in all places, and in all power, truly, literally, and personally.

No doctrine short of this, has been revealed by God to man, and certainly no other is worthy to be attributed to Omnipotence. Jesus meant to teach this doctrine when he said to his disciples, "Lo I am with you always even unto the end of the world." "And where two or three are gathered together in my name, there am I in the midst of them." Moses knew this truth when he forsook Egypt not fearing the wrath of the King, "for he endured as seeing him who is invisible."

Knowing then this attribute of Deity, what manner of men ought we to be as Christians in "all holy conversation and godliness." How little foolish talking and speaking should be heard from us who know and acknowledge that we are in the immediate presence of the eternal Jehovah? How few worldly and sinful amusements should stain our lives who believe that the recording angel is continually before us, from whose record judgment will be given at the last day! How little too ought we to care if the world forsake us, and cast out our names as evil, "for the Son of man's sake," when God himself is really with us and in us? And how bold also, ought we to be in opposing sin in every way, when thus so blessedly supported?

Then let every Christian say with one of old, "I have set the Lord always before me." Let this be his strength. And let every sinner feel that God fills "heaven and earth" with his presence, and that "all things are naked and open before the eyes of him with whom we have to do."—*Selected.*

The Christian who has put aside religion because he is in worldly company, is like a man who has put off his shoes because he is walking among thorns.

Man is like a watch; if evening and morning he is not wound up with prayer and circumspection, he is unprofitable and false, or serves to mislead.

Children's Department.

How She Was Lifted Over.

ONE day a little boy asked his mother to let him lead his little sister out on the green grass. She had just begun to run alone, and could not step over anything that lay in the way. His mother told him that he might lead out the little girl, but *charged* him not to let her fall. I found them at play, very happy in the field.

I said, "You seem very happy, George. Is this your sister?"

"Yes sir."

"Can she walk alone?"

"Yes, sir, on smooth ground."

"And how did she get over those stones which lie between us and the house?"

"O, sir, mother *charged* me to be careful that she did not fall, and so I put my hands under her arms and lifted her up when she came to a stone, so that she need not hit her little foot against it."

"That is right, George; and I want to tell you one thing. You see now how to understand that beautiful text, 'He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' God charges his angels to lead and lift his people over difficulties, just as you have lifted little Anne over these stones. Do you understand it now?"

"O yes, sir, and I shall never forget it while I live."

Can one child thus take care of another, and cannot God take care of those who trust him? Surely he can! There is not a child who may read this story, over whom he is not ready to give his holy angels charge.—*Selected.*

A Manly Answer.

ALL honor to the boy who cannot be laughed out of doing right. A writer in the "American Messenger" says:

Five boys, pupils in the boarding-school, were in the room. Four of them contrary to the express rules, engaged in a game of cards. The fifth was not standing and looking on to see how the game would go, but engaged in some work of his own. One of the players was called out.

"Come," said the others to their companion; "it's too bad to have the game stop in the middle. Come and take his place."

"I do not know one card from another."

"That makes no difference. We will teach you. Come. Do not let our sport be spoiled."

The boy perceived that this was the decisive moment. Ah, just such are the critical points, sometimes the turning point of life. His resolution was instantly taken. He made no more excuses, but at once planted himself square upon principle.

"My father does not wish me to play cards and I shall not act contrary to his wishes."

This ended the matter. It did more. It established his position among his companions. It compelled their respect, and preserved him from temptation in the future.

Such a boy inspires confidence. The incident may seem small in itself, but it gives promise of the future better than thousands of gold. Three sterling qualities are manifested; a conscientious regard for the wishes of parents, superiority to fear of the ridicule of his companions, and decision. These qualities form a shield and a buckler in regard to all temptation. Happy the boy who is possessed of them. You would expect that his career would be honorable and successful.

Years have passed. That boy has become a man. Various and trying have been the scenes through which he has been called. Severe have been the temptations to which he has been exposed. But he has come forth as gold. No parent weeps, no friend blushes for him.

Are you a son, rich in youth, rich in hope, rich in a good conscience? Always regard the wishes of your parents.—*Selected.*

The Boy who would not be a Silent Liar.

THERE were prizes to be given in Willie's school, and he was very anxious to merit one of them. As Willie was young, and had never had much chance to learn, he was behind the other boys in all his studies except writing. As he had no hope to excel in anything but writing, he made up his mind to try for the special prize for *that* with all his might; And he did try so that his copy-book would have done honor to a boy twice his age. When the prizes were awarded, the Chairman of the Committee held up two copy-books and said; "It would be difficult to say which of these two books is better than the other, but for one copy in Willie's which is not only superior to Charlie's, but to every other copy in the same book. This copy, therefore, gains the prize."

Willie's heart beat high with hope which was not unmixed with fear. Blushing to his temples, he said: "Please, sir, may I see that copy?"

"Certainly," replied the Chairman, looking somewhat surprised.

Willie glanced at the copy, and then handing the book back, said; "Please sir, that is not my writing. It was written by an upper class boy, who took my book by mistake one day instead of his own."

"O, O," said the chairman, "that may alter the case." The two books went back to the Committee, who after comparing them carefully, awarded the prize to Charlie. The boys laughed at Willie. One said he was silly to say anything about the mistake.

"I wouldn't have told," said another.

"Nor I," added a third boy laughing. "The copy was in your book, and you had a right to enjoy the benefit of it."

But in spite of all their quizzing, Willie felt that he was right. "It would not have been the truth," he replied, "if I had not told who wrote the copy. I would rather hold fast the truth than have a prize, for truth is better than gold."

"Hurrah for Willie!" "three cheers for Willie!" "Well done Willie!" shouted the boys, and Willie went home to his work happier than he could have done if by means of a silent lie he had won the prize.

You see now, if Willie had not spoken he would have told a silent lie. His silence would have made a false impression on the minds of the Committee, and he would have wronged Charlie out of the prize. We hope our little readers will resolve never to be guilty of silent lying. Hold fast the truth.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, APRIL 20, 1870. VOLUME VII.—NUMBER 28. WHOLE NUMBER 314.

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HENGSTENBERG AND THE HEBREW MONARCHY.

[*Concluded from last week.*]

IV. *That the professing church reaches into the Millennium.* This is another of the assumptions with which our Professor confuses himself, and vitiates his reasoning. The Millennium, or thousand years' reign, begins with the glorious Advent of the Mighty One, and during his reign there is neither professing church nor real church, for the professing church has been dealt with as Babylon, and the real church glorified and exalted in power, sharing in a dominion which shall not pass away. Not distinguishing this, leads the Professor into that mingled truth and falsehood in which he teaches that the blinded Jews shall be converted to Christ, and then play a prominent part in the conversion of the world. Now it is true, and gracious truth, that the Jews shall be converted, and that their conversion will have an immense power over the nations of the earth—"life from the dead"—but it is not true that the Jews will be converted by the gospel, or brought into the church, or that they will do any thing in bringing nations into the church. All that we consider gospel has come to an end before the Jews are awakened, for it is only by seeing him in his glory, and finding his deliverance, that their hearts are pierced and broken (compare Zech. xii. with Rom. xi.) As to the Jews entering the church, there is no such institution in existence at the time when the Jews have their sins blotted out, and the darkness chased away forever. Those who once composed the true church, with hidden life, are the saints and mighty ones who have descended in glory with their divine Lord. The thrones are set, and they have come to judge and reign. Vast moral influence the restored Hebrews will doubtless have over the subject nations of the earth, but there are no additions to the church, the body of Christ, for that was perfect and complete when this trumpet voice called them from land, and sea, and Hades, and appointed their places in his kingdom. The nations find their home in Israel, but can never reach that church of the first-born which was married to the Lamb amid raptures and solemnities of surpassing glory. When our Professor gets a firm grasp on this reality, he will learn that church life, and church ordinances, and church perils, are all gone forever when Israel is restored, for that great work is in the porch of a new dispensation.

Hengstenberg confesses in one of his works, that the ground of Origen was substantially vicious, and that Luther in a measure emancipated the church from such influence, but it was only in a small measure, and exegesis will never be a reliable science until every vestige of the evil thing be entirely swept away. A man may prove or disprove any thing that enters his imagination, so long as the allegorising method remains. It is in consequence of cleaving to such unsound method, that we have the Professor representing the prophets as painting the glory of the Christian church (a thing which they never saw), while they are in truth describing the glory of Judah and Jerusalem in the latter day. We commend to his notice the mystery hidden from ages and generations, as it comes out in Ephesians and Colossians, revealed to the holy apostles and prophets of an advanced dispensation.

V. But now in the light of this statement, another work remains to be rapidly executed, an examination of the "express testimonies" which the Professor has discovered against the "future glory of the kingdom of Israel."

(*a*) The words of our Lord to the woman of Samaria: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

"With this utterance of the Lord, the idea that Jerusalem shall once again in the future, acquire the position of a centre, is irreconcilable."

(*b*) The words of Peter to believers: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."

(*c*) The words of our Lord in Matthew: "Therefore, I say unto you, the kingdom of God shall be taken from you, and given to a people (*ethnei*—nation) bringing forth the fruits thereof." He says these words "afford little prospect of a new and glorious Israelitish kingdom."

The reader will perceive that I have refuted these objections in anticipation, so that only a few words of supplement are needed. The *hour* was come when there would be local centre on earth, but that hour will terminate when our dispensation closes, and when the Lord in personal glory reigns in Mount Zion and in Jerusalem before his ancients gloriously. "And at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered into it, to the name of the Lord, to Jerusalem."—Jer. iii. 17. Hence, it is clear, that the centre shall be restored again. True, enough, the supreme princes of the triumphal age are described by Peter, and they inherit a glory in which Israel cannot share, for the saints take the kingdom. But Israel shall have all the glory promised to them, in country, monarchy, and temple, and become not only blessed themselves, but a blessing to all nations. Not to restored Israel, but to a nobler generation, belong the majesty of power and the glories of the kingdom. This, however, does not destroy the hope of Israel, but is the assurance of its accomplishment, for it is under the reign of Christ and his saints, his princes and mighty ones, that the quietness of Israel is secured.

The Professor proceeds to argue against the restoration of Jerusalem, by adducing passages in which Zion and Jerusalem are employed in the spiritual sense to designate the church, which imply, he says, "that the day of the physical Jerusalem is gone by forever." If there were any such passages, it would not follow that Jerusalem literal is never to be restored. This would still depend on the nature and amount of the positive evidence. But the kind of success which our critic has had in finding passages remains to be seen. He gives us two passages, the first in Gal. iv. 25, 26: "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." The reader will bear in mind that our author insists that the church is the continuation of Israel, and that this is one of his proof texts. It is a sad illustration of the "exegetical tact" of which he speaks. The passage gives us *two* Jerusalems, one below and one above, but the church happens to be neither. The one below *then was*, and was in *bondage*. consequently the church was not its continuation. The other was *above*, and to the best of our knowledge has never yet descended. When that sublime metropolis is revealed, church days will be over, and the kingdom will have reached its splendor and perfection. The second passage to which he refers, is in Heb. xii. 22, 23; but it merits very different treatment to that which the Professor could afford. The passage and the context will furnish a suitable finish for this article. Have we actually come to Mount Zion, which was in old time glorious in situation, the joy of the whole earth? Has the New Jerusalem come down with its golden streets, where the essential light of Godhead burns, and shines, and sanctifies throughout, so that inside neither luminary nor temple is needed? Swedenborg gives the date of its descent, but I have not seen it yet, and considering the stupendous girth and attitude, if here, it ought to be visible. Who has seen the "innumerable company of angels?" Our Lord promised that we should see them. "Hereafter, shall ye see heaven open, and the angels ascending and descending upon the Son of Man." It will be a fine sight to faithful Hebrews, to see the effulgence from the higher city pouring down to their own holy mountain, and the bright messengers of God ascending and descending on the business of the King.

Who has seen the general assembly, and the church of the first-born? If I understand the matter, it is not born yet, but on some auspicious day will come into victorious manifestation. That will surely be the time when the "spirits of just men are made perfect," for we cannot conceive of their perfection until they put on their glorified bodies, in full summed personality. Hence we have *come* to these realities only by faith and hope, not yet by sight and actual possession. The context confirms this view of the matter. God shook the earth at Sinai. Haggai predicts another shaking more terrible, which includes both heaven and earth. "Yet *once*, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." Paul referring to this promise in connection with the first shaking at Sinai, says: "Whose voice then shook the earth: but now he hath promised, saying, Yet *once more* I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." It needs no proving to a careful reader, that the kingdom of power and glory is not manifested until after the shaking, and the shaking is still in the future. The inventory is given of things which cannot be shaken, and when that day arrives, we possess the inheritance of which we already have the title deeds. We have *come* to these things by well-grounded belief, by living hope, and ardent desire, and holding fast by the eternal life which God hath given to us, we shall one day come in possession and everlasting enjoyment. We are *receiving* the kingdom. There is something like a continuous work of reception as we grow in spiritual preparation for the glory which is to be revealed.

G. GREENWELL.

—*The Rainbow.*

"STUDY TO BE QUIET."

NOTES ON 1 THESS. IV. 11.

"THE will of God," so the apostle tells us, "is our sanctification;" one word, and one thing, having, nevertheless, many parts, or at least aspects. One part of sanctification, quietness, "the ornament of a quiet spirit," is brought before us in our text. Do we not specially need it in these unquiet days?

1. Notice, first, *the grace to be sought.* He says, "Study to be quiet." Here we have both the object to be pursued, and also the way in which it is to be found.

(1.) *The object*—quietness—"*to be quiet.*"

Speaking generally, this is the opposite of that restlessness which sin has brought. For the wicked are like the troubled sea, which cannot rest. Be quiet, therefore, unmurmuring, without those strifes and wraths, and envyings, and swellings, and tumults, which St. Paul mourned over in the Corinthians. Lead a quiet and peaceable life in all godliness and honesty. And let the peace of God rule in your heart.

More specially, "to be quiet" is to be unmoved when the world rages or despises; the same in riches or poverty, neither puffed up by one, nor cast down by the other; the same though others outstrip us in this world; still quiet, even though false, or weak brethren judge us, or cause trouble.

The root of which peace is love, not self-love; for self-love is the root of all unquietness; while love, as we see in God, is the root of endless peace, even of that peace which is God's own, and which passes all understanding. This love, which spreads its blessings over all, which relieves the poor, melts the malicious, forgives the injurious, overcomes the violent, is ever quiet. The earth is noisy. Heaven, like God, is quiet.

Nothing but love can give this quietness. Narrow circumstances may shut a man up, but cannot quiet him. Like a beast in a cage, or a bridled horse, he will chafe and stamp. Such shutting up is not the quietness of the text.

(2.) Now see *the way in which this quietness is to be sought.* The apostle says, "*Study* to be quiet"—study. The word in the original is a remarkable one, and might be translated, "Be ambitious." It means literally that we should love the thing we seek, because it will be a glory to us. Thus the apostle says here, "Be ambitious to be quiet." Let this be your ambition, not to make a stir or tumult, but to be quiet.

This quietness, then, is not a thing which comes naturally to us. On the contrary, we see here that it may require as much study and ambition as winning a kingdom. And, indeed, it is a kingdom; for it is the rule of love. Other things are natural to us—activity to some, sloth to others; but geometry comes naturally to no one; Greek and Hebrew come naturally to no one; if ever we are to know them we must study. So must we study and learn to be quiet. Paul says, "I have learned, in whatsoever state I am, to be content." He had learned to be quiet.

And God has given us great helps in studying this. He has given us a perfect Pattern in Christ, and a perfect Teacher in the Holy Ghost, and many are the exhortations He addresses to us to practise conformity to the Pattern, for only by practice are we made perfect.

2. But the text goes on to give us several particular directions, showing us *the means* we should specially use in "studying to be quiet." And this is important, for our success in any matter depends very much on our using the right means. If we go the right way to work, a thing is much easier done.

Two means are specially referred to here—first, "doing our own business," and then, "working with our own hands." The first directs us not to go beyond our line or measure; the second bids us not to yield to idleness.

(1.) "*Do your own business.*" This is just like the advice given to the Corinthians, to "abide in the calling" in which God had called them. The surest way "to be quiet," is to abide in our calling; "not to stretch beyond our line," as Paul says to those same Corinthians. If we stretch beyond this, we may become "busy-bodies in other men's matters," and this is not God's will. A person who has no "business" to do is in peril of many things; his ear in peril of hearing, his tongue of saying, his hand of doing, his feet of going, wrong.

Therefore see the exhortations in the Epistles to do our proper work. If called to ministry, wait on that ministry; if called to teaching, wait on that; if called to rule, then rule; if to give, then give; if to humbler work and service, then do that humbler work meekly. Every man has his own gift. Each member's work is special; and this in the church as much as in the world. "Are all apostles?" Certainly not. Some therefore teach; some hear, and say, Amen. Some plough; some rule. One is the husband, another the wife. "Having therefore gifts differing according to the grace given," let each "do his own business" in his own calling.

This rule is clearly both fitting and profitable. Fitting, for what place can we expect to fill suitably if we cannot do what God has called us to? And profitable; for surely our own business must serve us better than another man's. What coat will fit us so well as our own? Think of a painter with an awl, or a carpenter with a paint brush; or a ruler fiddling, like Nero, or a fiddler ruling.

And yet the temptation is ever to do another's work. So in politics, we see men who cannot rule their own house prescribing confidently for the ruling of an empire; and so in the church we have souls, "ever learning, and never able to come to the knowledge of the truth," who would teach their teachers, and show their spiritual fathers how to live and serve Christ.

The Bible gives us many warnings as to this going beyond our calling. Can we forget Uzzah, who not being a priest, yet put forth his hand to uphold the ark, which was only to be touched by Aaron's sons; and Uzziah, who went into the holy place, and burnt incense, though not of the priestly family; both of whom brought judgment upon themselves by doing what was not their business? And the Epistle of Jude shows that this will be one of the special evils of the last days of the Christian Church, when men will "perish in the gainsaying of Korah." But further,

(2.) We are to "*work with our own hands,*" for idleness is the certain cause of restlessness. The mind unoccupied is never at rest, as we see in dreams and sleep. Work keeps it quiet. As soon as the fall came, therefore, God in mercy laid work, and heavy work, on Adam. Only think of the sins we should all fall into if we had not to work. See the follies those are guilty of who have nothing to do.

As to the special work of each, we see it is not limited to one trade or one calling. "Let our brethren," says Paul to Titus, "maintain honest trades for necessary uses, that they be not unfruitful." And again, "Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." And again, to the Thessalonians, "For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them which are such we command and exhort by the Lord Jesus, that with quietness they work, and eat their own bread." Here we come back to the same word, "quietness"—that "with quietness they work, and eat their own bread."

Surely some are in danger of unquietness from not doing their own work. I have seen Christian brothers and sisters neglecting plain duties of their calling for things which they call spiritual: brothers neglecting their business, and so getting into difficulties; sisters neglecting their homes and children, which is their peculiar sphere of service. Can we hear the truth too often, "Study to be quiet, and to do your own business?" Alas, yes! We hear it too often, if we hear it not to practise it.

The apostle ends this exhortation by saying it is a command—"Work with your own hands, as I commanded you." Work, therefore, is as much laid on us as prayer. And, indeed, if prayer is a sacrifice, work may be no less so, if in our calling, whatsoever we do, we do all to God's glory. The Lord give us grace thus to do His will, and in it to find that quietness of heart which the world can neither give nor take away! A. J.

—*The Christian*, London, England.

FRANCE AND ROME.

Correspondence of the Journal of Commerce.

PARIS, March 22, 1870.

THERE is still a good deal of doubt and hesitation as to the course of action likely to be pursued by the imperial government toward Rome. The French Ambassador is on his road hither on leave of absence, *on dit*, for three weeks. It seems odd that he should come away at this moment; especially when it still seems by no means certain whether he will be replaced by a special representative, or whether the latter would even be received if he went there. I cannot help thinking that the government is watching the tide of public opinion, to see in which direction it will run, in order perhaps to proportion the energy of their policy to the feelings of the nation. A good deal may perhaps depend, both in Rome and Paris, on what that manifestation may be; though I do not think that its character and tendency can long escape the observation even of the most blind.

Blow follows blow upon the Roman Council, and the ribs of that venerable assembly must be sound indeed if they can stand all the thumping they receive. A memorial from Dœllinger, Montalembert's protest, a third letter from the Pere Gratry, a second letter from the Bishop of Orleans to the Archbishop of Mechlin, and, coupled with the interest excited by the action of the government, seem to be rousing public opinion, even in this country, to an earnestness and attention on the subject of the great religious question of the day, such as have not for long been displayed. The complete state of calm into which politics have temporarily fallen is greatly in favor of a due consideration being given to other matters. The newspapers seem all to be suddenly transformed into religious organs, and are filled with extracts from the above named writings. The publications themselves sell, in consequence, in a way altogether unusual with such subjects, and the result can hardly be other than to create a very widely spread movement among a class who have hitherto stood almost aloof from and wholly indifferent to such discussions. The first letter of the Bishop of Orleans, especially, is most skilfully framed to touch a chord in the public feeling of this country. The Bishop, though I cannot call him a Gallican, is a thorough Frenchman, and knows well how to stir the minds of his countrymen both by style and matter. There is much that will vibrate through the nation in his last utterance, as, most assuredly, there is such a tone of warning in it to those he is contending with as might well make them yet pause in carrying out their designs. In the following passage, for instance, he says he will "tell the true state of things," and he does so pretty plainly:

"In the ninth century we had the misfortune," he writes, "to lose about one-half of the church. In the sixteenth century we lost at least a third of the remaining half. At the present moment the half probably of what is left to us is seriously attacked. What we have above all, therefore to do, is to think how to win all this back again. The courageous bishops of America, Germany and England are struggling to do this: our heroic missionaries are spending their life's blood in it. And you, you would multiply their difficulties and furnish new weapons, a new battlefield to the antagonists they meet everywhere on their road! You would, as many American bishops said to me only yesterday, suddenly change the entire ground of religious controversy for the whole of the Catholic clergy who live among a Protestant population! And even among Catholic nations, how many men in France and Belgium, you well know, Monseigneur—how many in Germany, Spain, Italy, everywhere, God knows, either believe not at all, or are among those 'meek in faith,' on whom St. Paul tells us to have compassion."

And then, as to France, the "truth" is told again as follows:

"Yes, Monseigneur, we must look at things as they are. I can appreciate, as well as you, all that is touching in Catholic manifestation. But I say that in the case of France especially it would be a strange delusion, something really too puerile, to imagine that those lists of subscriptions (the Bishop alludes, I presume, to the Peter's Pence), put forward with such noisy ostentation, express *the true state of feeling* in our country."

"The true state in France," he goes on, "and even elsewhere, is this. All the great bodies of the state—parliaments, senates, corps legislatifs, councils of state, public administrations, the magistracy, the bar, the youth of the schools, the army, the navy, commerce, finance, the arts, all the liberal professions, the workmen of our towns, the electors of our country districts, the great mass of those who among us and elsewhere decide upon the direction of affairs—in one word the nation—it, assuredly, is *not* there where you think it is."

What a catalogue! what a confession! A bishop compelled to avow that both "in his own country" and "elsewhere" his church is estranging "all this" away from her; and that, not by faithfully fighting for the truth, but by insisting on the promulgation of what he regards as errors. Surely so sweeping a condemnation was hardly ever before pronounced by an episcopal mouth.

And after the "nations" come the "governments." "You know," he writes, "they all have a tendency to separate—to isolate themselves from the Church. All, without an exception, have taken up an expectant and defensive attitude in face of the Council. Manifestly there also there is great peril. Is it intended, I ask, to make the separation of church and state the order of the day, to urge on the prompt abolition of *concordats*, or the creation of organic articles where they do not exist already? You will say no; that my fears are exaggerated, and that the Church has the 'promise of immortality.' The Church may have such a promise, but I know that nations have none such. I know that Spain has it not, nor Portugal, nor Germany. I know that Brazil is sick, and so is Mexico; that the old Spanish colonies go on from revolution to revolution. And my mournful conviction, Monseigneur, is that what you are preparing to do will give a new and fearful shock to the Church throughout all those countries."

To such fears as the above, the Bishop knows, he says, that there are those who reply only by the expression of unlimited confidence.

"They say: 'The great evil of the day is the subversion of the principle of authority. Let us only elevate that anew in the church, we shall save society as well.' My reply is simply this: As to the church never, perhaps, at any period did there exist greater obedience or veneration toward the Holy Father. It is not in that quarter that the principle of authority is compromised; nor is there any need to lift up in the church that which is not thrown down. As to society, Monseigneur, I am far from founding such high hopes on your definitions. To believe that by proclaiming the infallibility of the Pope you will drive back revolution is, to my mind, to indulge in one of those chimeras with which, in human societies, parties in desperate circumstances delude themselves when on the very verge of a final crisis. My conviction, on the contrary, Monseigneur, is that the ablest and deepest thinkers among revolutionists feel any thing but apprehensive of what you are about to do."

With respect to the proceedings in the Council itself, the Bishop says that signatures have been sought in order, as it were, to "force on" the question. He does not assert that there has been actual "moral pressure" put upon any individuals; but he has a right to be astonished that "Judges of the Faith" have been called on to decide without hearing the cause. The consequence of this has been a counter petition, and hence a profound division laid bare to the eyes of the whole world! Was it for that they had come together, and was that the work of peace they had to accomplish? For three months all sorts of questions had been agitated, but nothing done. Was everything to be neglected for the sake of an irrelevant subject? Or, after passing a few decrees just to appear to have done something, was the infallibility question to be put and carried all of a sudden? But such a mode of proceeding would astound the whole world, when it learnt that what was no part of the Council had proved to be the whole Council.

On the "unanimity" of the Council the Bishop expresses himself thus:

"Above all you cannot speak of unanimity, nor allege the 'general sentiments of the episcopacy and the faithful in Germany and France,' when nearly the whole German episcopacy is against you; when its gravest bishops after having, from Fulda downwards, expressed their fears, have just reiterated them with so much force; when so many French bishops and so many American bishops, not to speak of others, have associated themselves with that act, and will stand by them in the discussion, if, peradventure, you insist in forcing it upon us."

The above extracts will suffice perhaps, at this advanced stage of the question, as a specimen of the tone of the Bishop's remonstrances.

The *Revue Chretienne* (of M. le Pasteur de Prepense) publishes a translation of the article written in America by Mr. Bigelow, lately United States Minister here, and host of the Pere Hyacinthe at New York. The journals have reproduced long extracts from the above publication, which are read with great interest.

There has also appeared here, in connection with the above subject, a very remarkable letter in French, signed "Bjerring, American citizen of Baltimore." It is published in the *Union Chretienne*, a monthly review, edited by the learned Dr. Guette, formerly a Roman Catholic priest, but now a member of the Orthodox Russian church and a Doctor in Divinity of the University of Moscow. The letter is addressed directly to the Pope by the writer, who professes until that day to have been a "fervent and sincere Roman Catholic." He has labored, he says, in the cause of his church, both as a theologian and historian, and public writer, in almost all parts of the world, and latterly as a professor in the Catholic Seminary of Baltimore. After having long shut his eyes obstinately to the vices of the Roman system, and attributed them to individuals, and not to the church, the publication of the Syllabus first roused serious doubts in his mind. It was impossible, he felt, that "in order to be a good Christian one must cease to be a good citizen, shut one's eyes to all enlightenment, and walk backwards into the darkness of the middle ages." But even still, he says, he held on to his faith, until the sight of a council assembled at Rome to "make the doctrine of the Syllabus and the Infallibility of the Pope dogmatical," put an end to all his hesitation. He protests with great force against doctrines "opposed to all laws human and divine;" against the "deplorable conflict raised up between the church and society;" against the "sacrilegious condemnation of all progress and science."

For himself, he takes refuge in the Orthodox Eastern church, "which has no King-Pope, which does not confound the temporal with the spiritual, which does not impose celibacy on its ministers, nor sell indulgences to build temples, nor exhibit such a monstrous contradiction as a Supreme Pontiff who at one moment celebrates the eucharist and the next signs a death warrant." There is much more in the letter very powerfully written. But I abstain from quoting further because its contents may, perhaps, be already known in America. I notice it here because its appearance and language have attracted much attention and surprise.

SECTARIANISM.

I LEARNED long ago that it is not with men we are at war, but with doctrines and sentiments. I do not therefore, see any reason why we should act like the sons of Ishmael toward each other. A man embraces a false sentiment—what then? Is he therefore a hypocrite, a scoundrel, or a liar? Who of all of us do not hold *some* sentiments which may be wrong? Shall we therefore fall on each other with words and acts of cruelty? What little Pope among us will start up and say, "I am right—you are all wrong?" Is not every man entitled to respect, love, kindness, and consideration? Will it reform any man to look at him with a countenance fraught with wrath and thunder, and call him hard names? But the man is in a fatal error—what then? Will it make him see his error and our truth by appearing toward him unkind, vinegar-faced and cloudy? Will turning him out of doors, by treating him with such cold contempt that he cannot remain in our company, draw him any nearer to the truth and to Christ? This is not the policy of the Galilean. The enemies of Christ said before him, "Behold he receiveth sinners and eateth with them." Hear the reply of the Son of God to such charges: "They that be whole need not a physician, but they that are sick."

One of the primary laws of reformation, both in doctrine and in practice, is association. Jesus came down from heaven that he might associate with men and reform them. It does not make us sinners to talk with, walk with, eat with, worship with sinners, of necessity. It does not make them saints to let them all see us shun them, and treat them with contempt. When will men learn that bigotry, sectarianism, coldness, contempt, stiffness and reserve, are not attractive elements? When will men learn that they cannot scold, drive, frighten or *repulse* human beings into truth? When shall we learn that if men are brought into truth at all, it will be done by association, love, plainness, frankness, kindness and argument?

Select a family of eight or ten members—one of the members embraces a fatal sentiment—fatal to the interests of the whole—what is to be done? When the hour of worship arrives, shall we with cold contempt, show him he is unwelcome in the worshipping circle? Will that make him love our truth and our spirit more? Shall we refuse to walk with him to the place of worship on Sunday because he sometimes goes to a place of false worship? Will that make him love true or false worship more? Shall we treat him with haughty and scornful reserve when he wishes to take part in the worship? Will that incline him to go with us? Shall we not rather help him in all he does attempt right? Shall we not say amen when he does say the truth? And when we do say nay, nay, say it like Christians, and not like savages. But I know well the sentiments of community on these points. Here is the creed of the sectarian community; "Go with us or we go against you." "Help build up my church, or I want nothing to do with you." "Be somebody or nobody." This creed is not universal—there are many honorable exceptions to it. May we not hope the exceptions will multiply?—*Selected by* W. H. S.

PRAYER is a retirement from earth to attend on God, and hold correspondence with him that dwells in heaven. The things of this world therefore, must be commanded to stand by for a season, and to abide at the foot of the mount while we walk up higher to offer up our sacrifices as Abraham did, and to meet our God.

EMELINE WOOD, Albany, N. Y., writes: Dear brothers and sisters, I am so sick I want you to pray for me, and all alone, only my precious Saviour, Bible, and HERALD, which is such a source of comfort. What could I do without it; it brings the dear ones so near when I read their productions; and I bless God for it. I am too sick to write, but your prayers will be answered. Do write me too; you that are in the habit of it, or any of the dear ones; it will make me so happy, and cheer me up much. Precious Br. Wolcott, writes me and cares for me. May our Father and his dear Son reward him greatly. I know that you all love me, but no more than I do you; may you all be much blest is my prayer for you. May you all be precious in the sight of the Lord.

JOHN SMOCK, Toms River, N. J., writes; I feel thankful for the continued visits of the HERALD OF LIFE. It is too good a counselor for me to be without. To it, and the Bible, I look for counsel and instruction. The one tells of good things to come, when Christ shall return in his glory, the other investigates and encourages. Well, praise the Lord, for his goodness and mercy endureth forever. I would love to see you and converse together. Yours in hope of eternal life when the LIFE-GIVER comes.

THE HERALD OF LIFE.

NEW YORK, APRIL 20, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE ANNIVERSARY MEMORIAL.

The Passover Feast, as a memorial of our "Lord's death till he come," was kept in this city last Friday evening by a large number of the brethren and sisters to their joy and comfort. It was a deeply interesting season, and pleasure was seen on every countenance while we called to mind our redemption by the blood of Christ and His coming again in glory to deliver the purchase of that blood from the bondage of death and corruption, to die no more.

We judge that all present were encouraged to press forward till our Lord's return. Some were with us who had come many miles for the purpose, and we judge they felt well paid for their labor in coming. We trust to meet ere long at our Lord's table in his kingdom, to see him as He is, and be like him.

FUTURE LIFE: CAN IT BE DESERVED?

"Justification of life" is necessarily gratuitous. Sinful man can no more *deserve* immortality, or work himself up to it either in soul or body, than a dying animal can work itself up into an archangel. It is the "gift of God." The whole humanity is saved by the gift of Christ. The soul enters into life, and the redemption of the body follows at the resurrection. (Read carefully Romans viii. 1-14). Thus this doctrine is fatal to Unitarianism in all its forms."—*Rev. Edward White*, on "*Life in Christ Only*."

THAT justification of life is gratuitous, is a truth. But has not Br. White pressed his following remarks too far? If a poor man is promised an inheritance on certain conditions, to be complied with on his part, and he fulfills those conditions, does he not "deserve" to receive the thing promised? The promise might have been wholly gratuitous and be made to one who had no claim for it; yea, he might be wholly unworthy of it; but after the promise is made, and the conditions are fully complied with, shall it be said he does not "deserve" it any more "than a dying animal" does to be "an archangel?" Can our worthy brother tell us the difference between deserving a thing and being worthy of it? Would not a distinction be a sort of theological "hair-splitting?"

Jesus tells us, "They which shall be accounted *worthy* to obtain that world, and the resurrection from the dead . . . neither can they die any more," etc.—Luke xx. 35, 36. Now, to be worthy of a thing is to be deserving of it: and to deserve a thing is to be worthy of it. Our Lord being the Judge, then, "sinful man can" pursue such a course, under God's government of grace, as to "*deserve* immortality," and to have it granted him, through "the resurrection from the dead:" and God "is faithful and *just* too" to bestow it upon him, as well as "to forgive us our sins, and to cleanse us from all unrighteousness."—1 John i. 9.

That it is a *gift*, nevertheless, is true; but it is a gift upon conditions required; and those complied with, who shall say the reconciled sinner does not "deserve" it? If he does not "deserve" it, it is because he has refused or neglected the terms on which it was promised, viz., "The obedience of *faith*."

Br. White thinks the "doctrine," as he has stated it, "is fatal to Unitarianism in all its forms." As to Unitarianism we have nothing to say now: but the doctrine as he has presented it is very far from being "fatal" to Universalism; so far from it, it is the very basis of that doctrine. A Universalist may admit our friend's position, that no sinner can possibly "deserve" the "justification of life," and maintain it is wholly a gift or gratuity, from first to last, or to its full and final consummation; and then he might say, "God is no respecter of persons," therefore He will bestow the gift upon all sinners alike, for none can by any means possibly "deserve" it; hence all men will have the gift of eternal life, or immortality.

How can our English friend meet such a conclusion, unless he recedes from his sweeping position and maintains that a sinner, under God's present government of grace, can "deserve" to receive the gift promised on condition of faith, etc.

We have been led to make these remarks from a firm persuasion that if our English friends do not modify, or advance from their present position, they will find Universalism will overrun them, as it already seems to be advancing upon them. They evidently have minds among them who are taking advantage of such points as Br. White and other Life believers are holding, in England, to push on to a universal, or nearly a universal salvation. We implore them to review their stand-point, and see if life future and eternal are not both conditional, depending on the reception of terms which are clearly set forth in this dispensation of grace, under which all men are born; and that to be born again from the dead is the gift of God to those, and to those only, who are "accounted worthy," or who "deserve" it by having accepted God's plan of deliverance through the one who is "The Resurrection and the Life."

"THE RAINBOW."

THIS English Magazine, like our *Bible Examiner* which we commenced alone in 1842, has thus far had a hard struggle to continue its existence. It was commenced between six and seven years since, by WILLIAM LEASK, D. D. It is only one year since we saw it for the first time. Dr. Leask, it would seem has felt several times as if he should be compelled to discontinue or suspend it, for want of support pecuniarily. It seems, however, there are some who are striving to encourage him to hold on. In the number for April, which has just reached us, under the head of "The Great Theological Reformation," he gives us extracts from a number of letters expressive of the joy and satisfaction which his labors have given them, and encouraging him to continue therein.

We cannot but hope that he may be sustained, and that the "Rainbow," may more and more clearly mark the Divine glory in the exhibitions it shall give of the Divine attributes and the character of the Divine administration over the creatures God has made, so that all may see that "GOD IS LOVE."

The feelings of Dr. Leask on the reception of letters of encouragement, we have experienced years ago, when struggling onward with the *Bible Examiner* in this country from 1842 up to 1863, with two suspensions; one of two years and one of six months. During those years we struggled with the same or similar trials as he has now to encounter, and were occasionally encouraged by such letters as he is receiving. But in 1863 the day seemed to dawn. God raised up men and opened their hearts to help onward the work, by starting on its course the HERALD OF LIFE, which has lived as long already as the "Rainbow;" started it seems about the same time.

We beseech Dr. Leask not to be discouraged. So far as he has advanced we have no doubt he has the approbation of the God of truth, justice and love. We cannot expect to see all the heights and depths of God's truth, at once. Our English friends are now where we were, doctrinally, fifteen years ago, but we most cordially welcome them to the conflict, and trust they will find themselves abundantly sustained in the work to which God, in his providence, has called them.

Dr. Leask at the conclusion of the extracts of the letters of encouragement speaks as follows:

The man who could receive such letters as these without a feeling of profound gratitude to God has a heart very different from ours. We can bear censure with a good deal of equanimity, when we are positively certain that the honor of revelation and the character of the Most High are the grand motives that prompt us, and when we are equally sure that ignorance or prejudice gives birth to that censure; but the earnest thanks of devoted brethren in the Lord for deliverance from the crushing weight of a dismal dogma that never came from heaven, we cannot receive unmoved. We feel deeply the sacredness of the privilege and the greatness of the honor. May the Lord and head of the church hear the prayers of his disciples on our behalf, and enable us to fulfil this high mission to the glory of his name. These pathetic appeals to us to continue the magazine touch a tender chord, and awaken a ready response. To continue it is our fervent desire; for we feel as certain that we have been called to the work as we do of any providential event that ever passed before our eyes. The whole history of this magazine, known only in all its details to the present writer, is a proof that God calls whom he will, when he will, to any service in his church which he sees necessary. The pressing cares, the anxious days, the anger and opposition of men who scorn the idea of the Lord's pre-millenial advent, the shout of "heresy!" when the apostolic doctrine of immortality only in Christ was brought forward, the desertion of many old friends in consequence of that doctrine, and many other discouragements needless to mention, have all been borne patiently, and hopefully; and surely we could not have sustained their weight so long, but for the Lord's upholding hand. A Christian heart from far-off India cries, "Do not, O do not think of giving it up!" Let that cry thrill through the reader's heart, as it has done through the Editor's; and instead of being given up, the *Rainbow* will at once become a power in the Lord's hand to help on the great theological reformation which is so imperatively needed to deliver Christians from bondage, the truth from error, and the Father's character from a terrible misapprehension.

The interest awakened by the denial of man's natural immortality is extraordinary. Every one sees in a moment that if man is *not* an immortal being by nature, the dogma of eternal misery *must* be false. Hence the earnestness with which men are looking at the subject. The reformation we prayerfully labor for, is not the removal of a small blot here and there, which the progress of time has brought upon Christian truth, but the removal of a tremendous and appalling falsehood, which has sent its virus through the veins and arteries of the entire body of theology. Everything has been corrupted by it; and the darkness of its dismal shadow has made God's government of the universe a bewildering mystery, and driven many of the wise and good to the distressing conclusion that the perpetuation of the human race is an awful calamity. Why was not the first man also the last, if the inevitable consequence of unpardoned human guilt is unending human agony? But, no! blessed forever be our God we have discovered to our infinite relief that the doctrine of eternal misery is none of his. Oh, it is surely time that the great lie of the great liar, "Ye shall not surely die," should be rejected, and the wondrous gift of divine life in Jesus accepted with loving and adoring gratitude. Let it be proclaimed with all holy energy, that "God so loved the world as to give his only begotten Son, that whosoever believeth on him *should not* PERISH *but have* EVERLASTING LIFE."

THE SUNDAY MAGAZINE: Edited by Thomas Guthrie, D. D., and published by J. P. Lippincott & Co., Philadelphia, Pa.

The above magazine for April is received. As usual, it is first among the Monthlies, filled with interesting and instructive matter. The following is a list of its contents:

Episodes in an Obscure Life; The Lord's Forerunner; Diana's Portrait; "Don't Cry over Spilt Water;" Sundays on the Continent; Mortality Swallowed up of Life, [Poetry]; Companions of St. Paul; Gethsemane, [Illustrated Poetry]; The Struggles in Ferrara; the Festivals of the Jewish Sabbath; John De Liefde; One Christ in Four Records; On the Miracles of our Lord; Death and Immortality; Supplement—Notes for Readers out of the way.

Terms: $3 50 per year; single No. 30 cents.

GOOD WORDS for April is received. An interesting Magazine, published by Lippincott & Co., for the young, for whom it is specially designed. Terms: $2 75 cents; 25 cents per number. Contents for April are as follows:

Carlino; Letters from the Tropics; April, a poem; Our Working People, and How They Live; Old Memories; The Poor of Prague; A Visit to the Country of the Vandois; Half Hours in the Temple Church; Dragons and Dragon-Slayers; The Two Margarets, a poem; Dorothy Fox.

GOOD HEALTH for May is received. It is a Journal of Physical and Mental Culture. Published by Alexander Moore, No. 11 Bromfield st., Boston, Mass. A valuable Monthly. Terms: $2 per year; 20 cents monthly. Volume I. is completed and bound. Price $2 50. It is valuable for reference. Agents wanted.

THE METHODIST QUARTERLY REVIEW for April is received. That for *January* never came to hand. It is edited by D. D. Whedon, LL. D., published at 805 Broadway, New York. Its contents for this quarter are as follows:

General Conference of 1844; Politics and the Pulpit; Romanism and the Common School System; Of the Power of Mind over Nature; Ministerial Transfers; Did the Church South Secede? Wesley's Separation from the Moravians; Josephus and Apion. To which are added various and multitudinous notices.

Every Methodist should take their Quarterly, which is ably conducted by its worthy Editor. Those not Methodists will find much to interest them.

"A PRAYER TO ST. JOSEPH."

DON'T laugh at this heading, dear reader, for it is a *bona fide* title to a prayer which attracted our attention in a Catholic paper just started in this city. Let me transcribe it for your consideration. Here it is:

"Hail, Joseph, full of grace! Jesus and Mary are with thee; blessed art thou amongst men, and blessed is the fruit of thy chaste spouse, Jesus. Holy Joseph, foster father of Jesus! pray for us, sinners, now and at the hour of our death."

Why should we pray to Joseph? Can he hear our prayers? Is he so far above our blessed Lamb of God that we must offer our petitions to him? Can the *dead* hear our prayers? Oh what folly! God has not deceived us by the inspired declarations: "The dead know not any thing . . . neither have they any more a portion forever in any thing that is done under the sun."—Eccl. ix. 5, 6. "The dead praise not the Lord, neither any that go down into silence."—Psa. cxv. 17. "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Psa. cxlvi. 5. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them."—Job. xiv. 21. What shall we think of this praying to the dead in the face of such divine testimony as this?

But really, if this heathen theology of man being dead and alive at the same time be true, are not the Catholics far more consistent in their belief than their orthodox brethren? If Joseph is dead and at the same time is *alive* —in a land of prayer—with Mary and Jesus —why should our orthodox brethren believe he cannot pray for us, especially at the hour of our death, if it could benefit us? And, surely, if he can pray for us, and we can pray to him, why is it not just as consistent to believe that he can communicate with us? Thus, upon the great error of the immortality of the soul, to be consistent with our belief, we should land into the dark whirlpool of *infidelity*—or Spiritualism, which is the same thing.

Until God's immutable word has been demonstrated false we must believe that death is the extinction of life—that the intermediate state is one of total unconsciousness—and that a future life for any must be obtained through Jesus Christ by a resurrection from the dead at the last day. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."—1 Thess. iv. 16, 17.

W. H. S.

ROCHESTER, N. Y., (Box 547) April, 1870.

"MOONSHINE."

BY ELD. J. PARRY.

WE are too apt to hear the Bible spoken of lightly by those who love darkness rather than light. It is sometimes compared to an old fiddle that any tune can be played upon. The Old Testament, in the estimation of some, is little better than an old almanac, to be thrown aside as out of date.

But it is sad to see those who profess better things following in the same wake, and trying to make the word of God of none effect by their traditions.

There must be something sadly out of place somewhere, that makes such a system expedient. I have been led to these remarks by an article recently in the HERALD OF LIFE on "The Age to Come." I refer merely to the following remark: "What about those Old Testament prophecies that seem to have a bearing on this subject? Just here we think lies the error: making the moon to give light to the sun."

So, according to this view, the Old Testament prophecies are all *moonshine!* Surely this is not the way Christ and his apostles taught the people. "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." Paul writing to Timothy says, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Philip did not tell the eunuch that the prophecy of Isaiah, he was reading, was all moonshine. Christ always referred to the Old Testament to prove the truth of his mission. The noble Bereans searched the Scriptures daily to see if these things were so. If some of our brethren would leave their world-burning traditions, and go and do likewise, they might learn there was something more than *moonshine* in God's blessed word and promises, exceeding great and precious as they are and ever have been, to those who believe that not one jot or tittle shall fail of accomplishment in His own good time.

The Jews, at least, have discovered to their cost, that all the woes and judgments denounced against their nation have been literally fulfilled. And shall our gracious Father execute his judgments to the letter, and forget or ignore his oath and promises to his people of Israel and the nations, in the coming age? I have not so learned Christ or his words, and I thank God for it.

SANDY HILL, N. Y., April 10, 1870.

DON'T CRY OVER SPILT WATER.

. . . . THE vanity of fretting at the irreparable is a principle capable of many and large applications. Not only must we needs die, we do die daily. Our whole physical structure, as we are often reminded, changes every few years; our mental structure changes faster still. . . . . And as we recall the past, as we remember our former selves, and compare what we are, with what we were, if we see some changes for which we are thankful, we also see much which inspires regret; and as the years pass, and the inevitable changes ensue, we are too apt to waste time in crying over spilt water and trying to gather it up again.

"I am not the man I was," is sooner or later the language of most men; "not so quick in apprehension, nor so fresh in feeling, nor so strong whether for the encounter with temptation or the discharge of duty. What opportunities I have lost—opportunities that will never recur! What taints I have contracted—taints which all the waters in the sea cannot remove, and all the perfumes of Arabia will not sweeten! What might I not have been had I not suffered time to slip through my fingers unused? What might I not do now, with my larger knowledge of life if I possessed the vigor and ardor which once I had!" When this language is sincerely used, when we thus look back upon our "dead selves," bemoaning them instead of making them "stepping-stones to higher, better things;" when we are thus haunted with the ghosts of lost opportunities and past sins, we are filled with a regret singularly like the sorrow of bereavement. And this regret, like that sorrow, is very apt to weaken us still more, and to interpose between us, and the duties we yet have to discharge. We lose time in mourning the loss of time. We waste strength in sorrowing over a strength that is gone. We miss present opportunities while lamenting opportunities that are past.

O that we could understand once for all that it is useless and worse than useless, to cry over spilt water! The past is past; and it will be wise of us to "let the dead past bury its dead," and not to expend the little strength that is left us in digging graves for it, and watering them with our tears. No self-upbraidings, however mournful or passionate, will bring back a single bygone opportunity, or remove a single stain, or restore a single energy which has been misspent. Here we stand, embodying in our present characters the manifold result of past experiences. It is vain to mourn that we are what we are. The weaker we are, the more need to husband our strength; the more frequent and ample the opportunities we have missed the more we should strive to improve those which are still open to us; the more we have sinned, the harder will be our conflict with evil. These, such as we have made them, are the facts with which we have now to deal, and they are not to be washed out of their natural shape, by any tears we may lavish upon them. Our true wisdom will be, not to fret at them and their stubborn hardness, but to accept them and make the best we can of them. The past has given form to the present conditions of our life; within these we must move and act; and, if we be men in understanding, men, and not children or babes, we shall address ourselves to walking within the narrow limits which they impose upon us, instead of bemoaning that by past heedlessness we have made them so difficult and so narrow.

"Are we not, then, to repent of our sins and mistakes?" Assuredly we are: this also is one of the inevitable conditions, one of the painful results, of past weakness; and we must submit to it. But a godly repentance is far removed from that moody indolent grief, in which we too often indulge when we review the past. The true cleansing virtue of repentance does not lie in the tears we shed, but in the amendment which, trusting in a higher strength than our own, we hopefully attempt. To repent is not simply to weep over, it is "to leave the sins we loved before." And in nothing, perhaps, is the healthy bracing spirit of the Gospel more conspicuous than in this,—that when we are truly sorry for our sins we find that our sorrow is of a kind that worketh *life*; that while we are still mourning over our manifold offences, it virtually says to us, "Leave all those with Him who has made an atonement for the sin of the world. Cast that heavy sorrowful burden on him who careth for you. And now, with a lightened conscience and a cheerful trust, address yourselves to the work that lies before you. Forget that which is behind; press onward to that which is before."

Not that the Gospel strong and gracious as it is, detaches their natural consequences from our past transgressions because we are sorry for them, or severs the links which, in the spiritual as in the natural world, bind effects to their causes. It does not do that. We still bear the scars of the old wounds, scars that often ache and throb. We are still very open to temptation in these respects in which we have yielded to temptation. The evil bias of former habits often deflects our souls from their true course. But still the Gospel does teach us to regard all that evil past as belonging to a life with which we have now done. It teaches us that we have begun a new life; and though its conditions are not so happy and auspicious as they might have been had our past been more wisely ordered, the Gospel bids us accept our conditions such as they are with manly resolution and cheerfulness; and it reinforces our flagging energies with the assurance of a Divine help, and with the large bright hope of ultimate victory over evil in every form. The water which might have strengthened and refreshed us is spilt; it cannot be gathered up again; but here, through the grace of God, is a new costly cup, filled to the very brim with the water of life—a water, which as we drink it, will change into a strengthening gladdening wine.

Nay, more: though we cannot gather up the spilt water God can and does. The sun of his love shines down on the earth on which it has fallen, and lo, it rises from the earth in new and purer forms! All the useful and helpful elements of our past experience are gathered up by Him, and detached from the polluting dust with which they were blent. From our very sins and errors and mistakes, God evolves a gracious teaching for us, so soon as we are able to bear it. The memory of the transgressions we deplore goes with us into the new life, no longer to threaten and affright us, but to deepen our love for Him who has redeemed us, to supply the dark shadows before which the lights of hope and joy burn with a more cheerful and welcome radiance. The recollection of past opportunities neglected or abused, becomes an incentive to a more diligent use of the opportunities still vouchsafed us. The very tears we have shed are drawn up into the spiritual heaven, to fall in fertilizing showers on ground barren but for them; and as they fall, the Sun of Righteousness shines full upon them, and lo, a new bow of hope stretches across our brightening heaven, giving us the welcome assurance that, unfruitful as we have been in the past, henceforth seed-time and harvest shall never fail us.—*Sunday Magazine.*

SAID I not unto thee, that if thou would'st believe, thou should'st see the glory of God?

Letters and Extracts.

From Eld. J. C. Schaff.

Br. Storrs: Although I have not written to you for some time, I have by no means been idle. I have been preaching and talking to the people a great deal, respecting the glorious truth of no future life out of Christ, and I humbly trust some little has thereby been done to set forth the true character of the God of the Bible. The brief time so spent has been fruitful of new and strange lessons: the persecuting spirit of "orthodoxy"—the tenacity with which men hold on to the prejudices of early education—their devotion to creeds, on these subjects, I have certainly learned things I had not aforetime dreamed of; but another fact I have learned is, the great unwillingness of most people to endure persecution or reproach for the cause of truth. The unpopularity of the pure truth is enough to drive from its support a great many who are dissatisfied with the Pagan notions of the times. Hence, although there are those who cannot find much to object, theoretically, against the truth, they give it at best but a timid support. However, as for me and my house, we have chosen to serve the God of love, let all who will serve a god of fire and brimstone. Our persecutions and sufferings are great, but our comforts in the conscious approbation of Him whom we serve are greater still, and we will persevere. For the present I shall preach the kingdom of God, and teach those things which concern the Lord Jesus Christ, in my "own hired house;" but, that this may be more advantageously done, I am striving to procure funds to erect a small house of worship in this place, and am slowly succeeding. The friends of the cause abroad having this world's goods to spare, would confer a great favor if they assisted in this work; and any thing forwarded to me will be faithfully applied to this object.

We send friendly greeting to the faithful everywhere, and ask them to pray for us. May God help us all to be faithful to the cause of Christ. Yours, in Christ.

Chambersburg, *Pa.*, April 11, 1870.

From Polly G. Pitts.

Br. Storrs: The love of God to us as a people is opening the great treasure-house of His word, and giving us an understanding of it, and thereby bringing out the great eternal truth of No life out of Christ, and spreading that truth among His people, and by that means the Herald of Life has come into existence. These things constrain me to take up my pen to tell my brothers and sisters the joy and comfort that these things bring to my heart.

O who can truly estimate the value of the Herald of Life? It makes me think of Luther's pen that the Elector Frederick saw in a dream. While Luther was writing some important things at Wittenburg, the end of his pen reached to Rome, and tickled the ears of a lion (*i. e.*, the Pope) and made it roar; but that was not the most wonderful thing about it; the pen began to bring forth little pens by thousands and thousands. Amen. Bless the Lord. While reading the historical account of Rev. xvii. by Br. Green, especially the concluding article in the Herald of March 30, I did rejoice with joy unspeakable; yes, for I cannot tell it. The greatest comfort was, it brought the coming of our precious Lord so nigh. I have often felt that I did not love the coming of Jesus with that intense desire that I wanted to; but I was glad to feel such joy when the evidence to me was so clear that He was very nigh. O how much light has been thrown on God's word by those that have written on the life and immortality theme these thirty years. How many errors have been exploded, and how many glorious truths have been brought to light, that will grow brighter and brighter unto the perfect day.

It is a long time that I have believed that the ten kings, or the one hour kings of Rev. xvii. were the ten States of Italy, and the ten toes of Nebuchadnezzar's image. It is very plain to me that the scarlet-colored beast on which the harlot sits, is the civil power, or government of Rome; and the eighth development, or the eighth head of this power, or beast, is the Napoleonic dynasty, and is for perdition. I bless God for light on the two horned beast. The beast or dragon that was cast out into the earth, was the one that came up out of the earth with temporal and ecclesiastical power.

Concerning the great earthquake in 1848, there is much evidence that Br. G. is correct. In 1848 we were looking and watching every development of the wild beast power, and the judgment on the papal power, both her temporal and ecclesiastical, to get the evidence of the near coming of our Saviour; and many times it was declared that there was not a crowned head in Europe but what trembled; and many thrones were cast down. I believe for myself that Daniel's vision had reference to this time. He says, when speaking of the little horn that had eyes and a mouth speaking great things, etc., I beheld till thrones were cast down, and the Ancient of Days did sit, etc., the judgment was set and the books were opened. It is plain to me that the judgment set on the beast, and on the papacy or little horn. Daniel says, he beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. Yes, he saw one thing occurring after another, taking away his dominion to consume, and destroy it unto the end. O glorious day when she shall be found no more. I almost feel the Alleluia in my heart; I say, almost feel it; "I do feel it," and at times I can hardly refrain from shouting it. I know that I must in patience possess my soul; but I long for the day when God shall say, "Rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." O what a short work God is making on the earth. Here is the great gathering at Rome, the command, "Come out of *her* my people;" the note of warning, "Behold I come as a thief." O may God give us strength to watch, and keep our garment that we may not be found naked.

O what a comfort to me was the greeting of Br. M. P. Martin, especially his view on our being free agents, every man responsible for himself, for his own doings, and answerable to God. I can truly say, as he does, that it appears to me every intelligent lover of Christ can but appreciate this position; and although we have the right of choice, yet like our blessed Master, it should be our choice to accept of those things our heavenly Father has advised in his word would be for our temporal good, as well as to help us understand our future welfare. I can say again, as he does, This is why I keep the seventh day Sabbath, showing that I respect my heavenly Father's knowledge more than my own; although I have the freedom to choose any day or no day as I please; and the general providences of God are not withholden from me should I choose my own ways, although I cannot claim His special promises except I honor his command. This position will apply to all the commands of God and Christ.

I see, too, that it is the duty of every follower of Christ to educate all his faculties so that he shall be a teacher and a light to others; but I cannot see where he has any authority to compel others, either individually or conventionally, to act different from their free will. I know the world assumes this right, and will exercise it until Christ possesses the kingdom. Please brethren and sisters read Br. Martin's greeting over again for me and for yourselves. There may be some points that may not be clear to all, but it contains truth that is not acted upon as a general thing. Let us ever remember that we should never make any truth, *as we believe it*, an authoritative test of fellowship. O let us love as brethren; be kind, be courteous, be gentle to all men, not rendering evil for evil; but let us ever manifest the spirit of Jesus, that we may be truly the light of the world, and the salt of the earth.

Let us stand with gathered garments, ready, with our loins girt about with truth, and our lamps trimmed and burning, and we like unto men that look for their Lord. O let us ever labor in the strength that God gives us to make the Herald of Life a blessed messenger of God, flying through the land having the everlasting gospel to preach as a healing balm, and reaching thousands who are perishing for the lack of knowledge. May grace, mercy and truth, be and abide with the whole Israel of God, henceforth and forever. Amen. Your sister in the Lord, waiting for Jesus.

> Yes, only waiting till the reapers have their last sheaf gathered home,
> And earth's pilgrimage is ended, and the reign of glory come.
> Quickly, reapers, gather quickly, the last heir of glory in;
> Come, O Jesus, end our waiting, end the reign of death and sin.

Fredericksburg, *Iowa*, April, 1870.

From H. A. Arnold.

Br. Storrs: I have been a reader of the Herald of Life for some time. I love the spirit and principles it manifests. It appears to be willing to live and let live. The more I read it the better I like it. Although I differ from it in some things, yet I love to compare views with its contributors, for I would gladly exchange a thousand errors for one truth. I desire to believe the truth and that which makes the Lord appear all-wise, just, merciful and a God of love. Can this be done by those that believe in eternal torment, or those that believe in the re-living of the wicked dead? Does it show wisdom, mercy and love in God to grant life to the wicked for no other purpose but to torment or kill them? Has the Lord ever said that the wicked shall see life, or have life in the world to come? These are serious questions, the answers of which should direct our theology aright.

Once I believed, or thought I believed, in eternal torment, for I was unable to distinguish between eternal torment and eternal punishment; but in process of time the scales (as it were) fell from my eyes, and I could see clearly. Since then the Bible has appeared a different and better book, and the Lord altogether more lovely; and it does look reasonable to me that if the Lord cannot better man's condition by giving him life to come, he will let him sleep a perpetual sleep where he shall never see life.

I also take the "Crisis." I find much good reading in it. I love to compare the Herald and "Crisis" with the Bible, and prove all things believing only what is in accordance with God's word, as I understand it. I love both the "Crisis" and Herald for the truths they advocate; but in some things one of these must be in an error. I am sorry it is thus. It does appear that the Bible is sufficient to point out the truth and expose the error. I delight to hear any Bible question discussed, if it is done in a spirit of love, and with a desire to obtain the truth and reject error.

What a beautiful injunction St. Paul has given us in Phil. i. 27, "Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." How beautiful: striving together, being of one spirit, of one mind; not trying to separate. May the good Lord help us to love each other, striving for the truth and not for the mastery; being as willing to be taught as we are to teach; remembering that we have been mistaken, and may be still sticking to many vain and delusive notions. May the Lord bless you, brother, with long life and much wisdom, is the prayer of your humble brother.

West Newburgh, *Me.*, April 11, 1870.

From William Forrester.

Br. Storrs: I want to again say, I am yet taking the Law of my Lord and Master as the rule of my faith and practice, as I have been blessed of him in doing for several years past, and I intend to until he says it is enough, or with our beloved Br. St. Paul be able to say, "I have finished my course and have kept the faith," etc.—2 Tim. iv. 1–8 inclusive.

I am more and more convinced that the time has come that many men will not endure sound doctrine, and many of them are our most learned ministers who ought to be way marks or living epistles to all men in the narrow way of life and salvation in the present, as St. Paul tells us in 1 Cor. xv., wherein he tells us we are presently saved if we keep those things in practical recollection; also, we ought to be teaching our fellow men how to obtain eternal life at the coming of Jesus as none but the holy in heart and life can have it then. I was again, really astonished to see in the Herald of Life the account of the funeral services of Dr. McClintock, to see the cold, formal, vain, sophistical teaching for doctrines the belief of so many uninspired men neglecting the commandments of God that they might set forth their own traditions without a Thus saith the Lord to the people.

I am really thankful that there are some among my brethren who dare defend the truth of God, although error is taught in high places. My prayer to God is, that he will sustain you and all the rest of his children in defending the truth of God, anywhere and everywhere fearless of opposition, knowing that the truth of God and its great author are on our side so long as we cleave to the narrow and straight way, as taught by our Master, Jesus Christ. One thing I have learned some time since, many of us don't read our Bibles half close enough, accompanied with prayer at the same time that we may understand the blessed Word of Life correctly in the fear of God, and so be prepared to defend the right, and detect the wrong, at all times, in the love and fear of God. We learn in Luke, xxii., our Saviour tells us the general reason why men so often err is, because they know not the Scriptures, nor the power of God. So we see by this, the necessity of our searching more closely the Bible, in an humble and prayerful frame of mind.

I want to say a word further; let all things be done to the glory of God. Please read Psa. cix., to the 5th verse inclusive. This has been my experience for a few months past. I am ready to say with David in Psa. cviii. 1, O God my heart is fixed to serve the Lord. Please read Psa. cxix. 49th to the 126th verse, viz., It is time for thee, Lord, to work, for they have made void thy Law. I might note many other most striking scriptures which would be in place, truly, in the investigation and illustration of our most glorious Bible hope; but please excuse me for more able writers.

I want to say a few words more on the subject of the resurrection of all men. I was talking with a good Advent minister, a few days since, who don't yet see as many of us do. In the raising of all men, he hastened to show me Acts xxiv. 15. I could discover all the time, he wanted to see the right, and in the fear of God, by the help of the teachings of Jesus, I sought to show him the right. I was at his house where he has a good home, an agreeable family, etc., in the village of Watkins, at the head of Seneca Lake. We should be very glad to have some strong man come there or to Elmira, and tell the people the truth as it is in Jesus; as we really think much good could be done, and a brother will be sustained. I again showed him 1 Cor. xv. 42 to 54, also, Luke xx. 27, also the 35th and 36th verses. Let us remember these are the words of Jesus not of the apostles only. In John vi. he tells us whom he will raise up at the last day; and if he intended to raise up all men, why did he not tell us so in short; but he has told us plainly four times in this chapter who he will raise up when he comes to this earth again. He also tells us in Luke xx., that they who are worthy to obtain that world, cannot die any more being the children of the resurrection; which all must be, if all are to be resurrected.

In conclusion let God or his word be true. Let me say to you my fellow Christians, the truth of God makes me free, so I am free indeed. May the peace of God be with one and all, till we meet to part no more, with our dear Master on this renovated earth. Amen, and Amen. I am much pleased to see Br. J. Lewis' name in the Herald of March 30th, as he is a familiar friend of mine. I am much pleased with our paper and the many excellent communications from my Brethren and Sisters. I love the truth and the right anywhere. Ths time has been when I did not see all that I do now. I am well aware there are many of my fellow men who would rejoice as I and others of us do, in the truths which we have found that make us free indeed; as our Master told the Jews, if the truth made them free, they should be free indeed; and as they demurred at his remark, so do many in these days; so we need to be wise as serpents and harmless as doves, that we may save some, all we can. I praise my Master that he does yet hear and answer the prayer of faith.

My health has not been very good the winter past. I have been unable to be on my feet a part of the time, from bleeding piles; but I have been laboring to do all the good I could in the cause of religion and temperance, in abstaining from the use of liquor and tobacco as I consider them both ungodly habits, and will either of them expel people from the kingdom of heaven, if indulged in to excess. I am well aware that I am touching many of our folks and they need somebody to touch them sharply before the Master comes, for he has told us plainly that none but the pure in heart shall see him; so brethren and sisters, do, I beseech you, let us all beware and keep ourselves unspotted from the world. Please read James i. 27, also, Matt. v. 5, and many other scriptures to the point. I praise my Master that he has blest my labors in a few weeks and months past in turning several from those wicked intemperate habits. Some have been almost out of humor at first, but on reflection they have come to me and treated me most kindly and thankfully for my friendly and impressive warning to them to lay aside the pipe or cigar. Several have expressed themselves most truly thankful to me for warning them in the way I did. My reply to them is invariably, Praise the Lord and not me. Their reply is, that I ought to go all through the country and warn smokers as I did them, as there is no way I could do more good. So now, brethren and sisters, we should remember our dear Saviour; we must not suffer sin upon our neighbor in any wise.

Dundee, N. Y., April 10, 1870.

From N. R. Orcutt.

"Buy the truth and sell it not." We find in the word of God that, The fear of the Lord is the beginning of wisdom, and a good understanding have all they that keep his commandments; but fools despise wisdom and instruction. A professed believer in the advent doctrine remarked to me a short time since, that it made little difference whether people knew anything concerning the Bible. She thought if they lived about right, God would not condemn them for ignorance.

O when will people learn that we are not saved by works, but through faith in the living God. And how shall we obtain that faith, except we have a knowledge of God on which to found our faith? Faith cometh by hearing, and hearing by the word of the Lord. How can ye hear without a preacher? Now let me ask, how can they hear when they will not attend? for many in these last days seem to be afraid of losing their foundation and will not listen to preaching by brethren who hold the Life views. I have even known them to leave the meeting; thus refusing to prove all things, and hold fast that which is good. How my heart has gone out in prayer to God to open the eyes of some of my beloved brethren and sisters to behold the truth as it is in Jesus, to get a knowledge of that God whom we believe is a God of love, whose tender mercies are over all his works; whose long-suffering toward us is so great, not willing that any should perish but that all should come to a knowledge of the truth.

I am but a beginner in this way of life. Not quite one year ago I took the word of God for the man of my counsel; yet sometimes when I feel my weakness I am made to wonder why God ever called after me, and praise his name for the manifestation of his Spirit in my heart.

An Advent minister told me yesterday, that in all his travels wherever the Life views were held the people were dead, no life, no vitality, no conversion. He also said, there was no salvation in doctrine. In regard to the people's lack of interest, if I may judge by the effect on my own heart, of this doctrine, I never felt so much interest in the cause of God; it seems as if I never knew what it was to love God before. People may have a theory in their heads, without the love of it in their hearts; or it may be there has been so much opposition, we have neglected to let our light shine, and have thus lost ground. May God help us to awake to righteousness and sin not. If we believe God is love, let us prove by our works that we believe, for faith without works is dead; let us love God because he first loved us; girding on the whole armor that we may be able to fight the good fight of faith.

> Pilgrims, arise; and look around you;
> Light is breaking in the skies;
> Gird thy bridal robes around thee,
> Morning dawns, arise, arise.

In regard to the doctrine of the Bible, I have found salvation in believing it, and others may if they love it. On what foundation are we to build unless we take the teachings of the prophets and apostles, Jesus himself, being the chief corner-stone? I love to read the letters in the Herald, to me there is life in them. I believe there are some who love the truth, and are looking for the glorious appearing of our Lord and Saviour. I love to bring his coming nigh. Here are sorrows, trials and temptations on every hand. Then they will have an end; and those who have been purified and made white will receive their reward, which is eternal life.

Holden, *Me.*

From a Young Friend.

Dear Friend: I hope you will not think me an intruder, if I say I am very thankful for the faith I have found in your Herald. Now I can see aright the Gospel. It seems to me I cannot do without the Herald; it is life to me. My father takes it, and he lets me read with care. I noted its teachings and compared them with the Bible, and soon found the truth. A year ago I knew nothing of what I now prize very much. I will be thankful if you will send me a set of the Campaign Documents. I have an eye upon some up here, whom I think those little weapons would help to gain a victory on the right side. I am not a very good scholar; am 16 years of age, the son of Geo. W. Sherman. From your friend in hope of eternal life.

Elery M. Sherman.

South Adams, *Mass.*, March 16, 1870.

Note by the Editor.

Be encouraged to work on: and may our Life-giver bring you safely to his kingdom.

Russell Barnard, Beckett, Mass., asks: Can't some one get a *Baptist* minister to write a letter for Br. Thorne to answer? Give them all a chance. I think the tract would not only be instructive but amusing.

Do Stop and Think.

This is not an age of thought. We live too fast to think much. Even in secular matters, in financial affairs, men simply speculate, drive reckless bargains, and trust the result to chance. Hence the many sudden ups and downs in financial circles. The different branches of trade are fast becoming so many different games of chance, and their pursuers thoughtlessly playing at them.

But not only is this a thoughtless age regarding the present, but especially is it so, concerning the more important future. Few men in the ordinary walks of life think for themselves in matters pertaining to their eternal welfare, matters in which they alone are responsible. Concerning snch a great matter as life or death for all eternity, we find a majority of even those apparently much concerned not daring to think for themselves. Regarding any opinion or plain Scripture, conflicting with standard orthodoxy, or the denominational creeds, we find but little inquiry beyond this—Is it popular? "Have any of the rulers believed?" Although our departing Lord promised to send the Spirit of truth to those who should ask it, "to guide them in the way of all truth," we find this self-styled "enlightened" age superstitiously preferring the testimony of the sciences, the heathen philosopher, religious fiction, anything before the plain, untheologized Bible.

Jesus prayed to His Father; "Sanctify them through thy truth; thy word is truth." But the cry is, we can't understand it. Of course you can't, so long as you take denominational or traditional dogmas as the standard, and try to make the Bible agree with them. Just reverse the matter, take the Bible as the standard, and think for yourselves, and there will be much less trouble in understanding it. God talks more plainly than man. "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not."—*The Nazarene.*

Selections.

"Narrow and ill-used privileges always end in ruining those who bigotedly cling to them. The exclusiveness which begins with shutting others out, commonly ends with shutting the exclusive in. The lordly fortress becomes the narrow prison."

"Great changes are seldom quietly accomplished. The spring must have its thunder-storms as well as its sunshine and gentle showers. The stone could not be rolled away from the sepulchre, nor the veil rent in the holy place without an earthquake."

Says Martin Luther, "What is our sleep, but a kind of death? And what is death itself but a night's sleep? In sleep all weariness is laid aside, and we become cheerful again and rise in the morning fresh and well. So shall we wake from our graves, in the last day, as though we had only slept a night, and bathe our eyes and rise fresh and well.

"O, gracious God! come quickly, come at last! I wait ever for that day—that morning of spring."

"It seems as if God meant His gospel to be borne on from age to age by voices, not by books—not in faint echoes from the tombs, but in fresh living words from heart to heart."

"God forbid that I should think His truth so low or so small as that I should see to the top or the bottom of it. But I have sometimes thought a great part of the difficulty springs simply from people's getting out of God's presence. In the gospels it is mostly *I* and *ye* and *now*. But when men write theology, they make it *he* and *they* and *then*, which makes the difference. The Lord says to us, 'come now,' 'come ye,' and our now is *to-day*, but His is eternity."

"Words cannot heal the wounds that words can make."

Louisa J. Beach.

Queer Logic Answered.—An English clergyman in Lancashire was lately endeavoring to prove that doers of good are always in the minority, and, by parity of reasoning, that the conservative party being in the minority was right. To illustrate he said, "Paul was in a minority, but who was right? Peter was in a minority, but who was right? Christ was in a minority, but who was right?" But the reverend orator was literally "sat upon," when some one in the gallery shouted, "Judas Iscariot was in the minority, but who was right?" The effect was laughable. The lecturer was struck dumb for some minutes, and could not utter a word, and the audience roared.

Simply Believe.

Let me entreat you to look at the testimony, and think not that anything else than a simple reception of these words, "that the blood of Christ cleanseth from all sin," is necessary for the purpose of your being cleansed from your sin. It is the idea that something more is necessary which obstructs the reception. It is the imagination of a great personal work to which you must set yourself, and in which you have hitherto sat down in listlessness and despair, that keeps you at a distance from God. He approaches you with overtures, and what you have to do is to close with them. He approaches you with tidings; and what you have to do, is to give credit to them. This is doing the work of God, that ye believe on him whom he hath sent; and could this transition be accomplished, then would you be translated into a habit of cheerful and progressive obedience, which in a way of legalism, or in the attempt to establish a righteousness of your own, you never can attain.—*Dr. Chalmers.*

—*Selected by* L. J. Beach.

General C. B. Fisk having asked a wounded soldier at the point of death, "Can you tell me in a few words exactly how you feel about dying?" the answer was: "Yes, General, I think I can. It seems just as if I was going to the front."

Wherever I have a tent, there God shall have an altar.—*Howard.*

OBITUARY.

Hillstream.—It becomes my painful duty to record the death of Br. A. O. Hillstream. He died March 13th, 1870. I was not present at the funeral, and did not hear of his death till some four days afterward. I saw him about a week before he died. He said he was waiting for redemption; and with strong emotions and tears spoke of the glorious time on the earth in its Edenic state. I asked him if he expected redemption before Jesus comes? "O, no;" he said; and replied to the effect that he expected to remain in death till the last trump. He desired me to pray for him. I told him I would, and also desired him to remember that we worshipped a God of love. Again he was strongly affected to tears, and thanked God that we did. Perhaps I ought to have mentioned before that Br. Hillstream had been unwell so as to be unable to work much for about one year before he died, and had been confined to his bed over two months before he died. He was very feeble when I last saw him, and had no hopes of recovery. In his last moments he expressed himself happy.

Br. Hillstream was a native of Sweden, and was (I should think) nearly 60 years of age. He first embraced the truth nearly seven years ago, from pamphlets I lent him. His wife had previously embraced the truth while he was in the army, a member of the Graybeard regiment. He was an apt scholar, and became one of the most correct thinkers on the "Life views" that I ever was acquainted with. He had a kind heart, was an honest man, and a great lover of the truth, and often talked on the subject to his neighbors. He had no children. Sister Hillstream is left alone, and yet not alone I trust, for God is her comforter. Into the hands of a God of love we resign Br. Hillstream, hoping to meet him again soon.

La Fayette Norris.

Campton, *Iowa*, March 20, 1870.

Married.

Kibbe, Tompkins.—In New Britain, Conn., at the residence of the bride's father, April 15, by Eld. H. Rockwell, Albert O. Kibbe, of North Somers, Conn., and Sarah P. Tompkins, of New Britain, Conn.

Appointments.

Hartford, Conn., April 24.
Rufus Wendell.

New York, Cooper Institute, April 24.
W. S. Campbell.

Brattleboro, Vt., April 24.
West Meriden, Conn., May 1.
New Britain, Conn., May 8.
Geo. W. Brown.

Keyport, N. J., Sunday, April 24.
S. W. Bishop.

Orrington, Me., (at the Chapel), Sunday, April 24.
E. V. B. Edgerly.

Providence, R. I., Sunday, May 1 and 8.
Wm. Stuart.

Perth Amboy, N. J., Sunday, May 1.
S. W. Bishop.

Business Department

CASH RECEIPTS.

One dollar each from—R. C. Campbell, A. T Waldo, Mrs. Mahala Cooper, Isaac Clewley, R. M. Cooper, J. Wheeler, H. Richardson.

Two dollars each from—E. O. Williams, Ogden Williams, C. H. Robinson, John H. Mitchell, A. R Smiley, Andrew Whitcomb, Chas. E. Philip, Bertine S. Erwin.

Various sums—Homer White, $5; B. S. Hilton, $2 50; Aaron B. Curry, $5 (sent book and paper as directed); Abel Larkin, $3.

DONATIONS FOR "A RICH TRACT."

"W. F." pledges $3; A friend, paid, $4; D. Harrison, Caldwell, N. J., paid, $6; Joel S. Richards, paid, 60 cents; Thos. R. Crocker, pledges $5; Mr. Moore, paid $1; D. B. Salter, pledges $5; C. A. Hempsted, paid, $5; Bertine S. Erwin, paid $1; James F. Redhead, paid $1.

PARCELS SENT SINCE LAST ISSUE.

Otis S. Robinson, J. S. Potter, Chas. H. N. Merriman, (two parcels); Russell Barnard, L. A. Morse, John Hayes, Joel S. Richards, Edgar Conklin, (book), Eld. Jacob Blain, A. R. Smiley, Clarendon Kelly, H. C. Buck, (two parcels); Wm. Slater, (two books and tracts); Bertine S. Erwin.

Heart Hymns.

Bear the burden of the present,
Let the morrow bear its own;
If the morning sky be pleasant,
Why the coming night bemoan?

If the darkened heavens lower,
Wrap thy cloak around thy form;
Though the tempest rise in power,
God is mightier than the storm.

Steadfast hope and faith unshaken
Animate the trusting breast;
Step by step the journey's taken
Nearer to the land of rest.

All unseen, the Master walketh
By the toiling servants' side,
Comfortable words he talketh
While his hands uphold and guide.

Grief, nor pain, nor any sorrow
Rends thy heart, to him unknown;
He to-day—and He to-morrow,
Grace sufficient gives his own.

Holy strivings nerve and strengthen,
Long endurance wins the crown;
When the evening shadows lengthen
Thou shalt lay the burden down.

—*Selected.*

Believing God's Word or Not.

AGE TO COME; BY D. J. ELLSWORTH.

Br. Storrs: My mind has been exercised for some time to speak out more plainly on this subject. I as firmly believe in the doctrine of the Age to Come, and the gathering of the descendants of ancient Israel to the land of Palestine and the reign of Christ over them, as I believe in the doctrine of Life future only through Christ, as held by Life believers. Although I am quite young in the school of Christ, yet I have been taught from a child concerning those "*Times* of the Restitution of *all things,* which God hath spoken by the mouths of all His holy prophets since the world began." Thus have I been taught by a father who had thoroughly studied his Bible and understood these things long before William Miller came out; and when the cry of warning was sounded, and the final smash and consummation of all things earthly was proclaimed at hand, he protested against it, and confidently and emphatically declared that it was not so to be; for he had read and *believed* God's Word concerning the good that He would do unto this people, in the *latter days.*

I have been and am now, astonished and amazed to find how the mass of the Advent people understand and regard this great and glorious doctrine. It has seemed as though a blindness was upon them only exceeded by the judicial blindness of ancient Israel in rejecting the Messiah. Shall we believe God's Word or not? We say, of *course,* we will; but *do* we? Our Advent brethren have been finding fault for the past twenty-five years with the people in the churches because they will not take the common sense literal interpretation of the Scriptures, but spiritualize everything to bend it to their notion that a dead man knows more than a living one; that he is immortal and goes to heaven or torment at death. Oh, our theories! We start with a theory. With a deal of ingenuity and plausible reasoning, a fine-spun and seemingly beautiful argument is wrought out. It is swallowed down. Prophecies, which appear somewhat in the way, are declared "Conditional," and the word of God is treated no better than by those mentioned above.

We think Br. Storrs, that we can somewhat appreciate your feelings upon the subject when after a careful study of the prophets, you have brought out in the Herald an array of scripture upon scripture, which was overwhelming to substantiate this doctrine, and which no one could gainsay or resist, and then to find it was so distasteful to many of your readers, and so many ready to bring the doctrine into disrepute, and even to desire to see no more in the Herald upon the subject.

It has been plain to us for many months, that the prime cause for the mistakes in the calculations or miscalculations, concerning the time of the second coming of our Lord, have been due to the rejectors of this doctrine, the setting aside or overlooking those prophecies which were to have their fulfilment in the land of Palestine, upon the Jewish people, near and at the close of this dispensation.

We cannot close this letter without presenting for the consideration of others who may read it, a plain "Thus saith the Lord," in favor of the truth for which we contend.

I will notice first the declaration of the angel to the virgin Mary, concerning Him who should be "Born King of the Jews."—Luke i. 32, 33. "And the Lord God shall give unto Him the throne of His father David; and he shall reign over the *house of Jacob* forever; and of His kingdom there shall be no end." I *believe it.*

For a Jew to become a Christian would not make him a Gentile, any more than for a Frenchman to come to Christ would make him an American. The objector will quote, "There is neither Jew nor Gentile;" all are one in Christ. We admit that all are on a level in this dispensation of grace; that there is no respect of persons, but that which is the order in this dispensation, is not necessarily the order in the next.

To use this text as some do, to get the Jew out of the way as a Jew, is as inconsistent as it would be to quote further, "Neither male nor female," and expect by so doing to destroy the sexes.

We will now examine a few declarations of the Lord Jehovah, in regard to this people. Turn to Isa. xliii. 21. "This people have I formed for myself; they shall show forth my praise." My brethren and sisters, I ask you in God's name, that you will try and believe this. Some may say, It has been fulfilled. Will you tell me when? Have they not been a stiff necked and rebellious people from first to last? And, think you, will God's word fail here? When God was pronouncing upon them the curse for their disobedience, found in Lev. xxvi. 32, He says, "I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it; and I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate, and your cities waste, . . . *and yet for all that,* when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them; for I am the Lord."

And again, in Ezek. xxxvi. the Lord gives the reason why He will not utterly cast them off, after once having chosen them. Verse 21. "But I had pity for mine Holy Name which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine Holy Name's sake, which ye have profaned among the heathen whither ye went, and I will sanctify my great name; . . . For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land; Then will I sprinkle clean water upon you, . . . a new heart will I give you, . . . and I will put my spirit within you, . . . and I will multiply the fruit of the tree, . . . and ye shall receive no more reproach of famine among the heathen." Now mark the declaration, verse 32, "*Not for your sakes do I this saith the Lord God;* be it known unto you; be ashamed and confounded for your own ways, O house of Israel." "Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities, I will cause you to dwell in the cities and the wastes shall be builded, . . . I the Lord have spoken it, and *I will do it.*" Elsewhere we find it repeatedly declared, "It shall be in the latter days." What mean all these prophecies concerning this people, if the Lord was to abhor them forever? Did He not foresee their wickedness and idolatry which they committed? which brought upon them the threatened judgments, even, "Wrath unto the uttermost." Would it be wisdom to make up the Scriptures with whole books about a matter that was never to take place? Nay, verily; God hath not spoken in vain, but His counsel will stand and He will do all His pleasure. Because we short sighted creatures cannot comprehend all his dispensations, we should not reject His counsel, nor lightly regard His word; "For His ways are not as our ways, nor His thoughts as our thoughts." We will close these remarks, by giving the closing words of the prophet Amos, touching this subject.

"Behold the days come saith the Lord, that the plowman shall overtake the reaper . . . and I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall *no more* be pulled up out of their land which I have given them *saith the* Lord *God.*" In hope of the kingdom.

Windsor, *Conn.,* April, 1870.

Where Are We?

INVESTIGATION COMMANDED. BY J. D. SHERIDAN.

How often I hear it stated by friends that investigation is dangerous, and that we must be very careful not to pry into the mysteries of God; and that there are many things in the word that we cannot understand, etc. "Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets."—Amos iii. 9. "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me."—John v. 39. If I understand the word, search, means to investigate, to compare. Well then we have the authority and command of our divine Master, to investigate the word; and bless the Lord, we may have the Comforter, the Holy Spirit, that is able to lead us into all truth. We desire and ask for it. "Howbeit, when the Spirit of truth is come, he will guide you into all truth: . . . and he will show you things to come."—John xvi. 13. Yes, blessed promises. "Whoso readeth let him understand."—Matt. xxiv. 15. Yes, the disciples were warned of the desolations that were to come upon the Jewish nation for their great sin of unbelief, and rejecting the Son of God. And the blessed Spirit did raise up a messenger, whose name was "Jesus, the son of Annanas," about 30 years after our Lord pronounced the judgments that were to fall upon the Jewish nation, to warn Christians so that they could make ready to flee into the mountains, as directed by our Saviour. And as history informs us, they did obey the warning and fled to a little place called Pella, beyond the Jordan.

Jerusalem was said by some authors, to contain about three millions of inhabitants at the time of our Saviour's sojourn there. They were composed of a mixed multitude of all sects and classes of beings. History informs us that there was more life destroyed by the seditions, than by the Roman army at the time of the siege and the sufferings from the famine were worse than all the rest, when people were compelled to go to the manure pile to get something to subsist on; and last of all, to cook and eat their own children. Verily the words of our Saviour proved true, in pronouncing the awful judgments that were to befall that generation. And also what the Spirit teaches through the prophet Jer. xix. 9, "And I will cause them to eat the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and straitness wherewith their enemies and they that seek their lives shall straiten them."

The Antediluvians were also warned of the approaching judgments that were about to fall upon them, by Noah, a preacher of righteousness. And so at the present day, this generation is being warned by the same word, and by the messengers of mercy, who are proclaiming the gospel of the kingdom near at hand, and of the judgments that await those who live ungodly. And it appears from the word that where "much is given, much is to be required;" so with the Jews, they suffered greater condemnation because they sinned against greater light than any former nation.

How must it be with the present generation, who enjoy the same precious light and gospel privileges that they enjoyed? Yes, truly "God is love," and "he will do nothing but he revealeth his secret unto his servants the prophets."

"Blessed is he that readeth and they that hear the words of this prophesy and keep those things that are written therein, for the time is at hand."—Rev. i. 3. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—2 Tim. iii. 16. I ask how are we to receive this profit, unless we investigate the word of life? And as Philip said to the Eunuch, "Understandest thou what thou readest?" And he said, "How can I except some man guide me?"—Acts viii. 30, 31. So I can say truly, I feel the constant need of the Spirit to direct me in the investigation of the Scriptures; and I feel to thank the good Lord for putting it into the heart of our worthy brother Rondthaler to write for the Herald, and that I have the privilege of reading his very able communications. They were truly a feast to me; yes, it was a "feast of wines on the Lees."—Isa. xxv. 8. May the Lord bless him abundantly; also, our worthy Editor, and to the unknown friend who sent me the papers.

Br. Storrs, as your paper seems to be open for investigation and free discussion, I will attempt to say a few words in reply to a communication in the Herald of late issue, from the pen of J. C. Wheeler, which appears to be an exposition of the xxth chapter of Rev.

Now I do not feel competent, nor have I the spirit or desire to enter into a controversy with the brother; but I do not understand how he can take the view that he does of that part of prophecy. He takes the ground that the dragon spoken of in the xxth and the dragon of the xiith chapters, are the same; this may be so, but to affirm that Pagan Rome only is meant, needs a little investigation and proof. He assumes that the doctrine of the Devil and Satan, etc., was the power that was to be cast into the bottomless pit, and that was the only bottomless doctrine ever taught, and that was taught in the garden to our first parents by the serpent, devil, or satan. Very well, you will forgive me if I do not get the exact words, I will try and get the substance.

Now, I supposed that a doctrine was a principle taught, either good or bad; if I am wrong please correct me, but for argument's sake we will allow it to be a power. He admits that the doctrine was the one taught by the Philosophers in the early part of the Christian era, and that it was the natural immortality of the soul, (or that the man does not surely die.) It is very true this doctrine was taught and believed by Pagan Rome; also that it was taught at a much earlier period, and believed by the most of the Jews, at the first advent of our Saviour. But we are informed by different historians, that the doctrine crept into the Christian church at a very early date, and that as early as the last of the third century; and in fact it became a generally received doctrine of the Church, and also of the reformers of later date. Luther in his works affirms that Leo the X., (A. D. 1513), denied the immortality of the soul; and after listening one day to two skilful doctors, who were discussing this fundamental doctrine of the Christian faith, he terminated it by this singular conclusion. "The reasons which you give for the affirmative appear to me profound, but I prefer the negative because it is determined for us to take care of our body, and to acquire *embonpoint.*" And so it ever has been for the last fifteen hundred years, a common and admitted faith and belief of almost all Christendom, as well as pagans of every nation.

Now if Pagan Rome was dethroned near the last of the eighth century, if we look the ground over we shall find that another beast arose from the ashes although more lamb-like in outward appearance, yet she was vested with all the power or *doctrine* of the first beast. And if my friend will turn to the book he quotes from, "Dr. Cormenin, vol. 2d, page 150," and read the sketch there contained, of the history of Pope Alexander, (or Roderick Borgia) he must readily discover that there was but one step between Pagan and Papal Rome, and *that* one step lower in degradation [if such a thing could possibly be], for why? She made pretence to better things; and she still maintaining the same *doctrines* at the point of the bayonet; and as this was in the last part of the 15th century, I will quote one or two passages. "Soon after the discovery of America by Columbus, a dispute arose between the king of Portugal [John the second] and the king of France, [Ferdinand the Catholic.] They agreed to refer the settlement of the boundaries of their new empire, to the Pope. Alexander consented to act as a mediator of peace between the two countries. He traced a line which passed from pole to pole, through the Azores or Western Islands, and decreed by virtue of his universal *omnipotence,* that all the countries which were beyond this line, that is, the West Indies, or America should belong to the king of Spain, and those on this side to the king of Portugal. [That is the East Indies and the shores of Africa]. His Holiness imposed no other condition on this magnificent gift than the immediate payment of a large sum of money, and an engagement by the Spaniards and Portugese to convert, willingly or by force, the inhabitants to Christianity. Within sixty years after the publication of this bull, the execrable Spanish missionaries had murdered fifteen millions of victims in the new world in obedience to the orders of the Pope." Now if this is chaining the devil and Satan, or that execrable *doctrine,* it seems he must have had a pretty long chain.

This is only the beginning of religious persecution; but I forbear. Agreeable to the word, I believe that the reign of Christ on the earth will be a literal reign, and that the apostles will be promoted to "twelve thrones," according to the promise, ruling or judging the twelve tribes of Israel. And during the thousand years, will be poured out on different parts of the earth the vials of God's wrath, not all at one time. We read of children dying, etc., and of dogs and sorcerers, etc., [on the outside of the holy city], and of the smoke of torment ascending day and night. It appears plain that the angel has not yet declared that time shall be no longer.—Rev. x. 6. But in the days of the voice of the seventh angel, etc., 7th verse.

It appears that these were days yet to be fulfilled, and at that time the mystery of God would be finished, and then time should be no longer. Again in the xvth chapter, we have a description of a "sea of glass mingled with fire," and them that had gotten the victory over the beast and over his image . . . "stand on the sea of glass, having the harps of God."—12th verse.

Yes, the redeemed of the earth will be in a safe place during the fulfilment of the last plagues, or judgments that will be executed on them who refuse the gospel terms of peace and eternal life. But verily, God takes his own time and means to execute his plan. "Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."—Ps. xxxvii. 34, also verse 36. "Yet he passed away and was not." The wicked shall see it, and melt away; the desire of the wicked shall perish. Ps. cxii. 10. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. Ps. xxxvii. 11. "And it shall come to pass in the last days that the mountain of the Lord shall be established . . . And they shall beat their swords into plough-shares," etc.—Isaiah ii. 2, 4. Verily these words have not been fulfilled yet; but the promises are sure, and the word of the Lord is sure, and will not fail.

"The words of the Lord are pure words."—Ps. xii. 6. "But with righteousness shall he judge the poor, and reprove them with equity, for the meek of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."—Isaiah xi. 14, also lxv. 20. "For the child shall die an hundred," etc. It appears that there will be deaths on the earth during the thousand years of Christ's reign on the earth, and the most horrible of deaths. Zech. xiv. 12. And this shall be the plague, . . . "their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth." And the same judgments were to fall upon the beasts, 15th verse; also 17th verse. "And it shall be that whoso will not come up, of all the families of the earth, unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain." "Then cometh the end, when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule and all authority, and power; for he must reign until he hath put all enemies under his feet; the last enemy that shall be destroyed is death.—1 Cor. xv. 24–26.

Bless the Lord, Paul has given us a key to the whole thing. And the thousand years of Christ's reign on the earth, with his saints in their glorified state, is yet in the future, and that before the mighty angel shall declare that time shall be no longer. And it appears clear to me, that during this thousand years, the devil nor his doctrine will be able to harm those who are redeemed from the earth, and the power of satan. "Nothing shall hurt or destroy in all my holy mountain."

Three Rivers, *Mich.,* Feb. 16, 1870.

Children's Department.

The Poor Children of Madrid.

In a letter from Madrid, Professor Knapp gives some particulars of his labors, which will interest deeply both young and old:

First some facts to the children about their little brothers in Spain. I have about three hundred of these. They were at first very unruly, shouting, laughing, and cuffing one another during the prayers; and great patience had to be exercised to calm them into an orderly well-behaved school. Now they all sing the beautiful hymns we have taught them, all of which you know; and these same little children, by singing at home and at their work, attract their parents to our meetings, where they have been greatly blessed. One little boy bright and beautiful sings them as he leads his poor blind father about the streets; and I will tell you how I got him.

THE LITTLE BOY AND HIS BLIND FATHER.

One day as I was writing in my study, I heard a sweet, plaintive child's voice under the window, singing one of those airs of Spain half Oriental, half European. I was so much affected by the peculiar richness of the tones, that I sent my servant down to call the lad. He came, and I then learned that he spent his time leading his blind father about the streets, to gain a few pennies to live by. So I induced his parents to let him come to our Sunday-school, and in time he suggested singing in the thoroughfares the pieces he had learned. You can form no idea what effect it produces to hear a poor little boy, leading a blind man along, singing in the streets, "I know 'tis Jesus loves my soul." The last day will tell how many that little boy's plaintive singing will have rescued from eternal death; for you know it is a very simple thing to be saved. We have only to believe really in Jesus, even though we do not know much else about Him, than that He can somehow save us, and we shall be his on that day when He makes up his jewels. *He* will give them up not we. Thousands of people from all sorts of churches and from no churches at all, will be there dear children, having "escaped all safe to land; some on boards and some on broken pieces of the ship." Will *you* be there? You often sing, "We'll be there," do you not? Well, be sure you love Jesus *now,* and you will not be disappointed *then.*

THE LITTLE BOY WHO WANTED A BIBLE.

I must tell you about another little fellow. He wanted a Bible, but could not afford to buy one, as it cost nearly a shilling (twenty cents), and he only earned fivepence (ten cents) a day, which he needed to feed and clothe himself with; for most of our little folk have to earn their own living independently of their parents. So what did he do? He went without his chocolate at breakfast for seventeen days, and ate the dry bread alone, poor dear boy!—he who at best had only bread and chocolate in the morning, and a dinner of little more. With this sacrifice he saved up three reals (sevenpence-halfpenny, fifteen cents), in farthing pieces, and brought them to us for a New Testament. Of course, on learning all the facts, I gave him a Bible and took his money, for I thought it best not to weaken the effect of his noble act.

THE LITTLE MATCH-SELLER.

Another little boy sells wax matches, called *Cerillas,* in the street. If he does not dispose of a certain number of boxes a day, his parents will not give him anything to eat when he comes home at night. One afternoon he was very hungry, having had to suffer for not having sold his number the day before. While thinking what to do, Jesus came into his little mind, and so he got down by his basket, there in the busy *plaza,* and asked *Him* "to help him sell four boxes of matches so that he might have his dinner." When he arose, a gentleman stepped up, and bought just four boxes, and the little match-vendor ran home joyfully with his eight farthings (*cuartos*), his heart brimming full. We asked him why he did not stop and try to sell more. "Oh," said he, "I had enough for to-day, and Jesus will take care of to-morrow."

You will not smile, dear children, when I tell you I weep a great deal here; I cannot help it; I go through the streets crying. For Jesus is very manifest in Spain, and a mighty work is going on, of which I cannot tell you much now, I am so busy, and there is no one who understands English to help me write letters; and as the means come from individuals, I have to answer each one who sends, and besides direct the work in every detail, many times very perplexing, on account of the ignorance of the laborer.

THE DYING BOY.

I must tell you about a poor lad who had lain on his bed ill, for eight years—nearly all his life. His father came to our meetings by some strange providence, although they live in the opposite extreme of the town. When I learned of the case, I sent children from the Sunday-school to sing, and good young men to read and pray with him every day. One day last week I went myself to see him. I found him in the garret of the house, in a room—the only one they possess—about twelve feet square, in which were two beds—one for the lad, the other for the mother and father. In it besides was a box, one chair, and a Spanish kitchen range. This was all. Here the child had suffered eight long years. He was very thin and pale in the face, and his end cannot be far off. But, oh, what a happy boy! He loves Jesus, for he had received Him at once as soon as the friends came to tell him the good news.

I read a chapter, or several passages in different chapters, applicable to his case, and then we sang a sweet hymn, in which he tried hard to join, in a faint yet eager voice, that broke away at times from its feebleness, then ceased as exhaustion succeeded. After prayer I asked him a few questions.

"Do you suffer much, dear?"

"Oh yes, sir, terrible pain. Yesterday I tried to get on my knees in the bed, but I am so swollen in my body (he had dropsy, and was fearfully distended) I could not; then I put my hands together so, and begged Jesus to take away this pain in my head; I am so weary of it. And it all went away; and now every time it comes, I pray, and it goes off."

"Do you believe in Jesus as your only Saviour?"

"Oh yes, I sing and believe, 'I know 'tis Jesus saves my soul.'"

"Have you patience to bear all your afflictions?"

"Yes; I do it now for Jesus' sake. It's all I can do for Him. I wish I could do more; but I can't and Jesus knows it."

We were all bathed in tears, parents, friends and myself standing about the room, for seats there were none.—*The Christian;* London, England.

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Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures." The first of these appeared in "The New Englander" of February, and the other in May, 1856.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ*;" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, APRIL 27, 1870. VOLUME VII.—NUMBER 29. WHOLE NUMBER 315.

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"So They Wrap it Up:"

Or, The Theology of Doctors of Divinity.

BY THOMAS R. CROCKER.

BEING confined to my house for a few days in consequence of an accident, I thought I would get the "New York Herald" of this date, to see how the learned D.D.'s of New York city succeeded yesterday in proving and protecting their various creeds from the same Bible. In reading over the several sermons preached by different D. D.'s, some at least attracted my attention. I give you a few as reported.

The first that I shall notice was preached in the (so-called) Church of our Saviour by the Rev. J. M. Pullman.

Here is what he says:

THE SERMON,

which was preached by the Rev. J. M. Pullman, was from John xx. 29. He said that the subject of the resurrection of the human body was one that had been discussed for ages, and yet it is one upon which comparatively few persons were agreed. It was necessary in discussing this question that we should lay aside every particle of prejudice and superstition, and talk upon the subject quietly and dispassionately. You must remember that the event which transpired 1800 years ago, and which we are this day celebrating, is the first intimation the world ever had of

A LIFE BEYOND THE GRAVE.

For ages and ages previous to that time men laid their friends and relatives always in the ground without even so much as a spark of hope that there was for them such a thing as a future existence. They knew that death was something that was inevitable; that when it stretched out its brawny hand and beckoned them away the demand was inexorable; and they also believed that once dead that was the last of them. They did not dream of a resurrection. It is a very common thing to hear persons say that happy, indeed, must have been the disciples of Christ—those who were near Him and could hear the words flow from His blessed lips; for doubts to them upon the

SUBJECT OF A FUTURE EXISTENCE

must have been impossible. But he would assure his hearers that we of the present day have equally strong proofs of a future existence as did any of those who lived in Christ's time and heard the Gospel preached by His own mouth. He believed in the resurrection of Christ, because it seemed to him quite fitting that God should sometimes make manifest to His children that there was such a thing as a future existence. The proof that man survives the grave is twofold, and twofold only. We find it in the resurrection of Christ and in the promises of God. The speaker concluded his remarks by reviewing at considerable length the argument of infidels, after which the choir sung—

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all.

How strange that for 4,000 years God had been holding intercourse with men and had revealed to them the destiny of people, nations, and even the world itself, and yet, in all this time, had never revealed to his holy prophets, and those that He loved so well, that they had immortal souls and were destined to a future life, and that eternal, at all events. The much learned D. D. says, If Christ had not risen there would have been no future life for any one. Now, I ask, What would have become of the thousands and thousands of souls that had died before? And tell me, ye learned ones, where were their immortal souls from the time that their bodies died, and Christ's resurrection? for, according to the learned D. D., there was no future life until Christ's resurrection, so that those immortal souls must have been dead up to the time that Christ arose. Strange, is it not, that Abel's "immortal soul," "never-dying spirit," etc., must have been without any future life for nearly 4,000 years, waiting for Christ to come from the dead that it might have a future life! What will not men do to bolster up a bad theory?

Let us now look and see what the Rev. O. B. Frothingham, another of the great D. D.'s, has to say. Here you have it:

LYRIC HALL SERVICES.

Service was held in this edifice yesterday morning, when the Rev. O. B. Frothingham held forth to a goodly throng of his disciples. The preacher said that this was Resurrection Day, the spring-tide of the Christian as well as the spring-tide of the husbandman. Resurrection was supposed to give personal immortality in another state of existence. This was the best religion, for the Jews were always hoping for the new heaven to come on the earth. Nearly all classes hoped for a better state of things in the future in all circles and in all things. Man, when actuated by feelings which militate against the world, is on the road to immortality, and his resurrection is in one sense accomplished. Some men—nay, almost all men—hold selfish views in relation to immortality and resurrection, as if it was their inalienable right and they had a right to go there, and that they would go there no matter what was their condition and state in life. It was only the other day that a poor wretch, imbrued in the blood of one of his fellow men, who regarded not life, and who shot another poor man with no more compunction than he would have shot a deer, went out to be executed, and as he went by the cells he shook hands with another, and they both said they would rest in the bosom of their God. Think not of the caricature of this, but of the blasphemy.

IMMORTALITY WAS TAKEN FOR GRANTED

by man, whether he was prepared for it or not. He did not believe in bodily resurrection, in the orthodox sense, but he believed in their bodies being transfigured. Man was not the elevated and pure being which his Creator intended he should be, but he followed the bent of his inclinations and wandered on blindly, hoping for the Divine teaching and for immortality. The gods mostly worshipped were the gods of fashion, drink and debauchery.

What a beautiful sentiment coming from one called to preach the glorious Gospel! He commences by a supposition of a resurrection, by which man gains immortality in another state, and calls this the best religion. Why? Because the Jews were always hoping for the new heaven to come on the earth! But look a little further: he says, Personal immortality in another state depends on a resurrection from the dead, and then adds, "Man when actuated by feelings which militate against the world is on the road to immortality, and his resurrection is accomplished." Now, let me ask, Is there a man or woman in the world that loves God and honors his dear Son (our LIFE-GIVER) but what, at times, has feelings that militate against the world? Taking it for granted that there is none, then, according to his preaching, all of God's dear children have had a resurrection, and, as a consequence, are immortal! Such being the case, they cannot die any more, but are equal to the angels of God in heaven! Wonder what Paul would think of this doctrine of the 19th century! I tell you, the teachings of Christ and his apostles sink into nothingness alongside of the D. D.'s of this age.

Once more. This D. D. says, he does not believe in a bodily resurrection. Well, let me ask what is to be resurrected? If not the body, then it must be the soul; and if it is the soul, then that soul must have died in order to obtain a resurrection. But the soul cannot die, he says; so that cannot have a resurrection. The body is not to be resurrected. Please Mr. D. D. tell me what is to have a resurrection at the last day? "Consistency thou art a jewel."

But here comes the crowning discourse of all, and puts the finish on the dogma of immortal soulism:

FIRST COMMUNION SERVICES AND SERMON BY REV. DR. VERREN ON BAPTISM.

One of the most cosey and attractive churches in this city, as far as the interior is concerned, is the French Protestant Church of the Holy Ghost, or Eglise du St. Esprit. But, unfortunately, its regular congregation is exceedingly small, and the number of persons present on Sundays does not, as a rule, average over one hundred.

THE SERVICES

yesterday were of the usual order, with the exception of the ceremony of the "first communion" of some sixteen young ladies, who were all attired in white. The sermon was preached by the pastor, the Rev. Dr. Verren. He spoke of "Baptism," and took occasion, in dilating upon the efficacy and great grace derived from it by all to whom it had been administered, to exhort the young catechumens present never to sully their baptismal robes by aught that could give offence to God. Baptism, he said, was an all-essential thing, in fact

INDISPENSABLE TO SALVATION,

for without it, he contended, no soul could enter heaven. There was, it was true, no particular virtue in the water which was used in the administration of the sacrament. It was only a visible sign, a symbol, and nothing more. Baptism was the regenerator by which the soul, burdened with original sin, is made, as it were, into a new being, and rendered beautiful and attractive in the sight of Almighty God. It seemed, indeed, a hard theory, or rather belief, that little children who died before being baptised should be deprived of the delights of heaven. They were not responsible for coming into the world in a state of original sin; but it was contended that they did

NOT GO TO HEAVEN,

and the charitable belief of some Christians was that their souls went to a place which was neither heaven nor hell—a sort of middle place, partaking neither of the exceeding happiness of the one nor the terrible torments of the other. What an inestimable blessing it was, therefore, for those who had been so fortunate as to have been born within the pale of Christianity, and to have been ushered into all its graces by means of baptism! The parents of the young ladies and gentlemen present, who were about to partake of the communion for the first time, no doubt now looked back with joy and gratitude to God to the time when their little ones received baptism, and thus took the first step into Christianity, which made them prepared to follow its teachings with unction, and observe its holy laws with reverence and awe. They themselves could now appreciate how much they had been favored, how good God had been to them, and what a terrible thing it would have been had they

DIED WHILE YOUNG,

before they had been baptised. The vows made at baptism by the sponsors were not mere formalities, and it was the child's bounden duty, when it had come to the age of reason, to make those vows good, to fulfil to the best of his power, with the grace of Christ, all that his sponsors had promised when he was unable to speak, he should do. These vows the young ladies and gentlemen had renewed, and by them they had determined to fight the good fight of the Lord through life, and never to falter by the wayside or turn back from the narrow path, which is a hard one, but the only one which leads to salvation.

The pastor then, after an earnest exhortation to the catechumens, administered the communion.

Now, Br. Storrs, I am free to acknowledge that I am lost in wonder and astonishment at this Christian "Divine," if such he is. Only think, *Christ* ignored, *water* substituted! No more use for a hell of endless torment; be baptised and go to heaven! But, alas! some little children have died before they received the saving ordinance; they could not go to heaven! God is too good to send them to eternal torment, and as there are but two places in the future, heaven and hell, and they go to neither, tell me what has become of these immortal souls? But, says the D. D. "Some suppose that there is a middle place for them where there is no happiness, no torment!" Give us one sentence, one verse from God's holy word to confirm the supposition, if you can. O how different this teaching from the teachings of Christ. Is it any wonder that men reject Christianity, and become infidel in sentiment, when such trash as this is promulgated from the so-called sacred desk, by the professed ministers of Christ?

May we not ask in all sincerity the blessed Saviour, our LIFE-GIVER, to give unto them his Holy Spirit to open the eyes of their understanding, that they may behold Christ as the author and giver of eternal life, and the resurrection, the door that opens that eternal life to all believers; and that he would seal this truth upon their hearts, that if they reject Christ they shall not see life, but shall remain in the congregation of the dead?

Yours, in hope of a future life when Christ comes.

BROOKLYN, N. Y., April 18, 1870.

Christ's Coming: A Caution.

WHAT an inestimable treasure is the Bible! It is God's word, given by inspiration of His Spirit, and is designed to make us wise unto salvation. It reveals the most valuable truths. It narrates the most astonishing facts. It contains the most encouraging promises. It imparts the most excellent counsel. It gives the most salutary warnings. In short, all that pertains to life and godliness is found here. No one ever made a greater mistake than to think he could do without the Bible; and yet many neglect the Bible, and trust to their own understanding. Human reason, without revelation, is an unlighted taper. Man by wisdom knows not God.

As a general thing man's wisdom is opposed to Divine revelation, both in respect to the past and the future. Man's wisdom rejects the Bible account of creation, of the introduction of moral evil, of the deluge, and other events that are past. And, travelling into the future, blindly discards the light of prophecy and builds up a theory of its own.

One of the doctrines which has met with the most virulent opposition from the worldly wise, that has been most ridiculed by the skeptical, and treated with the greatest distrust and indifference by a secularized church, is the second advent and personal reign of Christ on earth; the believers in which are called Millenarians. And there is no other subject of prophecy about which we are more frequently cautioned in the word of God.

Paul, in Heb. x. 35–37, says, "cast not away, therefore, your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come, will come, and will not tarry." The Old Testament Scriptures show that there were to be two comings of the promised One. The first to suffer, the second to reign. The Scriptures relating to the first describe his birth, his humble condition, his rejection by Israel, his sufferings, his death, his resurrection and his ascension again to the right hand of God. These have been fulfilled. Their fulfilment is recorded in the New Testament. Those which relate to his second advent describe him as coming in the clouds of heaven, as appearing in glory, as attended by His saints and angels, as overcoming the powers of darkness, as taking the kingdom, sitting upon the throne of David, reigning over the house of Jacob, as worshipped by the nations, as subduing all things to His government, and reigning forever. These have not been fulfilled. They await their accomplishment in the future ages. The New Testament Scriptures speak of the second coming of the same Jesus, in whom was fulfilled the Old Testament Scriptures relating to the first advent, and speak of His coming again in terms similar to those of the Old Testament which relate to this event. It is also evident from their testimony that the Christians of the apostolic times looked for and anxiously desired the second coming of Jesus Christ; that they were taught to do so by the apostles themselves; that they were taught to do so as if the event were nigh at hand. They were told that yet a little while and He that shall come, will come and will not tarry. They were exhorted to sobriety and prayer, because the end of all things was at hand. To let their moderation be known to all men, for the Lord was at hand. To avoid avariciousness and worldlymindedness, because the Judge was at the door. To wait for the Son of God from heaven; and to be looking for and hastening unto the coming and appearing of our Lord Jesus Christ.

This was set forth as the object of hope, because then the dead in Christ shall rise, and the living believers be changed, and their bodies being fashioned like unto Christ's glorious body, they shall be caught up together to meet the Lord in the air. Then they shall be confirmed in holiness before God, and made kings and priests, be rewarded with eternal glory and reign with Christ. And they were admonished not to lose sight of this hope, nor to part with it because there might be some delay in its realization. There was danger here; but they were forewarned; and under all circumstances, and at all times, they had only to attend to the warning. The delay of Christ's coming might otherwise occasion presumption, impatience, or despair.

Presumption is to believe without evidence or authority; to affirm without proof. One form of presumption, common among professing Christians and expounders of the word of God, is to apply the Scriptures which speak of Christ's coming to other events. This is done by a method of exegesis termed the allegorical and spiritualizing, introduced by Origen in the third century, along with his modification of the Platonic theory, which he thereby grafted into Christianity. Nothing has been more pernicious in its effects upon the faith and practice of the churches. It did not take away the Bible itself, but it perverted its meaning and destroyed confidence in its simple verity. It imposed strange meanings upon its predictions, and so substituted error in place of truth. It brought on the dark ages and shut up the Bible from the people.

The Reformation gave us the Bible again; but it failed efficiently to rectify the disorder of a false exegesis; and the ancient doctrines of the church find a hard struggle to gain a foothold. One reason is, that errors have been stereotyped in creeds, and invested by false authority with power over the faith of the people. Still some progress has been made, and many have received the testimony of Christ's second coming and are looking for His appearing. And I affectionately warn such against the following presumptions:

1. In applying the coming of Christ to the destruction of Jerusalem. Thus Matt. xxiv. 29–35, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." It is said by some that the event here predicted was the destruction of Jerusalem, and that the judgments then inflicted upon the Jews was a providential coming of Christ. And verse 34: "This generation shall not pass till all these things be fulfilled," is supposed to require such an interpretation. But this verse properly rendered requires no such wresting of the meaning. Jesus was speaking of a series of events then about to commence and extending to His second coming, and says, "This generation shall not pass till all these things—this course of events—*shall begin to be.*" And so during the lifetime of some then living the beginning took place in the destruction of Jerusalem predicted in verses 15–22. But that was only a beginning, to be followed by a long tribulation to the Jews, running parallel with the times of the Gentiles, as we find by Luke xxi. 24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," literally, completed. The times of the Gentiles is the gospel dispensation during which God is visiting them to take out of the Gentiles a people for His name. And during all this time the tribulation of the Jews is to continue. Hence the tribulation still continues. And the events predicted in Matt. xxiv. 29, 30, do not take place until that tribulation comes to an end. The judgments which came upon the Jews in the destruction of Jerusalem, must have been a part of the tribulation spoken of; and if that is called a providential coming of Christ, then this coming was not *after* the tribulation, but was the tribulation itself: and this proves the fallacy of the exegesis. But this tribulation must end, and the end is nigh. Be ye therefore sober and watch unto prayer.

2. In applying the coming of Christ to death. Thus Matt. xxiv. 44: "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." And 1 Thes. v. 23: "And the very God of peace sanctify you, wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," have been so applied. The first of these passages is found in immediate connection with the coming of the Son of man already noticed, and which is to be after the tribulation of the Jews comes to an end, and admonishes us to be constantly prepared for that event, forasmuch as the time of it is not revealed. An admonition suited to all Christians in every age and place. The second passage is a prayer for the entire sanctification of believers, and their preservation unto the coming of our Lord Jesus Christ. There is nothing in it to justify its application to death. The language of both passages is plain and simple. There is no ambiguity in the terms; no figure of speech; and by grammatical rules they can be understood only in the literal import. The spiritualistic sense is a perversion of their meaning.

3. In applying the second coming of Christ to the influences of the Spirit, as 2 Thess. ii. 8, "And then shall that wicked be revealed whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming;" and Heb. ix. 27, 28, "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." But there is no reason why we should understand the coming of Christ otherwise than of His second personal coming in either of these passages. The first relates to the consumption and destruction of the wicked one who has usurped the rights and prerogatives of God; and the consumption has been going on ever since the Reformation; but the destruction can be effected only by the second coming of Christ in power and great glory. The second is an argument drawn from the order of sacrifice on the day of atonement, that Christ our high priest did first suffer, then enter the holiest of all, and shall come again the second time to save His people. The appointment of men once to die, relates to the high priests who first offered sacrifice, and then, with the blood signifying a sacrificial death entered the most holy place, to make atonement for the people, and afterward returned and pronounced the judgment of remission on the waiting congregation of Israel. So Christ our high priest was once offered, and with His own blood entered the holiest of all in the heavens, to make atonement for us, and to them that look for Him and wait for Him from heaven, shall He appear the second time, no more to offer sacrifice for sin, but to redeem and glorify His saints. It is a presumption of a very serious character to change the meaning of God's word. Many perhaps do it ignorantly in unbelief, who otherwise have a high regard for the truth. But some wrest the Scriptures to their destruction.

4. Scoffers presume to scout the doctrine of Christ's second coming altogether, saying "Where is the promise of His coming; for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Pet. iii. 3–9. They first assume that God has never in the past interposed in human affairs, and thence presume that he never will. This is the presumption of infidelity.

Impatience is inability to suffer delay. Jesus speaks of such in Matt. xxiv. 48–51, "But, and if that evil servant shall say in his heart, My Lord delayeth His coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day, when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Then be not impatient, nor weary of waiting. God is long suffering toward a wicked world for the salvation of His elect, people. And we have need of patience for the perfection of our Christian character, that whether we wake or sleep we may be accepted of Him. Patient waiting must accompany hopeful looking in all who steadfastly believe in the promise of His coming. Abraham believed in the promised inheritance of the land of Canaan, and he looked for a city which hath foundations whose maker and builder is God, and he waited patiently, and died waiting, not having received it, and he waits for it still. And all the dead in Christ died waiting, and still wait the appointed time, till their change shall come. We belong to the waiting Church if we have the faith of Abraham.

Despair is loss of confidence, hopelessness, impatience pushed to purpose. It is a total rejection of the promise on account of the delay of fulfilment. Sometimes it sinks the soul into utter despondency; but more frequently turns the affections to the world, and seeks to compensate the loss of hope in a future life by making the most of the present in laying up treasures on earth; or indulging in its pleasures, or pursuing its honors. Like Esau, who sold his birthright to the promised inheritance for a mess of pottage, many in despair cast away their confidence in God, and only wake up to a sense of their loss when it is too late to repair it.

Let us, then, fortify our minds against all these evil tendencies, by considering the certainty of the event we look for. Christ will come again the second time. This is one of the most positive declarations of the Scriptures, and frequently reiterated. We are assured over and over again that He will come at the appointed time. A time fixed in the purpose of God, though not revealed to us. A time which is drawing nearer every day, and is coming on an unbelieving world, and a secularized Church as a thief in the night. A time which will not be postponed. God has fixed it in accordance with his unerring foreknowledge, and nothing unforeseen can occur to cause him to change it. Then, again, God is faithful to his promises, and his word shall not fail of fulfilment, when the time for fulfilment comes. It may come soon. The long expected event may be just ready to burst in all the suddenness of an electric flash upon the world. Let us be prepared for it; that it may not take us unawares. "Let us hold fast the profession of our hope without wavering; for He is faithful that promised; and let us consider one another, to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

J. G. W.

—*Prophetic Times.*

The Poor Blind Man.

THERE is a poor blind man in London who loves his Saviour very much, and he is very anxious to do all he can to win others to love him. So he goes out into some of the crowded by-ways and alleys of this great city, and reads aloud from his Bible, with its raised letters. Many crowd around him to listen, and he always carries with him a supply of Bibles and Testaments for sale. In this way he goes from place to place, and has sold a large number of copies of God's blessed book. Last Good Friday he went into the country and began to read aloud. Some little girls came around him. One of them listened most attentively. Her companions urged her to come away, but she said, "No; I like this." They tried to persuade her to buy some oranges at a stall close by; but she said, "No; I like this reading much better than oranges." When the man had finished reading, she bought a little copy of one of the Gospels for herself, and also one for each of her companions.

Now, why do you think I told you this? I think this little girl teaches us all a lesson. She said, "I like this better than oranges;" but she did not stop there. She proved that she really meant what she said by what she did. We may say we love Jesus; but do we love him better than our own pleasures? If we do, let us prove it by thinking at once, "What can I do for Him? What can I do to spread the knowledge of him and his name?"—*English Magazine.*

IT is an easy matter to sit at ease and let the ship go with the wind and tide to leeward, but hard to suffer the fate that awaits her on the lee-shore. So it is an easy matter to float with the multitude down the broad road to ruin; but a fearful thing to fall into the hands of a living God.

THE Christian's privilege is the prayer of the apostle: "That ye might be filled with all the fulness of God."

From Wm. C. Metcalf.

Br. Storrs: Travelling in the State of Vt. last week, as I was passing through Brandon, an incident occurred which I thought might be interesting to you. A gentleman came into the car and, seating himself near me, was soon engaged in earnest conversation on the training and education of the young, and kindred topics. It was evident he was possessed of a mind of more than ordinary culture and ability. I had the pleasure of making his acquaintance, and, before we reached Burlington, learned that he was a physician in Brandon, a man of good practical knowledge of men and things, of an investigating turn of mind, but unhappily an unbeliever in the Scriptures as a divine revelation; induced, I think, by the gross perversion of their doctrines, as now held and taught by the so-called evangelical church.

In our short discussion, of which I can give but a meagre outline, he stated that he could not believe in the divine origin of the Bible, and thought that if this were destroyed another, its equal, could be made by man. He objected, that it was unreasonable to suppose that God made man holy, then subjected him, in his weakness and inexperience, to the temptations of the devil, knowing he would surely fall, and then punishing him eternally for his sin. I took the ground, that the truths of the Bible were divine, inspired, and our only guide, while I disclaimed many of the popular and commonly received dogmas of the church: that "*God is love,*" and that love controlled all his dealings with the children of men. I admitted the force of his objections as against the orthodox view, but that they were of no force as against the views I held. Man in his nature was mortal, though immortality, as the gift of God through Christ, was attainable. The Creator in making man designed his happiness—made him not *holy*, but *good*—having no moral character, but placed in circumstances to develop one by testing his obedience. I claimed that this test was the most simple that could be devised, whether, by obedience, he would develop a character in harmony with his Maker, and live forever, or, by disobedience, fail, and incur the penalty—death. The first Adam failed in the trial and died; and all his posterity, having no higher life than their head, inherit death, and, were there no remedial agency, the whole race must have perished. But just here the gospel provides a remedy. Christ comes and brings life and immortality to light. "As in Adam all die, so in Christ shall all be made alive." I stated that by the phrase "*in* Christ" was meant such a union with Him by faith that he becomes a new creature and shall be raised up at the last day, quickened by the same Spirit that raised up Christ from the dead. I asked him how those not "*in* Christ" could live again? What power could raise them?

Said he, This is something I have never thought or heard of before. Where did you get it? I told him there were a few good men who had been, for several years, investigating those truths and rejoicing in their light. "What do you call yourselves?" I answered, We have no church organizations—are sometimes called "Life Believers;" and if he would read, I would be happy to furnish him with such publications as would place the whole subject clearly before his mind.

This gentleman reminded me very forcibly of our dear Br. Thorne before the truth of God had impressed his heart, and could but express, to him, the hope that with the blessing of God, the mists of unbelief would be removed from his mind; divine truth and light and love fill his heart, and he also be led, not only to rejoice in Him, but be the means of enlightening others. I have sent him the "Constitution of Man," "Defence of the Bible," "Man's Nature and Destiny," "The Atonement," "Living Soul," "God is Love," "Regeneration," and "Devil, Satan, and Demons." I wanted also to send him the last two copies of the Herald, but don't feel as though I could part with them. I wish you would send him half a dozen copies beginning April 6. Yours, in hope.

Holden, *Mass.*, April 18, 1870.

Eld. Wm. Brayton, Hudson, Iowa, writes: I have just closed a debate, held in Waterloo, with the Pastor of the Free-Will Baptist church there, on the destiny of the wicked. There was much excitement, and we hope some good done. One man said to us, he was satisfied there is no life out of Christ. The leading members of the sects were much displeased with the Baptist for having a debate in the city. I heard one of the clergy say, "I wonder if we have got George Storrs here, in this city?" We have done all that we expected to do; that is, to stir up the minds of the people by agitating the subject. Many were out to hear that never had heard any thing on the Life question before. We leave our effort in the hands of God; praying for his blessing to rest on the truth. I am striving for the faith.

Z. Adams, Greenwich, N. Y., writes: I embraced the Life views about twenty years ago. When I came out it caused a stir. They thought I was crazy; but there has been a steady advance, and now quite a number are favorable to the views. I will try to get a number of subscribers soon; and will send for a lot of the Campaign Documents in a few days.

F. Winans, Chicago, Ill., writes: Some more are coming into the truth. Two are going to send for the paper soon. We are more opposed by professed Adventists than by any other people; but we are quiet and minding our own business and leaving the consequences with the Lord. Quite a number have received the Life views.

THE HERALD OF LIFE.

NEW YORK, APRIL 27, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

No Paper Next Week.

The first week in May, is one of our vacant weeks, in which we issue no paper; therefore do not look for it next week. We give "48 numbers" for a volume. Twenty-nine have now been issued on this volume, and nineteen remain to complete it. How fast the weeks fly away! Yet, we are sorry to say, quite a number of our subscribers have, as yet, paid nothing on this volume. Knowing the difficulty of raising money the past eight months, we have continued to send the paper to these delinquent ones. It has now become a serious question whether we can be justified in expending money to continue the paper to such any longer; and they must not be surprised if it is discontinued from this date; but beg of them to see that we are not compelled to that course. Please remember that it costs money to furnish the paper to you, and that justice calls for a little aid from you who receive it.

In addition to the above named delinquents, there is quite a number who have paid only *one* dollar on the present volume, and have now overrun the first half of the year *five* numbers. Do such intend we shall discontinue their papers? We do not like to part with any of you; so please send another dollar to help on the work.

If, in the discontinuances, any think themselves wronged, please let us know, and we shall cheerfully rectify any mistakes.

Those who have not yet redeemed their *pledges* will oblige us by doing so as early as convenient.

City Subscribers who change their residences the first of May, should furnish us immediately, with their new location, otherwise, they will lose one or more of their papers, as we cannot furnish them a second copy. Do not fail to attend to this matter at once.

"Graduates to the Seminary Above."

"Zion's Herald," speaking of two eminent men of the Methodist E. Church who have died in the past few weeks, viz., "Bishop Kingsley and Dr. McClintock," says they were both present a year ago, at the anniversary of the Drew Theological Seminary. After relating something of "the delightful conversations in the parlor," it continues thus:

> Neither dreamed that that would be their last meeting on earth, that ere a year had rolled by, they would be holding higher converse, on like exalted themes, by the banks of the river of life, under the trees of the paradise of God. Had they known it, it is doubtful if their themes would have changed.

So it seems their "conversations" were such as they "would have" been, if "they had known" they would "be holding higher converse . . . under the trees of the paradise of God" before a "year had rolled by." It seems "Neither dreamed" of such an event. It must indeed have been a *dream* if either of them did think of such an event; for such ideas are nothing more than dreams, and have no foundation in reality. Such dreams ignore the resurrection of the dead, and turn the teaching of Christ and his Apostles into "foolishness" on that subject; and we might well ask with Tyndal, when disputing with the Papists, "If the souls be in heaven, tell me why they be not in as good case as the angels be? and then what cause of the resurrection?"

Truly these teachers of heavenly glory by a death translation to heaven have corrupted "the word of God by their traditions," and not only made void the resurrection of the dead, but have destroyed the necessity of Christ's personal return from heaven to raise His saints: and, in the language of Tyndal in reply to Thomas Moore on this subject, we say with him, "Christ and his Apostles taught no other, but warned to look for Christ's coming again; because ye believe it will never be, therefore have ye feigned that other merchandise" of the translation "of souls to heaven" at death.

But a little further on in its remarks, "Zion's Herald" says of Bishop Kingsley and Dr. McClintock,

> No one dreamed that on the next anniversary of that Seminary, both of these chief participants in its exercises would have graduated to the seminary above.

If any one had "dreamed" of such an event, it would have been but *a dream*; and the whole system of theology which "graduates to the seminary above," at death, is but a "vain dream" of men who have substituted the "last enemy—death" for Christ and the resurrection "at the last day." We desire most earnestly that these living theologians, before they get into "*sheol*," where "there is no work, nor *knowledge*," (Eccl. ix. 10), may graduate out of "the traditions of men," into "the seminary" of Christ and his Apostles, and learn that "God so *loved* world, that He gave his only begotten Son, that whosoever *believeth* in him may not *perish*, but have everlasting life;" and that Christ saith, "This is the will of Him that sent me, that every one that seeth the Son and believeth on him hath everlasting life, and I will raise *him*" (that *man*) "up at the last day:" and Paul tells us when that day is, viz., "At the last trump;" and when "the Lord himself shall descend from heaven with a shout, and with the trump of God:" then "the dead in Christ shall rise." See 1 Corth. xv. and 1 Thess. iv. 16, 17.

What Does it Mean?

"The Advance" of April 14 has an article, Editorial, on "Death and Probation," in which "Objections to the orthodox doctrine that probation is limited to the present life" are considered and ably treated. In speaking of "the steady tendency throughout life to become inveterate for good or for evil," "The Advance" speaks as follows:

> It is not that freedom is lost or that any radical change occurs in human nature; but that it is a characteristic of our very nature to become permanently holy or unholy; the will, in its habitual action, acquiring fixedness in its supreme choice. If it had not this property, there would be little certainty of good in the future, even in heaven. Angels and saints might all apostatize in ages to come. The same characteristic of will which leads it forever to deepen its chosen channel, is the basis of an endlessly expanding eternal heaven as well as of a comparatively limited eternal hell.

The general sentiments in regard to the will "acquiring fixedness in its supreme choice," we agree with. But the last expression about "a comparatively limited eternal hell" we do not understand, and ask, What does it mean? How can an "eternal hell" be even "comparatively limited?" Is orthodoxy about to modify the duration of its hell, so as to make it "comparatively" comfortable? If so, we will help it to one text to aid it in its work, viz: Ezek. xxxii. The prophet is speaking of various nations and individuals which have "gone down into *hell* with their weapons of war; and have laid their swords under their heads," etc., says, "Pharaoh shall see them, and shall be *comforted* over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God."—Verse 31.

This seems to be "a comparatively limited hell," if not an "eternal" one. Well, we are glad to find our orthodox brethren are disposed to "limit" something about their "hell;" it is one step toward the discovery that there is some "comfort" in hell, seeing old "Pharaoh shall . . . be comforted" there, and so others may be, and, being "comparatively limited," it may yet turn up that the orthodox hell has ceased to be; for that allows of no "comfort."

Further on, in its article, "The Advance," in speaking of Paul's "discussion of the judgment," etc., says,

> That the result contemplated by him is final and not temporary, appears from his describing it as "eternal life" to the righteous, and as "perishing" on the part of the wicked.

Thus our orthodox brother sets the Bible reward and punishment before us in Bible language. Only let the words have their natural and legitimate sense—and who has any right to say they shall not have it?—and the theological hell has found its "eternal" grave, and can never have a resurrection.

Our friend—"The Advance"—goes on to say,

> In Galatians, this life still is held up as determining the endless future: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption, (*phthoran*, destruction); but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Good, again. "Destruction" is what the wicked reap: not life under any circumstances, or in any condition—"The wages of sin is *death*."—Rom. v. 23. Death's "eternal" dominion is the harvest they reap; it is not even "comparatively limited:" it is unqualifiedly "eternal"—the fruit of their sowing "to the flesh"—a corruptible nature—and resisting and quenching the Spirit which raised up Christ from the dead, and which only can quicken any of the dead into life; and because they are "sensual, having not the Spirit," they "reap corruption"—or, are "utterly destroyed from among the people;" or, shall be "utterly exterminated."—See Dr. Bloomfield's Note on Acts iii. 20, as edited by Prof. Stuart.

Truth will lose nothing by the discussion now going on in the land. Old preconceived notions and prejudices die hard; but die they will in the struggle that has been begun to defend and clear the character of the Divine government of our world from the horrid and blasphemous imputations with which it has so long been covered by mistaken, but many good men. Their sense of right and wrong will be so purified, we trust, by the love and loveliness of God and His administrations, that their old theories will be given "to the moles and the bats," and they stand up with unutterable joy, praising God and the Lamb that they are made free from the harlotism of Rome and Paganism. May the God of love, and Father of our Lord Jesus Christ, the Life-giver, hasten the deliverance.

The "American Wesleyan."

A friend has sent us a copy of the above-named paper, for April 13, containing a sermon on the "Immortality of the Soul," to which he calls our attention. It is made up of stale assertions and assumptions, with appeals to Webster's Dictionary; and may be truly characterized as the weakest attempt we ever read to prove "Ye shall *not* surely die." We do not deem it worth the time it takes to read it. We give our readers one of the arguments for a sample. The "Rev." author quotes Rev. xx. 14, "And death and hell were cast into the lake of fire. This is the second death," and says, "Eternal death, then, is endless suffering." Is not that convincing logic? "Death and hell," because their destruction is symbolized by being "cast into the lake of fire," etc., are to have "*endless suffering.*" May the author of this sermon be enabled to get off the swaddling clothes which he has borrowed from Popish Bulls and heathen superstitions.

Zion's Herald on the Pope's Infallibility.

The above paper, of last week, speaks as follows:

> The Pope Infallible.—The Council has decreed the infallibility of the Pope. It has taken more than a thousand years to complete the prophecy of Paul—"so that he, as God, sitteth in the temple of God, and sheweth himself that he is God." The mystery is working. God lets it. Soon may He destroy it with the brightness of His coming. An idolatry worse than China's is being set up in America; a contest worse than any we have seen may be breaking upon us. Are we getting ready for that foe and fight? Christ is dethroned in His professed Church by a man who worships a woman. Who is on the Lord's side?

That language is refreshing; it has a good deal of the gospel in it. That "woman worshipper" was the first to "decree the soul is immortal," and prohibited any one from teaching otherwise; and Protestants, as a body, have never dared question his "infallibility" in that respect. If they have not "worshipped a woman" they have chimed in with "a man who worships" one, by accepting his decree that "the soul is immortal." It is this doctrine which is the life-blood of Papacy; by this doctrine they have kept alive their purgatory, and their praying to and for the dead, and made merchandise of their fancy souls; and Protestants have lost the main power God gave them the offer of, by which to uproot this antichrist and re-instate the true Christ as "the Resurrection and the Life." But, alas, instead of using that power they have strengthened the "woman worshippers" in their idolatry, by teaching the survivance of a soul in life, when the person is dead, either in heaven or hell, abandoning the most merciful part of the papal religion, that of a way of escape, by means of a purgatory after death, to some souls who have departed into *sheol* in their sins.

We are glad our orthodox friends begin to see the claim of Papacy to infallibility is a "sitting in the temple of God, showing" itself "that" it "is God." Truly, "The mystery is working," and the chief engine of its power is and ever has been the doctrine of inherent immortality: that is what gives it its power; and yet Protestants help to add force to that engine, by claiming as strongly, and professing as much *infallibility* on this question as he who "worships a woman." We join heartily with "Zion's Herald" in asking, "Who is on the Lord's side?" Whoever is, or wishes to be, let them use the axe of truth to cut down this poisonous tree of inherent immortality. With the death of that tree, dies Papacy and all its abominations; and all men will see that going to heaven, hell, or purgatory, as disembodied entities, is a fable which has corrupted the truth of God and brought on the fulfilment of "the prophecy of Paul," in the worship of men and "a woman," and dead and senseless ones at that. They will see that the immortal-soul doctrine has made void the testimony of Christ and his Apostles concerning "the resurrection of the dead" in order to a life after death; a life which is the gift of God to those who believe in Him who is "the resurrection and the life," and the only Life-giver for dying men that God has ever provided.

Whether this work will be accomplished before "the brightness of His coming" we cannot say; but we join emphatically with our brother of "Zion's Herald," in saying, "Soon may He destroy it with the brightness of His coming." We are glad to hear such a longing for our Lord's appearing, presuming our brother means something more than His "coming at death;" for that would not answer the prophetic idea of coming "with power and great glory" of "*this same* Jesus that is taken up from you into heaven," who "shall so come in *like* manner as ye have seen Him go into heaven." Christ has long been "dethroned," as the Life-giver, by the immortal-soul theory, "in His professed church;" and we hope He may soon be reinstated, to the glory of God the Father, and the honor of His truth.

Is Eld. Miles Grant a Convert?

In the "World's Crisis," for April 20, we find in an editorial item the following:

"The punishment of the wicked is eternal *death* in hell, or *hades*, not eternal life in misery."

That will do, Br. Grant, if you mean what you say; for, if the wicked have "eternal death in *hades*," then they never will and never can have a revival into life. *Hades* is where the wicked dead are now. Is Br. Grant converted to the blessed truth of "No life, future or eternal, out of Christ?" It would seem so. We welcome him to the trials and joys of such a faith. It has "joy unspeakable and full of glory." The doctrines of "eternal life in misery" and a "future life in misery" are *twins*, and live or die together. Kill one and you kill the other. One life blood sustains them both.

"A Ministerial Letter" Again.

Friend Storrs: A neighbor has called my attention to my letter which you published requesting you to discontinue the "Herald of Life."

As you published that without my request, I will thank you to publish this, if agreeable, in reply to some of your remarks.

Was the article entitled "A Ministerial Letter" out of contempt, or from some high Christian motive? I gave you no means of knowing it was true.

[Note by Editor.—The direction for your paper has always been "*Rev.* Jacob Davis." That is all the "means" we had "of knowing" you to be of the "Ministerial" class.]

You claim me as your friend. I assent, for I intend to be friendly to every one, however strongly I may oppose their doctrines or practices. But your "Clerical friend" is in no need of sympathy; he simply asks for the truth, and thinks he has a right to that. It was not true that he was a subscriber.

But leaving those points, let me say, I always try to agree with all persons as far as possible; and when we differ I take the responsibility of my faith and acts, and in all charity ask them to do the same.

My "understanding" may be "too *luminous*" but I have never heard an Orthodox preach or teach eternal life out of Christ. Either speaking or writing they have invariably taught, "Life only in Christ." And further, all such preachers and authors teach the "Second Advent" just as clearly as the Adventists do. In all those points I agree with both, though it may be "something that seems paradoxical."

Our differences are not on the facts of our only hope of eternal life being in Christ, and the certainty of his second advent.

I have read the "Herald of Life," the works of Messrs. Halsted, Blain, Finley, Storrs, and others, and find no difficulty on those points of *facts*. But we do differ extremely on many other points of the greatest interest.

I have said, ever since I first heard Adventism, I do not know the time, but Christ's time is mine, whether to-day or thousands of years hence.

I say the same now of their "Life" doctrines, I do not so understand the Bible. I believe they are much more injuriously wrong than when they taught that every true Christian *must* believe that Christ would come in 1843, and afterward at the various other fixed dates, up to 1868; none of which were right.

But how can differences be wisely discussed without an agreement in the use of terms? Authors use the words, life, death, soul, spirit, destruction, immortality, etc., with greatly varying significations.

To illustrate, take the word immortality. Some think the Bible is full of assertions of the "immortality of the soul;" others are equally sure that the contrary doctrine is taught with absolute certainty.

This evidently arises from the different meanings attached to words. Each quotes a set of passages, draws his own inferences, and teaches those inferences as the word of God. But the truth is, the subject is not named in the Scriptures.

I have read works which attempted to prove the doctrine of immortality, and still more which claimed to demonstrate non-immortality; yet I have never found any thing approaching conclusive evidence in either.

Take, for instance, Dr. Finley's "Constitution of Man." His arguments are very confidently put; but from the Bible stand-point I have a great many more objections to them than there are pages in the book.

He makes non-"immortality triumphant." Whereas Dodds makes "Immortality triumphant," and each with equal inconclusiveness, if the word of God be taken as the guide.

The Herald is largely occupied with discussions of a similar class. And if I can understand the principles or doctrines, "For the assertion of which the Herald of Life is published," they are substantially the same as those taught by Messrs. Finley, Halsted, Thorne, etc. Am I right?

I agree with them in the facts already stated, and perhaps a few others; but to their general principles and their exposition of the Scriptures I strongly object. Take a single case.

They teach that the breath is the spirit. If so, God is only a breath; the Holy Spirit the same; and man is breath and "dust," or "slime," as the Douay version has it.

Therefore, as soon as the "dust" and breath are separated, man is extinct. Thus, not making "death an eternal sleep," for sleep invigorates, but an eternal annihilation of all unbelievers, and of all believers also, till the breath and dust are again united in the resurrection.

This is a specimen of the class of doctrines which I understand the Herald to teach, and which I do not believe the Bible sustains.

I believe in the divine goodness, that "God is love," just as fully as the strongest "Life believer," and could very easily turn against themselves all their taunts against the "orthodoxists," on account of the "eternal torment" doctrine. But what good can come of it? Nothing short of absolute universalism can remove the difficulties; and that only removes them on one side and increases them on the other.

Taking such views of the principles of the Herald of Life, I think its opposition to the Orthodox is injurious to all concerned, and strongly tends to hinder the conversion of men to Christ. But I hope the truth will triumph.

Fraternally yours,

Jacob Davis.

Florida, *Mass.*, April 15, 1870.

Response to the Foregoing, by L. C. Thorne.

The author of the foregoing communication recently wrote to the Editor to have his paper stopped, and gave certain reasons for so doing. As the letter was not marked "private" the Editor published it, supposing that to be the author's desire. The item, as it appeared in the paper, was headed a "Ministerial Letter," and if the writer of it is not a minister the Editor is not rightly informed. The article was not thus "entitled" "out of contempt." It seems the Br. did not personally subscribe for the paper, somebody having done so for him and paid the subscription. Whether this was done by request of our friend or with his consent, we know not, but presume it was one or the other.

Br. D. says, he has "never heard an Orthodox preach or teach eternal life out of Christ. Either speaking or writing, they have invariably taught 'Life only in Christ.'" If he understands the full import of his remarks, and we must assume he does, we have only to say, he surprises us. We think he is the *only* man who so understands so-called Orthodox preachers and teachers. He, probably, in the above assertion, purposely overlooks the peculiar and, as we think, unwarrantable, because unbiblical, orthodox definition of the terms *life* and *death*.

"Our differences," he says, are *not* on the *facts* of our only hope of eternal life being in Christ," etc. This looks as if he had tried to so frame his expressions as to render it as difficult as possible to know just what he means. It is a *fact* that Orthodoxists, so termed, do not teach any such doctrine, literally, as future "Life only in Christ." He quotes the expression "Life only in Christ," well knowing what we mean by it, viz., that if mankind fail to form a living union with Christ by partaking of his grace and Spirit, and being led thereby, they go out of existence; and he also knows that the latter-day religionists generally hold that man has eternal life *independent* of Christ. They *do*, therefore differ from us on the *fact* of "our only hope of eternal life being in Christ," and for our Christian Br. to say, "in all those points I agree with both" is not, it seems to us, the utterance of something which "seems paradoxical," but of downright absurdity.

For the information of J. D. we will say, that *all* Adventists do not hold what he terms the "life doctrines;" that, except in 1843–'44, comparatively few have ever believed in definite time at all; and of those who have, only a moiety *ever* held faith in definite time to be essential to salvation. We make these observations because he evidently misapprehends the matter.

Our friend says, "Some think the Bible is full of assertions of the immortality of the soul: others are equally sure that the contrary doctrine is taught." He has here stated the fact that two opposing theories are held, and he then proceeds to inform us how it happens that people thus disagree. It "evidently arises," he says, "from the different meanings attached to the words. Each quote a set of passages, draws his own inferences, and teaches those inferences as the word of God." Now, mark: one insists that the Bible teaches the "immortality of the soul," while the other insists it does no such thing. Both these views, our friend says, are merely *inferences* taught in place of the word of God, or, in

other words, are not sustained by the Scriptures; and with the very next breath, he asserts, "But the truth is, the subject" (immortality of the soul) "is not named in the Scriptures." What confusion! J. D. goes on to say, "I have read works which attempted to prove the doctrine of immortality, and still more which claimed to demonstrate non-immortality; yet I have never found any thing approaching conclusive evidence in either." Well, we fear he never will. Of all the books ever written on the subject, we know of none suited to his style of reasoning, if that displayed in the article under consideration is a fair sample of it. For maintaining that the Scriptures do not *teach* man's natural immortality, "Life believers" are one moment denounced as teachers of mere *inferences* instead of divine truth, and in the next moment it is truly said, that, so far from the doctrine being a Bible truth, "the subject is not named in the Scriptures." But we may have misapprehended our Br. somewhat respecting the points just considered. Extremely *improbable* though it seems, it is nevertheless *possible* that in the expression, "the subject is not named in the Scriptures," he may have reference to the *whole* subject, thus meaning that neither man's mortality nor immortality is "named in the Scriptures." We can hardly conceive how *any* advocate of inherent immortality, much less a professing Christian can assume such a position. Admit that the doctrine of natural immortality is not meant to be taught in the Bible, and such an interpretation of certain expressions found in that book at once become so inevitable as to establish the mortality of man's nature beyond the possibility of doubt, in any reasonable mind. It is, therefore, idle to talk about Scripture silence upon the subject. The subject of man's mortality is most directly, distinctly and clearly named and taught in the Bible, and that at the very outset. "Dust *thou* (the man) art, and unto dust shalt *thou* (the man) return." Many other passages are equally to the point, and comprehend the whole man. To say, then, that "the subject is not named in the Scriptures," is to deny the plainest declarations of God's word. It is to "make void" what God hath spoken; it is to "make the truth of none effect." What sort of a gospel would it be that proposed to save man from a condition not known by him nor made known to him? But we will not multiply words, for we cannot think J. D., nor any other follower of Christ, would thus deliberately throw away the Bible.

Our friend says, Dr. Finley "makes non-immortality triumphant" but with "inconclusiveness if the word of God be taken as the guide." Dr. F. does not, we feel free to affirm, make non-immortality triumphant, so far as God's people are concerned. Like the rest of us, he shows upon no less creditable authority than that of inspiration, that men are by nature wholly *mortal*, and if left to themselves will *perish*—go out of existence. He then shows that infinite love has provided a way of escape from the state to which their nature inevitably leads. The conditions of salvation are few and simple, and upon all who meet them will be conferred a future life by a resurrection from the dead. When that glorious event transpires "mortality will be swallowed up of life" to all subjects of the resurrection.

Our Br. is altogether wrong in asserting that we, any of us, "teach that the breath is the spirit." We do not teach any such doctrine, and we wonder that he has read to so little purpose. We would attempt to enlighten him on this point did we not feel that nothing we could put in so short a space would be sufficiently clear to satisfy his mind. We, however, very respectfully lay the charge right down at his own door by showing him that his so called orthodox friends have carved their immortal soul idol, out of the assumption that man's breath is his "spirit." Does he pronounce it false? We hope he will not fly away horror-stricken, till we have done. Let us go to the inspired account, and read how, "the Lord God formed *man* of the dust of the ground, breathed into his nostrils the *breath* of life; and *man*, (whom God had formed of the dust) became a *living* soul."—Gen. ii. 7. We believe this; believe it just as it reads, for to believe differently is to do violence to the most palpable laws of language; but orthodoxists dissent. They affirm that breath here is not *breath*, but soul, spirit—his immortal spirit. One of popular theology's most distinguished commentators (Dr. Adam Clarke), remarks respecting this passage, "of the soul it is said, God breathed into his nostrils the breath of life." This passage is thought to be the Gibralter of immortal-soulism, and one writer says of it, "In the most distinct manner God shows us man is a compound being, having a soul and a body separately and distinctly created; the body out of the dust of the earth, the soul breathed immediately from God himself." Who now is it, that teaches the breath is the spirit? So J. D.'s whole brood of conclusions go home, and flock around his own household.

The remarkable statement, that Universalism removes "the difficulties" only to make matters more difficult, we pass by.

Let all lovers of truth who have prayed, and labored, and sacrificed, to build up "the faith once delivered to the saints" take courage, for this shaking among the dry bones of modern theology is a hopeful sign of the dawn of a brighter day. The smooth pebbles of truth fall like hail about our opponents, and they vainly seek all sorts of refuge. Many are openly accepting the truth, and the watchful observer finds great consolation in contemplating the progress of a silent but powerful working of truth among the various religious bodies, which will ere long burst into a splendor glorious to behold. Labor, watch, pray.

L. C. THORNE.

BLOOMFIELD, N. J.

"WATCH THAT" PEN.

THE April No. of "The Christian," published by Br. H. L. Hastings, contains an excellent article, headed "Watch that Tongue," which closes as follows: "That tongue shall sing God's praises forever in glory, or beg for a cooling drop of water in the devouring flame."

The author of the foregoing does not *say*, and, of course, does not mean to be understood as *intimating* that the wicked will suffer forever in flames, but we venture the opinion that ninety-nine out of every one hundred of his readers who do not happen to know his views upon that point will so construe the language. The expression "cooling drop" is so strongly suggestive of reference to a certain parable claimed by most, so-called, orthodox religionists as teaching eternal torments, that it is quite natural for such as know not H. L. H.'s belief respecting the destiny of the wicked to suppose he intends to endorse the popular interpretation of the parable. He says the destiny of "that tongue" is to "sing God's praises forever in glory," or to be tormented in "flames." As the blessedness, on the one hand, is spoken of as continuing "forever," the almost inevitable inference, in the absence of an unmistakable qualification to the contrary, is that the suffering is meant to be understood as also lasting forever. If our Br. and fellow-laborer is not willing to let the truth concerning man's nature and destiny shine through the columns of his paper, we at least hope he will not be by any means subjected to the great misfortune of seeming to teach what he does not believe on the subject. Brother, "Watch that" pen!

L. C. T.

"THE RESURRECTION OF THE UNJUST."

BY JACOB GRIM.

IN looking over J. H. Waggoner's book, there is one more point which may admit of a passing note; and it reminds us of Elihu's remarks, one of Job's comforters, "Great men are not always wise: neither do the aged understand judgment." But our friend jumps at conclusions before he has proved anything, just as Elihu did. He quotes from "Life from the Dead" as follows:

> Apart from Christ, when a man dies, he dies in his sins, and has lost his life never to find it again. [*Life from the Dead*, p. 33.] Thus the resurrection of the dead to life belongs to Christ and his body, the church—all true believers under whatever dispensation they may have lived; and from this revival into life, all others it seems to us, are absolutely excluded. [p. 35.] Life from the dead is a peculiarity of the gospel—a gospel benefit—and believers only live again. [p. 27.] But in commenting on Rev. xx. 5, he [Mr. Storrs] says, If the text were a genuine one, it would be easy to show that it may not embrace the ungodly at all. It might refer to the living again of the virtuous heathen, who had never heard of Christ.—[p. 70, 71.]

In commenting on these extracts, Mr. W. says:

> Dropping the paradoxical idea of the *heathen* who fear God and work righteousness! we notice that, according to "Life from the Dead," [1.] A resurrection is a peculiarity of the gospel, and of course is inadmissable outside the gospel. [2.] It belongs to the church—to believers in Christ only, and all others are absolutely excluded. But, [3.] The second resurrection may embrace a class who were not believers in Christ, who never heard of him. Peter's testimony in Acts clearly proves that the faithfully obedient in all nations—Jews and Gentiles—are accepted with God; but Cornelius had the gospel message sent to him to teach him what he ought to do. To refer to these facts and circumstances to prove the salvation of those who have no faith, is a manifest perversion of the Scriptures. That any one of Mr. Storrs' ability and power of discrimination should put forth sentiments so unscriptural and self-contradictory, is strong evidence of the weakness of the theory he advocates: [p. 19.] It is certainly no recommendation to the non-resurrection theory that its advocates have to invent another gospel to accommodate it. [p. 21.]

Great men are not always wise, for I find in the next sentence, W. says:

> I read that all the world stand condemned—"guilty before God," and that God "commandeth all men everywhere to repent," and that "without faith it is impossible to please God." Jesus also said, "No man cometh to the Father but by me." But in the above quotations there is a system of salvation taught which ignores these truths, and, this being the case, it is comparatively a small matter that they have contradicted their much-cherished "principles," to sustain it. [p. 21.]

Now, not wishing to sustain any laid down principles, but the Bible, we ask, J. H. Waggoner and his readers a few questions: He says, "I read that 'all the world' stand condemned, 'guilty before God.'" Of what are they guilty? and to what are they condemned? We read they are condemned to death; and Jesus says, "He that believeth on me hath everlasting life, and shall not come into condemnation, but is passed from death unto life."—John v. 24. "For God sent not his Son into the world to condemn the world." Why? Because, "He that believeth not is condemned already." Then the condemnation of the sinner is no new one in consequence of the coming of the Son of man, but the old condemnation already in the world; and Jesus says, that was to *perish*.—John iii. 15. Mr. Waggoner says, "All the world stand condemned—guilty before God." Guilty of what? And he says that "God now commandeth all men everywhere to repent." All the heathen? Repent of what? Paul says, "Where there is no law, there is no transgression." Will friend Waggoner please tell us how God calls upon the heathen to repent? for he says in the next paragraph, "Without faith it is impossible to please God." I suppose he means faith in Christ. Will he please tell us how the heathen are to have faith in what they have never heard? "No man cometh to the Father but by me." How can they come except they hear of him? Again friend Waggoner says,

> We learn that all now die in Adam (that is, infants, heathen, sinners and Christians), without regard to character, but they are on probation, the result of which is life or death. p. 21.

Who are on probation for life or death? Do you mean the all in Adam who die? If so, what probation are infants and heathen on? "Present, or first death is not the penalty of personal" transgression in infants, as they have no "personal sin to die for;" so your words imply, p. 13. What are you going to do with them, friend Waggoner? You say you read, "all the world stand condemned, guilty before God; and without faith it is impossible to please God." These infants are part of your world, and are guilty before God; and they have no faith in Christ and have committed no personal sin; what are you going to do with them in your resurrection of all who are in their graves? Does your gospel save some without faith, or does it consign them to the second death? Why did you not make it plain? "No man cometh to the Father but by me." The heathen cannot come through Christ, they have never heard of him. But you make them come up in the resurrection! Pray why did you not tell us what you intend doing with them? For you say "We learn that "*all* now die in Adam without regard to character, but they are on probation, the result of which is life or death." What probation are infants, idiots and heathen on? And as all come up in your resurrection, what does your gospel do with them? Excuse me, for you do answer my question, thus;

> "And as they do not now die in view of that probation, as is proved by the fact that they die without any regard to the *character* formed under that *probation, they must* be *raised* to *die* 'the second death,' which is the only death to which their probation relates. This only meets the demands of justice; and this is the teaching of the Bible;" p. 21, 22.

"Children, heathen and all die without regard to character." Very good; therefore they must be raised to die the "second death," for you cannot give them life under your gospel, for "without faith (you say), there is no salvation." Truly your God is love, as "this only meets the demands of justice!"

But says one, "You do not deal fair; he does not mean infants; they are not going to die the second death." Then I ask again, What will you do with them? Are you going to invent "another gospel?" for you say "We read, without faith it is impossible to please God." Now as they have no faith, how will you save them? and when you get them up in the resurrection what will you do with them? The matter stands thus:

(1.) There is no justification in the Bible except by faith; (2.) There is no future life without justification; (3.) But there is a future life to those (infants) who have no faith. And it is no relief from the contradiction to say, the gospel does not address itself to them, for then I inquire, Where does Waggoner get his knowledge of a resurrection unto life of (infants) "outside the gospel?" Your declaration admits it is not in the Bible; for "without faith it is impossible to please God;" and children have none.

PHILADELPHIA, *Pa.*, April, 1870.

Remarks by the Editor.

We think friend Waggoner's *wagon* has been pretty well emptied, and we did not intend to notice his pamphlet again. Br. Grim has now swept it, and there seems nothing further worthy of a reply, as we see nothing new in our friend's effort to get the wicked dead up, to kill again, as if death was not death, except a man is killed twice. "It is appointed unto men *once* to die;"—Heb. ix.; all that then remains is to decide who shall live again; and we regard that matter so settled by eternal truth, love and justice, that no amount of labor by the advocates of *twice* dying can ever remove the bars of death from such as die in their sins. "The sting of death is sin;" and unless that sting is extracted before death, there is no life in the future for any soul of Adam's race. "The wicked are holden with the cords of their sins." And we are satisfied these cords are strong enough not to be broken, and will hold them in unbroken death.

HOME AGAIN.

FROM Z. CAMPBELL.

I HAVE been out more than three months, witnessing to both small and great the truths of the Holy Scriptures of salvation.

I have been almost incessantly in contact with the *die twice* believers, taking cognizance of their best efforts to maintain their favorite theory, and of the spirit that goes with them, and of the effect it is having on themselves, and on the public. It is truly lamentable: I speak of it no further than I have witnessed it, felt it, and suffered its evil consequences.

Here are a people just out of the popular churches, and still writhing under the persecuting lash of popular opinion, and yet while their own backs are smarting under the stripes, they raise the stake and light the fire of persecution of those who do not believe with them that the wicked will die twice. Strange infatuation! What an intricate puzzle is man! Is there no consistency in him? no moral principal in him, or virtue in his religion?

There is neither consistency nor virtue in his persecuting religion, and as for truth it is never found with the persecutors but always with the persecuted from Christ to the present time. Everywhere I have been, I find the same unchristian spirit manifested toward all who do not believe in the resurrection of the wicked. In some instances they have been turned out, disowned, and disfellowshipped; and nowhere have I seen them treated with common Christian courtesy.

I attended a three days meeting in Livermore, held by these die twice ministers. They gave us nine sermons, all alike touching holiness of heart: good practical preaching, but at the same time they were speaking like lambs, they were showing the spirit of wolves to all who did not believe the wicked would die twice. There was, however, one exception in that meeting: Eld. Hagget seemed to show a better spirit in proportion as he has less faith in the *die twice*. But the effort of the meeting to do good was all lost, as it is in all similar cases. Other denominations see the prevailing spirit, and chuckle over it, seeming to say, "How these Adventists hate one another!" The unconverted also see it, and are thereby making the Advent people a hissing and a by-word in the land.

This is a sad state of things. The Advent people have spent time and money enough to have accomplished much more good than they have, if they had had the right spirit. But the opposition to the truth is being one of the means to build it up. The low and disgraceful means which some preachers have used in Maine, the past winter, to kill the truth, and those who preach it, is operating in favor of *die once*. And if a few more such preachers as might be named, could be sent in there to preach "die twice," converts to the *die once* would be greatly multiplied, and the Advent body would be revolutionized.

It is a grievous affair in which the innocent suffer with the guilty. Both parties are known as Adventists, and both are compelled to bear the reproach of the "rule or ruin," spirit.

But there is another consideration. What is it to be a Christian? It is to be Christlike; of a meek and quiet spirit, forgiving, forbearing, and reproving in love, and to be amply qualified for the royal priesthood, 1 John ii. 9, and to reign on the earth. Rev. v. 10. Those who reign with Christ must reign in righteousness, and having power granted them to reign, they must not abuse that power. But if they do abuse it in this world, they will in the world to come. But he that is faithful here over a few things, will be made ruler over many things, (Matt. xxv. 21), and he that is unjust in the least, is unjust also in much. Luke xvi. 10. Christ will have co-rulers in the world to come, and they will be men who are tried here, by the gospel to see if they abuse their limited power. And who are being able to stand?

The die twice believers, have power to shut the door of their churches against all die once preachers, and to blot their names out of their leading organ; thus practicing what they despise in others. Now the gospel is calculated to take out of the world a meek and lowly people: a people who can bear a little prosperity without being puffed up, a people who can be entrusted with a little power and not abuse it. And who are they? The die once preachers in Maine, know very well who they are not, and I believe they generally do. For one I have severely felt the abuse of this power, coming from a people having a little more prosperity than they have grace to bear.

And why should they manifest such an iron rule or ruin spirit? For even their leaders would make but poor Popes, having proved their lack of infallibility, as all of them have seen that they have been in error in the past; and they ought to know that very possibly they may be in error now. Such men are unrefined by the gospel, and cannot be trusted with power in the world to come; therefore, they cannot be kings and priests in the kingdom to come, or reign with Christ. They have not proved themselves faithful in that which is least, therefore not faithful in much; but having proved unjust in the least they are also unjust in much. Luke xvi. 10. Alas! alas! when will they see their fault, and turn from the error of their ways and cease to be a stumbling block to the truth?

Suppose they do think we err; still there is no need of throwing so many sour shells into the die once camp. It only shows the evil source from whence they come. Moreover, it is as much a Christian duty to preach the penalty of sin, as it is the reward of the righteous; and a more especial duty to show the goodness of God in inflicting the penalty of sin without doubling it. Sin makes us miserable; and putting an end to the sinner's life, puts an end to his misery. Herein is displayed the goodness of God: but his goodness is lost sight of in taking the life of the sinner twice, when once answers all useful purposes. So the more we see of the goodness of God, the more we shall love him, and the more we shall love one another. But those who see the least goodness of God, manifest the least goodness toward their fellow creatures.

As the moon cannot reflect more light than she receives from the sun, so the human heart cannot reflect more love than it receives from God. So, as the die twice theory is minus the love of God, its advocates have none to reflect on their fellow creatures. Therefore it is truly said, He that hateth his brother abideth in death, and is still under condemnation.

LANDAFF, N. H., April 15, 1870.

FROM MRS. E. G. FARMER.

BR. STORRS: According to appointment, a few of God's people met on the 15th inst., to celebrate the death of Christ, our passover; and although but a few, the presence of God was there. It was the first I ever enjoyed in like manner. I truly felt it was good for me to be there. I truly felt to thank God and take courage. I do thank the Lord that he ever led my mind to searching to see if these things were so. I feel that I grow stronger and stronger, in the Life views. Now when I read God's word, it seems as though I had been in a very dark swamp or wilderness in times past, and had just emerged into the bright sunlight; and I pray God it may grow brighter and brighter, unto the perfect day, when all his chosen ones will meet in his blessed kingdom where we shall ever be with the Lord; for our Saviour says, He that endureth to the end shall be saved. I pray that I may endure to the end, that when He shall come in all his glory, whether I sleep or wake, I may have a place in his kingdom, if but a door-keeper in the house of my God. I feel I am the least among God's children, but I want to do all the will of my Father as it is made known to me. I lend my books and papers to all that will read, praying God's blessing may attend them. We have no preaching of the Life views here, only the word of God and the HERALD OF LIFE.

O, how glad we would feel if some one could come over and help us. I think it would be attended with good. A neighbor said to me, If I believed as you do, I should be of all creatures the most miserable. I said to her, I believed my hope was founded upon a rock that would stand the test of the great day when Christ shall come to make up his jewels. I can truly say,

> Jesus is my righteous King,
> He surely will salvation bring;
> And all his chosen ones he'll save,
> And raise them from the silent grave.

From your unworthy sister, waiting for the LIFE-GIVER to come.

GRAND RAPIDS, *Mich.*, April 19, 1870.

FROM JANETT MAYO.

BR. STORRS: I want to say a word to my friends that read our paper. I am going to East Boston to-morrow. My husband has a softening of the brain, and can never get well. He is over seventy years of age and infirm. He is often so bad as to require two men to take care of him. We are obliged to have one all the time. I hope the children of my heavenly Father will remember me. I know they will. I do not complain; for I know all things will work together for good to them that love God. I do love him. He will never leave nor forsake one of his children when they are called to pass through deep waters. I feel that this is very trying; but I have a promise for every emergency. The Book of God is full of all kinds of promises for every event that can take place. Thank God I know in whom I have trusted for almost fifty years, and surely he will not leave me now when I am old and my strengh faileth. Amen.

SOUTH AMHERST, *Mass.*, April 22, 1870.

CAROLINE M. JAQUES, Oswego, Ind., writes: I thank you very much for continuing my paper so long without pay. Sickness in my family has prevented my sending the money sooner. I am a widow with small means, and have just buried one of my children after an illness of five months, which exhausted my little means. The paper has been a great comfort to me in my afflictions. May the Lord bless you and all the dear ones of like precious faith. O how comforting to the heart of the weary pilgrims to read the epistles of the dear ones scattered abroad, and to know that we shall all soon meet in the kingdom of God. O how could we bear the trials of this life, were it not for the hope of the gospel? Dear ones pray for me, that I may be faithful to the end. Your sister, looking for the Saviour and LIFE-GIVER.

OBITUARY.

ROGERS.—Died in South Windsor, Conn., April 15, 1870, Mrs. MARY LUCRETIA, wife of Albert ROGERS, and daughter of Oliver Loomis, aged 33 years and 5 months.

The subject of this notice, for a long time, has suffered much with consumption, yet she endured it with much patience.

She has for many years professed faith in Christ; yet, like many others, she neglected many Christian duties which might have been for the glory of God. Nevertheless in the hour of need, she called on the name of the Lord for help, and the Lord in the plenitude of his mercy and tender compassion heard her cry, and for Christ's sake forgave all of her sins, and poured into her cheerless heart the oil and wine of consolation, which consoled her in her dying moments, so that she could shout glory to God, in the hour of her dissolution; therefore we have hope in her death that she will come forth again to life eternal, when he who is our life, shall appear to raise the sleeping dead, and give them immortality, eternal life.

Oh, glorious hope to the righteous; and to this end the Lord help us all to live. Amen.

MRS. A. LOOMIS.

THE DYING WORDS OF WILBERFORCE.—"Do not weep for me, dear ——, do not weep; for I am very happy; but think of me, and let the thought make you press forward. I never knew happiness till I found Christ a Saviour. Read the Bible—read the Bible! Let no religious book take its place. Through all my perplexities and distresses I never read any other book, and I never felt the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible."—*Selected by* W. H. S.

A CERTAIN amount of opposition is a great help to man. Kites rise against the wind and not with the wind; even a bad wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition; opposition is what he wants and must have, to be good for anything. Hardship is the native soil of manhood and self-reliance.

MARRIED.

MOWBRAY—MORGAN.—On Wednesday evening, April 20, by F. H. Burbank, Charles A. Mowbray to Eliza M. Morgan, both of New York city.

APPOINTMENTS.

WEST MERIDEN, Conn., May 1.
NEW BRITAIN, Conn., May 8.
PROVIDENCE, R. I., Sunday, May 15.
GEO. W. BROWN.

PROVIDENCE, R. I., Sunday, May 1 and 8.
WM. STUART.

PERTH AMBOY, N. J., Sunday, May 1.
NEW YORK (Cooper Institute, Room 24), Sunday, May 8. *Subjects.*—A. M., The Past, Present and Future of Papacy. P. M., The Shadow of Death.
S. W. BISHOP.

LEWISTON, Me., Sunday, May 1 and 22.
MANCHESTER, N. H., Sundays, May 8 and 15.
WEST LEEDS, Me., Sunday, May 29.
J. C. WHEELER,
North Turner, Bridge, Me.

PLEASANT VALLEY, Conn., Sunday, May 1.
WEST WINSTED, Conn., Sunday evening, May 1.
W. S. CAMPBELL.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Mrs. E. A. Cleaveland, Mrs. P. C. Macomber, Anna Neill, Z. Campbell, Moses Chandler, Miss Z. Spencer, Mrs. M. A. Couillard, Charles Hand, F. Winans, John Huntley, John Bolster, G. W. Gompf, S. A. Dean.

TWO DOLLARS EACH FROM—C. Bozarth, T. P. Lewis, C. M. Jacques.

VARIOUS SUMS—Geo. W. Curl, $4; Z. Adams, $3; Josiah M. Fike, 50 cents; Charles H. N. Merriman, $4 44; Thos. Apthorpe, $5; O. F. Yale, 60 cents; T. W. Wright, $3; Bessie Armstrong, $1 20; D. H. Baker, $5; J. L. Whitcomb, $3.

DONATIONS FOR "A RICH TRACT."

E. Wolcott, paid, $5; Anna Neill, paid, 50 cents Alfred Annable, paid, $1 70; Thos. Apthorpe, paid, $2; Abel Larkin, paid 50 cents; Clamor Franke, paid, $5; "From a Sister," 50 cents: Mrs. E. G. Farmer, paid, 50 cents; Erastus Clark, paid, $1.

PARCELS SENT SINCE LAST ISSUE.

A. T. Woodward, Josiah M. Fike, Mrs. M. A. Couillard, Alfred Annable, T. W. Wright (two parcels), Rev. Wm. D. Bridge, Wm. H. Simmons, Mrs. E. G. Farmer, Wm. Sunter, I. James Schaff, J. M. Stephenson (book), David H. Baker, J. L. Whitcomb.

TO CORRESPONDENTS.

ELD. WM. BRAYTON.—The letter you speak of never reached us. We have entered the two names, and now send their papers, commencing with No. 318.

THE Post Office address of Eld. D. J. and Maria M. Weaver will hereafter be Feeding Hills, Mass.

Evening.

Now from care and labor free,
Turns my troubled heart to thee;
Father soothe my soul to rest,
Let me lean upon thy breast.

Woes beset and sins allure,
Friends are false, and foes secure;
Gathering storms affright my soul,
Thundering tempests o'er me roll.

Carping care and worldly thought,
On my brow their lines have wrought;
Sorrow with its hidden smart,
Stirred the fountains of my heart.

Tempests lie in wait around,
Snares on every hand are found;
Father, while I tread life's way,
Keep me safe, nor let me stray.

—*Selected.*

What Constitutes a Person Antichrist?

AN INQUIRY BY PATRICK CANNON.

This question can be understood by first understanding what constituted Jesus the Christ; for John speaks of two Christs; a true one, and a false one; and I understand the confession of the false Christ, makes a person anti to the true Christ that died, and that God raised from the dead.

WHAT CONSTITUTED JESUS CHRIST?

The true Jesus Christ referred to by 1 John ii. 18–23; iv. 1–3; 2 John 6–8 (Syr.), is the literal, material, tangible person who was nailed to the cross, that was wrapped in the linen, and was laid dead in the tomb, and whom God raised alive out of the tomb, and that ascended up to heaven and sat down at the right hand of God. Psa. cx. 1, and who is to sit there, until the end of this age; (Heb. xii. 12, 13), and will then come a second time to reward the righteous with immortality; and then the resurrected and immortalized saints will say to that same literal, but immortalized Jesus who was dead, but is alive forevermore; (Rev. ii. 18, 19, Rom. vi. 9, (Syr.), "Thou hast Redeemed us to God, by thy Blood, out of every tribe, and tongue, and people, and nation."—Rev. v. 9, 10.

Conclusion: Then the literal, material, human Jesus Christ, that had blood to spill, flesh to die, and a life to lose, is the only one that was ever on earth, the only one now in heaven, and the only one that will ever come again to bless his people with immortality and eternal life. This is the only Jesus Christ that the love of God gave to die for our redemption, and that the mortal family of Adam need, to give them immortality. This is the true Jesus Christ and no mystery. Set up any other Jesus, in the place of this one and you set up a false Christ; and the confession of the false Christ constitutes a Christian antichrist, or one opposed to the true Christ that died.

WHAT CONSTITUTES A PERSON ANTICHRIST?

Some think any person opposed to Christ is antichrist; such as the Jews and Pagans. This is not so in a Scripture sense; for according to John, antichrist must be a professed Christian.

"My children it is the last time; and as ye have heard that a *false* Messiah (antichrist) was to arise, so there are now many antichrists, and from this we know it is the latter time; from us they went out, they were not of us; for if they had been of us, they would have continued with us. But they went out from us, so it might be known they were not of us; but ye have an unction from the Holy One, and ye can discriminate every person." (That is, know the Antichrist.—1 John ii. 18–23; 2 John vii. 10, 11. (Syr.)

From the above, it is evident antichrist must be a professed Christian, that rejects the true Christ, and confessess a false Christ.

What makes a person Antichrist? "Who is a liar but he who denies that Jesus is the Messiah? And that person is (of) the false Messiah." 1 John ii. 22. (Syr.) That is, he confesseth a false or bogus Messiah, that never died. He is not antichrist that denied the Father and the Son, (see Syr.), but he that denieth that Jesus was dying flesh and blood. That confession makes him antichrist.

Again. "By this the Spirit of God is known; Every spirit that confesseth that Jesus, Messiah, hath come in the flesh, is of God; and every spirit which confesseth not, that Jesus the Messiah hath come in the flesh is not of God. *But he is of the false Messiah,* of whom ye have heard he cometh."—1 John i. 3. (Syr.) Here we have two Christs.

1st. A true Christ that died.—1 John v. 20.

2d. A false Christ that never dies, and could not die.

Now the Christian that confesseth that the Christ could not literally die, confesseth a false Christ; and that confession constitutes them antichristian.

What constitutes the falling away? When Constantine the great abolished the heathen religion, and decreed Christianity the religion of the empire, about A. D. 300, all kinds of half converted pagans flocked into the church under the cloak of christianity for popularity, and office sake. From this period to A. D. 451, two parties contended against each other; the *Catholic party* held up Plato as the authority for their religious notions; while the true church abused and ridiculed Plato as heathenism. See Gibbon xxist chapter, A. D. 360. Here, we may conclude, the doctrine of the immortality of the human soul, and the denial of the real death of Christ took deep root in the Catholic system. Here the name of Plato, undermined and took the place of Jesus, and the immortal soul, and going to heaven at death, took the place of immortality by a resurrection.

If this apostacy in the church does not mark Paul's falling away, then words cannot do it, 2 Thess. ii. To unite those contending Christians, Constantine called the Council of Nice, A. D. 325, (Gibbon xxist chapter, pp. 444, 449), but proved unsuccessful. From this period to the Council of Chalcedon, A. D. 451, truth and error contended against each other; but error prevailed. God sent on the Catholic party the operations of deception, to believe a lie; and that Council confirmed the lie, (see Gibbon), "By announcing to the Catholic world, *Christ in one person,* but in two natures, God and man, A. D. 451; and a line was drawn between the heresy of Apalinaris and the faith of St. Cyril; and the road to paradise, a bridge as sharp as a razor, was suspended over the abyss, by the masterly hand of the theological artist. During twelve centuries of blindness and servitude Europe received her religious opinions from the oracles of the Vatican; and the same doctrines, already varnished with the rust of antiquity, were admitted without dispute into the creed of Reformers, who disclaim the supremacy of the Roman Pontiff. The decrees of the Council of Chalcedon still triumph in the Protestant churches, and the most pious Protestants, of the present day, are ignorant of the origin of their own belief concerning the double nature of Christ." See Gibbon, chapter xlvii., p. 259–260.

The falling away is now fully established, on the hope of the ruins of the Gospel, by the Christian Council of Chalcedon, A. D. 451; and the same falling away was admitted in the creed of reformers, A. D. 1500, and is the ruling religion of christendom to-day, A. D. 1870. Now can there be any mistake but Popery and Protestantism are John's antichristians, and constitute Paul's falling away, 2 Thess. ii.? And what next, are we to look for? I understand *that Man of sin,* 2 Thess. ii. 1—; the *vile person,* Dan. xi. 21–31–45; the symbolic little horn, Dan. vii. 8, 21, 22, 25, 26; viii. 9–14; whom the Lord will consume with the Spirit of his mouth and destroy with the brightness of his appearing, when Michael stands up, Dan. xi. 45; xii. 1, at the resurrection, Dan. xii. 2; when the judgment of the world will sit, and the books are opened, Dan. vii. 8–10, 13.

But some will say, The falling away occurred before the Council of Chalcedon, A. D. 457. Indeed, the student of prophecy that will say so, must have a very dull sectarian axe to grind. The true Christian church, existed up to the Council of Chalcedon, A. D. 451; and the decrees of that Council nearly exterminated it by the slaughter of 15,000 Christians, (see Gibbon), and this slaughter was caused because Christians believed in immortality by a resurrection, and that Jesus Christ died; while their antichristian murderers confessed the Platonic doctrines of the immortality of the soul, and a Christ that never died; and yet we are told this Popish church is not the falling away. Why do men talk so? I answer, not that they wish to mislead, but they have a year day system of interpreting prophecy, which must be maitained, cost what it may.

The next grand event is the standing up of the Man of sin; and into his hands God will give his transgression, antichristian people, (see Dan. viii. 9–12; vii. 25; xi. 31–45; xii. 1, 2), as he did the Jews of old into the hands of the king of Babylon; then we will have the vision of 2,300 evenings and morning in "the time of the end," as Gabriel informed Dan. viii. 11, 12; and when these events will occur, we will know it, because the true church will not be in darkness that that day will overtake us as a thief in the night. Thess. v. 1, 2.

CONCLUSION.

The Popish, Protestant, and all Christian churches, who confess that Jesus Christ was constituted of a never dying nature, and also the immortality of the human soul, are antichristian, and in my judgment are Paul's falling away, and that constitutes them transgressors; Dan. viii. 11, 12, 23–25; and because of their transgression God will raise up "that Man of sin," the *vile person* (Dan. xi. 21), as his scourge, to purge them, as he did the king of Babylon of old, into whose hands he gave his transgression holy people to be punished for 70 years. But popery cannot be the falling away and that Man of sin, or the vile person also, no more than the king of Babylon, was the holy people that he removed to Babylon to be punish d for 70 years.

New York, March 1870.

Living after Probation is Ended.

REMARKS BY ELD. B. MATHIAS.

Br. Storrs: This is an every day fact; yet when I saw your allusion to Eld. Waggoner's book, and the quotation from it, in which he states the fact that Adam lived 900 years after being sentenced, I confess myself startled, and began to look around for a way. But your criticism showed the way.

This shrewd discovery of the Elder's has gained a puff or so, for it looks like a new argument in favor of a future trial, but it is a failure; it is doomed to go with the rest; it is taking a stand in the last defence, and must succumb.

Please allow me a little space in the Herald of Life for numerous references to cases illustrating the fact of living after trial and probation is ended. It is true of nations and individuals, as a rule, if not universal and uniform.

1. We know that in the working of common law, it seldom is otherwise. Criminals are daily sentenced to death, and then remanded to prison to wait the day of execution at the discretion of the Court. This period of waiting is not one of trial or training, but in law or outlaw, they are spoiled of responsibility and conscience, and manhood.

2. We will look at scripture examples. Adam's case is in point. Cain's forms another, an outlawed vagabond ever after; he feared everybody would kill him. No cognizance is taken of him except in his pedigree. "He went out from the presence of the Lord;" nobody knows how long he lived, and nobody cares. Josephus says, He kept up his bad manners.

3. The antediluvians were warned by Noah, "a preacher of righteousness," says Peter, "When once the long-suffering of God waited in the days of Noah, while the ark was a preparing."—1 Peter iii. 18, 20. This "prison" case is surely explained in the 2d Epistle of Peter. "The angels that sinned were cast down to *tartarus,* delivered *into chains* of darkness, to be reserved unto judgment."—V. 4. Jude says, "Hath reserved in everlasting chains under darkness, unto the judgment of the great day."

Any candid person ought to admit, after a fair look at this matter. (1.) That Noah was the preacher to the "spirits in prison." (2.) That the chains of darkness constituted the prison; in other words, (3.) That they were not reserved for trial, but for punishment. (4.) That the great day was the judgment of the flood. And (5.) that the angels were the wicked who lived anterior to the flood.

4. Egypt and Pharaoh, is the next case. They were reserved for judgment after probation ended.

5. The Canaanites' probation ended some time before judgment. There was no expectation of reforming them. They were allowed some time to "fill their cup."

6. The Jews before captivity, were given up, even in the days of Hezekiah, Isa., xxxix. 6, and other corresponding texts in Kings and Chronicles.

7. The Jews lived, nationally, many years after our Lord said, "Now they are hid from thine eyes," and after he pronounced sentence upon them, and their city.

8. The Man of sin, the abomination of desolation, was given up from the time it substituted its idolatry for Christianity; and ever since has been working out its destruction with greediness and certainty.

9. Here is another instance of suspended responsibility and probation. "It shall come to pass in that day, that Tyre shall be forgotten 70 years."—Isa. xxiii. 15. "It shall come to pass, that after 70 years the Lord will visit Tyre," verse 17. Here follows an instance of final judgment, so circumstantial it seems prepared for this time and occasion. "And they shall be gathered together as prisoners are gathered in the pit, and shall be visited after many days."—Isa. xxiv. 22. Tyre was restored to her trade after 70 years, and corrupted herself as before. Verse 17. When she is brought down with them that descend into the pit, with the people of old time, etc. See Ezek. xxvi. 20.

10. "The kings of the earth upon the earth." These are kept in durance, like the "angels that sinned," to be visited after many days; not for a release, but for punishment; see Isa. xxiv. 21. By this reading, it is at the time when the Lord takes the kingdom: verse 23.

That passage in Job, "Do ye not know their tokens? That the wicked is reserved to the day of destruction? They shall be brought forth to the day of wrath."—Job xxi. 29, 30. This finds a mate in Peter. "Made to be taken and destroyed."—2 Peter ii. 12.

We might cite numerous cases in the gospels, at some length. Our Lord uniformly observed this rule of judgment in his parables. Take the tares of the field. They were judged as soon as detected; but were left to grow with the wheat as a choice of evils. The sheep and the goats were in the same flock; were sheep and goats long before they were separated.

The "net and the fishes." "They sat down and put the good in vessels and cast the bad away"—"so shall it be in the end of the age." The beast and false prophet. The devil and his angels. The beast and kings were judged to this condemnation long ago: "prepared for the devil and his angels."

The same of the worshippers of the beast; they live a long time after sentence, and all die lingering deaths.

Saith the Lord, My Spirit shall not always strive with man.

Lanesfield, *Kansas,* April, 1870.

Watch and Pray.

The following article from the pen of Rev. Theo. L. Cuyler, contains too much vital truth to be lost. Especially in this time of waiting should the church heed the exhortation to "Watch and pray, lest ye enter into temptation." "Watch, lest coming suddenly, He find you sleeping." "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Louisa J. Beach.

How to Lead a Spiritual Life.

How is the spiritual mind to be kept spiritual? Will a renewed heart "keep sweet" of itself? or will grace live within us without watching? Will spirituality grow without tillage of the heart-garden?

To these questions Christian experience says, *No!* Conversion brings a man into a new state—"all things have become new;" but yet there is a stiff undercurrent running toward the *old* state. No converted man, however thoroughly renewed by the Divine Spirit, will *stay converted* unless God watch over him and he watch over himself. Conversion is simply the turning of the heart from sin to the Saviour; and, unless the heart hold fast to Christ and Christ hold fast to it, that heart will drop away into self-indulgence, pride, unbelief, and besetting sins. Paul would not have remained Paul for four and twenty hours if Divine power had not kept him. "Not I, but Christ that liveth in me." "I can do all things—*through Christ* which strengtheneth me." What are the essential things to maintain spiritual-mindedness?

I. Prayer, of course, comes among the foremost. Not *saying* prayers; but praying. A dull, formal, monotonous repetition of devout phrases every night and morning puts the conscience to sleep, just as surely as a low crooning tune puts a baby to sleep in a cradle. But genuine prayer is quite a different thing from that. It is the soul's keeping the track open, and maintaining a *constant intercourse with God.* Prayer is just as vital a thing to my heart as are the water-pipes in my house that connect with the Ridgewood reservoir. A double office belongs to the conduit-pipe of prayer; it serves at once as the inlet of grace, and as the outlet of gratitude. I thank God for what he gives; and I receive the gifts to be thankful for. And our prayers do not smell enough of the sweet, holy fragrance of gratitude. For a sinner to be *anywhere* out of perdition is a matter for thanksgiving; but to be actually on the highway to heaven, with the love-light of Jesus' face streaming on us, is enough to make ones "feet to be like hind's feet," and to set us leaping like the roe. "In everything give thanks."

Prayer, then, is the channel for gratitude and penitence to flow God-ward; the channel, for grace and strength to flow from Him into our dry hearts. When the channel gets clogged up with doubts and unbelief, or gets frozen up with selfishness and indifference, the supplies stop, and *death begins.* Just as soon attempt to keep up a blooming and fruit-bearing piety without perpetual prayer, as to set your geraniums into full flower by locking them in a Greenwood vault.

I have always observed that backslidings begin with a neglected closet and a neglected prayer-meeting. "Why don't the water run in my house to-day?" I send for the plumber; and he says to me: "Friend, the connection is broken." Woe to that professing Christian who has broken his connection with his God!

I sometimes think of prayer as a celestial telegram. Our messages go upward with the speed of thought. The return of mercies flow downward with the promptness of Divine love. Sometimes the answer anticipates the request. Sometimes the answer is delayed; then we can only *wait.* Sometimes it comes, in a startling shock—like a death-messenger over the wires. But it is all right; God makes no mistakes. Faith says, "I put myself in connection with the God of love, I must take just what his wisdom sends. Thy will be done!"

Ah! there is something far worse than to receive dispensations of trial from yonder Father of lights. It is to have the telegraph of prayer so utterly out of repair by disuse, or so broken down, that all communication stops, and the soul is cut off from heaven. But a healthy Christian's spiritual telegraph is ever busy; it worketh by the electricity of love. Up into the All-hearing ear, floweth the constant stream of confession, penitence, desire, gratitude and petition; and downward cometh the "grace sufficient," the strength equal to the day, the joys in the Holy Ghost. Then brother *pray without ceasing.* A true child of grace was never born dumb.

II. The second essential to spirituality is watchfulness. "What I say unto you, I say unto all—*Watch!*" Christ knew perfectly well to whom he was talking. In coupling together prayer and self-watching, he married the sovereignty of God to the Christian's free agency. Never yet have we seen the heart that could be trusted without oversight. It must be a close, weary, wakeful watch. If you were set to keep a bird sitting unfastened on the palm of your hand, you would know what is meant by *keeping your heart with all diligence.* Have the arm of godly resolution ready—ready to seize it the moment it attempts to fly away into sinful indulgence. Do not take off your eye one instant. The price of a spiritual life is "eternal vigilance." The lusts of the flesh will steal silent marches on us; temper will start up like an unchained mastiff, and bite before we are aware; the unruly tongue gets loose; pride gets the reins, or some other besetting sin is on the move. "Therefore, I say unto you all, *Watch.*" Watch the sly approaches of the tempter. Watch the thought-cradles in your own soul wherein the infant purposes are nursed. Watch over your own resolutions. Watch the leading of God. Watch for opportunities to do good. Watch for the coming of your Master. While the *Martha* of your industry and your benevolence is busy within, let the Mary of your devout vigilance be ever on the lookout for the coming of your Lord. Blessed are those servants whom, when the Master cometh he shall find *watching!*

"Beyond the watching and the weeping,
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
We shall be soon.
Love—rest—and home,
Sweet home!
Lord! tarry not but come!"

Children's Department.

Sowing Good Seeds.

One lovely afternoon, early in the month of May, a little girl, not more than eight years old, sat at the window overlooking a beautiful lawn and fishpond. She had been reading, but the book had fallen from her hands. There was a sad and pensive expression on her countenance; for she was thinking how she used to love to run about in the green fields and play with her hoop or skipping-rope; but these she had to exchange for a crutch,—she was a cripple. Just then some little sparrows came to pick up the crumbs which the child had thrown from the window. She watched them with the deepest interest, as they hopped about in their happy freedom, till, at length, having satisfied their hunger, with a chirrup they flew away to join their companions.

The little girl turned away sorrowfully from the window, and stooped to reach her crutch, which had fallen to the floor. In vain did she try to drive back her tears,—they would come; and, covering her face with her hands, she wept bitterly. Whilst thus troubled, she felt a hand laid softly on her head, and looking up she saw her mother bending over her with a mingled look of anxiety and love in her face.

"What is the matter with my Nellie?" she asked in a gentle voice.

"O mamma," exclaimed the child, as she threw her arms around her mother's neck, "it is of no use for me to live now that I am lame. I can never be of any use!"

The mother, breathing a silent prayer to God, for a blessing on her instruction, seated herself on a low chair, and drawing Nellie on her lap, whispered words of comfort to the troubled little girl. She told her of the Redeemer's love to children, of His sufferings and death on the cross. She told her also of the lame and blind, the deaf and the dumb, who were brought to the loving Saviour, and were healed; and then, with a mother's tenderness she pressed the child to her heart, and tried to show her in how many ways even a cripple might be useful. She told her of the glow worm whose tiny light cheers the traveller on his way in the dark night.

"But mamma," said Nellie, "I am not a glow-worm!"

"No, my dear," said her mother; "but you may do what the glow-worm does,—you may 'let your light shine.' Have you forgotten those lines which your papa taught you, not long ago?

'Do what you can—being what you are;
Shine like a glow-worm, if you can't be a star.'

You cannot do much, I know; and yet, by your example, you may be made a blessing to others. You may sow the seeds of kindness and love, and mercy, and truth; which, by and by, will, with the Divine blessing, grow up bright and beautiful flowers, that shall bloom throughout eternity!"

"But, mamma, how can I do this?"

"Well, my dear," replied her mother; "by giving up your own will for another's pleasure you sow the seeds of love and kindness; by immediately confessing when you have done wrong, you sow the seed of truth; and you were sowing the seed of mercy when you gave your sixpence to the poor blind man at the door, this morning."

With a bright smile of hope the child looked up into her mother's face, and, pressing a warm kiss on her cheek, she said, "Thank you, dear mamma; I *will* try to be more happy and useful!"—*Selected.*

A Dog Story.

One winter afternoon, about eighty-five years ago, a gentleman set out to go from Northampton, Massachusetts, to Westfield, in a sleigh. Westfield was about fifteen miles west of Northampton, and much of the road lay through an open country, without fences or houses, a few trees being scattered along the route. Not long after the gentleman left Northampton, it began to snow very fast. At length he could not see the road and was afraid of losing his way. He could not tell, with certainty, the points of the compass, because the sun was obscured, and at length he began to fear he should be lost. While considering whether it would be safest to go onward or attempt to go back, a dog came by the side of the sleigh and ran forward, plowing his nose in the snow, and then looking back to the sleigh. The gentleman drove on, keeping watch of the dog, and saw that he continued to scamper ahead, a few rods at a time, and then turn and look back at the horse and sleigh. He now concluded that it was the safest way for him to follow the dog. The intelligent creature guided him to Westfield, where he arrived after dark, and passed the night. He inquired for the owner of the dog, but no one knew to whom he belonged, and the gentleman gladly took him home with him to Greenfield in Connecticut.

Not long after this, Dr. Dwight, for he was the gentleman, (and he related the story to me himself), moved to New Haven to take the presidency of Yale College. The dog, who was considered a friend and benefactor, accompanied the family to New Haven, where he proved himself as trustworthy as he was intelligent. Dr. Dwight's two youngest sons began to go to school when they were very small, and the dog always attended them at nine o'clock, to the school room, and then came back home. During the forenoon he took no notice of the striking of the clock for ten or eleven, but the moment it struck twelve he rushed out of the house and ran to the school to wait upon the little boys home. He often went with the president to the chapel on the Sabbath, following him up the pulpit stairs as far as the broad step, where he lay down and went to sleep. He took no notice of the movements of the congregation until they rose to receive the benediction; then he awoke instantly and stood ready to go with his master out of the chapel.—*Little Corporal.*

Calumny is like the brands flying from a large fire, which quickly go out if they do not blow them.

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

On all Books and Pamphlets sent by mail, the postage has to be *prepaid.*

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made fifteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER,

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The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank athejsm. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the *Herald of Life.* Price, $1; postage, 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death 3. Who will live again? These questions are taken taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.

Immortality. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by George Storrs. *Price,* in pamphlet, 30 cents; postage, 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures." The first of these appeared in "The New Englander" of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

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In this work the true teachings of the Bible is manifested, showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. *Cheap Edition. Price,* bound, 70 cents; postage 12 cents. In paper covers, 40 cents postage 4 cents.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. — NEW YORK, WEDNESDAY, MAY 11, 1870. — VOLUME VII.—NUMBER 30. WHOLE NUMBER 316.

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PRESBYTERIANS SCATTERING LIGHT.

WE are glad to see our Presbyterian brethren scattering the light of truth, though they esteem it error; but placing the fact, that good, learned, and pious ministers are rejecting the doctrine of eternal torture, before their readers, they will inevitably be led to inquire what these things mean? From some source they will be led to make a further inquiry whether the doctrine, which they are conscious is a violation of their sense of right, can, after all, be the teaching of God's word? Thus will they soon learn that the idea of inherent immortality and eternal torture is neither scriptural or rational. The result will be the abandonment of such traditions, which have no better foundation than the Pope's *infallibility,* and stand or fall with that Papal claim.

The following article is from the English correspondent of "The Presbyterian," of March 26, published at Philadelphia, Pa.:

EXTINCTION OF THE WICKED.

There is, and has been for some time, a good deal of discussion among a limited number of both Churchmen and Nonconformists on the awful question of everlasting punishment, and it is gradually revealing opinions and arguments which are sure to do much mischief. It has come to pass that the Church of England and the Congregational body have men of mark who hold that the wicked and impenitent will not be consigned to endless torments, but will be utterly extinguished and literally destroyed. The Rev. Samuel Minton, the incumbent of Eaton Square, London, and as thoroughly evangelical in his general discourses as ever, has embraced these views, and has written strongly in their defence. The same opinions are held by the Rev. Mr. Dale, of Birmingham, the successor as pastor there of the late John Angel James, and the present chairman of the Congregational Union. Another Congregational pastor, the Rev. Edward White, a man of piety and scholarship, is now publishing letters defending the doctrine of death by sin, and life in Christ alone—a doctrine which is "now maintained by a large number of Christian scholars, as well as less learned believers in this country and elsewhere."

Mr. White professes to follow, in this exposition, the canon of orthodox Christendom, namely, that the meaning which comes out from the literal sense of the main current of expressions employed in the document shall always be taken as the ruling sense. He insists that by this canon the Church has deduced the doctrines of the Trinity, the Incarnation of the Word, and the proper deity of Christ from the Scriptures. Notwithstanding the existence of the statement in St. Mark's gospel, "the Son knew not" the hour of his own second advent, the Unitarians find in this text a supposed inconsistency with the Son's omniscience, while the Church is satisfied with the vast body of testimony which teaches the Divine Son was incarnate in the temple of our Saviour's body. In like manner, none who understand the gospel (which makes prominent God's work toward man, not man's work toward God), will allow the plain sense of the whole Christian testimony on justification in Christ to be set aside by a single verse in the Epistle of James, in which he says that "we see how that a man is justified by works, and not by faith only." Such passages as these in Mark and James we know how to explain, but we do not derive from them the ruling sense which is to override and contradict all other Scripture.

Mr. White then gives us his *credo* as to this matter. "We hold, 1. That the general language of Scripture requires us to believe that the wicked will die, perish, be destroyed, in the literal sense of these words; 2. That there are no texts which, rightly interpreted, in the literal sense contradict this conclusion; while, thirdly, the system of redemption, taken as a whole, absolutely confirms the truth that none except those who are regenerate in Christ, will escape destruction or live forever."

He goes on to argue from man primeval, who was created outside Paradise, in a world of animals subject to the ancient law of death, bearing in his structure much of their likeness, and bearing also the image of his Maker. He was placed in Paradise with a view to trial for an endless life, conditional on the obedience of faith, but capable of death, like other animals, if he rebelled and aspired to independence as a god. He did so act, and so he was brought under the threatened curse of death, *i. e., extinction of* BEING. But redemption in Christ, and the inbreathing of the Holy Spirit, secures eternal life and delivers from *extinction* of life. *This* is spiritual death, and nothing *else.* Adam did not die on that day of his transgression. His whole posterity was bound up in the covenant, and sinned and fell in Adam, and so were "dead in trespasses and sins."

One is tempted, in quoting all this, to repeat the suggestive text, "In the day thou eatest thereof, dying, thou shall die."

Mr. White makes a great deal of the literal meaning of the threatenings of Scripture as to future punishment, which, "rightly translated," as "death, perishing; destruction, being slain," etc., are more numerous than any other form of warning. And, therefore, he says that the Scripture doctrine is that wicked men will be literally destroyed, or put to death in hell. He calls up modern authorities that the Greek word *apollumi* means to destroy, demolish, kill; so *apolonto,* in 1 Cor. 17, 18, else those who fell asleep in Christ were literally *apolonto,* annihilated. Other arguments are adduced from other texts.

Mr. White maintains that if his canon, and his obvious principle of interpretation be admitted, "it sets aside at once every species of *Universalism,* whether after Mr. Juke, or George Macdonald; and every modification of the doctrine of eternal suffering, including the strange dream of Mr. Birks of an inferior Paradise in Gehenna, for the solace of the damned."

I may not trespass longer. In truth, I have overstepped my intended bounds. But I bring this subject before your readers to indicate the developments of error and evil, and of the perils that threaten the Church of Christ. You will observe that Mr. White detests Universalism, and has naught but condemnatian for Socinianism. But, after all, his speculations tend to abolish hell, a Gehenna altogether. It is *extinction* that awaits the ungodly; they perish at once; they are blotted out of existence. Bad men would see consolation in such a doctrine. If there are no torments—if it is not a state of never-dying misery—if it is but extinction—it surely has the tendency to impenitence and hardness of heart. And in closing my analysis of Mr. White's plea, allow me to quote from Quesnel, when referring to Christ's words, "every sacrifice shall be salted with fire:"—"They are awful, indeed. Here may be seen the greatness, multiplicity, and eternity of the pains of the lost. They suffer without being able to die; they are burned without being consumed. They are sanctified without being sanctified—are salted of hell, as eternal victims of the Divine justice."

A LITTLE OF MY EXPERIENCE.

BY J. D. SHERIDAN.

BR. STORRS: I have read the HERALD OF LIFE with much interest, with pleasure, and I hope to some profit. My heart overflows with gratitude and love to God and the dear ones who are favoring the readers of the HERALD with their most excellent contributions; and particularly the editorial communications. As they reach me every week, they are like bread to the hungry soul, and wine to the drooping spirit.

Although I cannot indorse all the views of some of the writers, yet I must acknowledge that my views are entirely changed on the subject of the re-living of the wicked dead. I can say I now fully indorse the views of the Editor on that doctrine.

The very passages I did use to support the doctrine of the re-living of the wicked dead, I now find very convenient to prove the contrary. Above all things, I am most thankful for the word of life, and that God has put it into the hearts of some of his dear children to use the reason and talents he has so bountifully bestowed upon them, in searching for the true light of revelation, that he has handed down to us by the mouth of all his holy prophets, and at last by His own Son, and by his chosen apostles.

And yet, in these last days of moral darkness, the day of the Lord will overtake us as a "thief in the night," unless we use the reason that God has given us, with the prayer of faith, for the gift of the Holy Spirit to guide us in our search for the true light.

I have been sorely afflicted for these many years by sickness, trials and disappointments, and at the same time groping my way in darkness, without any good hope of a future life; have felt, many times, that the hand of God was laid very heavy upon me; and have sometimes desired that death might come and deliver me from my pain and trouble. But, bless the Lord, I feel that he has chastened me, not for his pleasure, but for my profit, and I feel to kiss the rod; and I desire to keep close to the hand that holds it. Yes, I feel from the very depth of my soul that God is love. And although I have rejected him until this my last hour, yet he has been patient with me and waited long for me to return.

I feel now to rejoice in that love that has provided a ransom for our guilt and from eternal death, which is the penalty for sin.

Although my former friends and neighbors forsake me, and cast out my name as vile, and mock, ridicule, and make derision of me, yet I feel that I have a friend who is able to deliver me out of every temptation.

Three Rivers is a beautiful little village of about 4,000 inhabitants, with seven different worshipping denominations; all trying to serve the Lord, but no two can agree as to form and creed; the poor are taxed to death to build and furnish so many different houses, and supplying them with the ministry. To me all this appears wrong; but I feel to take courage when I consider that the time is not far distant when "Thy watchmen shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion."

And as I said before, there are here a goodly number who are seeking to serve the Lord; perhaps one-sixth of the whole population of the place; yet there are none of that number who are anxious, ready, or even willing to admit that Jesus is soon coming to restore all things, and set up his kingdom according to the promise. Nor do I much wonder when I see the strife between the different sects to outdo each other in erecting the most splendid edifices for worship, and each to retain the most popular minister; and the means that are made use of to obtain money to accomplish the object.

As I view the clouds opening to usher in the glorious King, my heart fills with joy mingled with sorrow; joy that the redeemed are soon to be gathered to a country where sin, sorrow and sickness will never be known; and sorrow, because so many of our fellow mortals, who are as good by nature as any of us, are determined to choose death rather than life.

I have scattered what tracts you sent me; and although I cannot report as good success as some of the brethren do, yet I trust some of the seed may have fallen on good ground, and in due time will spring up and bear much fruit. Your brother in Christ.

THREE RIVERS, *Mich.,* April, 1870.

"I AM THE BREAD OF LIFE."

WHAT ambitious plans, what studying, what craft, what energy, what genius, everywhere seeking, pursuing, grasping for a name! A name that shall live on through ages. Though that name be infamy, men choose it rather than death.

To die and be forgotten! Who does not recoil from the thought! What have not men done to avoid this doom! Humanity cries out for a life to come. All, the high and the low, the young and the old, the strong and the weak have an insatiable longing for life. "If a man die, shall he live again?" is the question of all ages and all mankind. Fearful of the answer some have sought immortality in this world—to leave a name that shall not perish. They have sought in vain. The glory of the greatest grows dim in the distance. The righteous and the wicked take their rest together in oblivion. We have forgotten them as we in turn may be forgotten.

But listen: "I am the bread of life." Who? Christ, the Son of God. Is he powerful? He is, for all power shall be given to him. Is he true? He is more than true, he is truth. Has he knowledge? He knoweth all things.

He is "the bread" to famishing men; famishing for life; faint, weary, hopeless, dying, dying into darkness without hope of life. To such he is bread, the bread of life—life to come—life eternal—life beyond the grave. Not the lengthening out of this present state: not the echoing of a name whose owner once moved to bless or curse his race. But he is the bread of a better life, a renewal, a re-living of the man.

How worthless is all the immortality of this world to him who partakes of this bread of life. "I am the bread of life." Here is hope, here is rest, here is immortality. M.

BROOKLYN, L. I., May 1, 1870.

"MOONSHINE."

ELD. J. PARRY: *Dear Br.:* We did not apprehend quite as severe handling for an expression at the close of a brief article of objections to the age to come theory. We thank you, however, for giving a true quotation, which is this, "What about those Old Testament Scriptures which seem to have a bearing upon this subject? Just here we think lies the error; making the moon to give light to the sun."

The term "moonshine" is not found in my article, neither was the thought in my heart of such inference as your notice would seem to imply. Webster on this word says, "Moonshine, the light afforded by the moon; *figuratively,* show without substance." How could you think such a thing of me when using the primary and not the figurative expression? My expression was *comparative* only. Perhaps I misjudge and should accept the term as having reference only to *my* position, not yours. We study to avoid giving offense, and are sorry when any is taken. Trusting that *love* reigns in our hearts, although our ideas are a little different we let the matter pass.

The Old Testament we love and revere, and cheerfully accord to it all the importance attached to it by Christ and the apostles. But while we do this, we can only call it the glory of the moon (*figuratively*), which light (the literal) we believe all accord as borrowed, or a reflection of the (*literal* sun), when compared to the New Testament (or covenant), which is as the sun shining in its strength. As to Christ's injunction, "Search the Scriptures," etc., and also similar teachings elsewhere, the fact should be considered that the new covenant law was not as yet written out; the "schoolmaster" had not fully given place to the Great Teacher. "Hear ye him" had not acquired all its solemn force and obligation; the sun had not fully arisen, but soon the command goes forth, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."—Isa. lx. 1. As to "world-burning traditions," or any others, it is our highest ambition to heed the good apostolic injunction, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word (*our* word), or our epistle."—2 Thess. ii. 14.

Another point. It is a fact that men receive just so much of the "Word" as literal or figurative as *their* judgment or inclination dictates; and no man can fully accept another's judgment for his own. We all have more or less error, held as truth in our ignorance; this is a necessity of our finite condition; but *love,* the *love* of God, the New Covenant law written in the heart or mind, the *affections,* should so abound as to moke us feel as did Abraham toward Lot—"We be brethren."—Gen. xiii. 8. Yours, affectionately,

A. BOYNTON.

WEST BATAVIA, N. Y., May, 1870.

JOSEPH BARKER.

THIS is the man who chiefly figured in the Convention in Hartford, Conn., in 1853, then a deist, but immediately after became an atheist. It was in that Convention we stood up in Defence of the Bible, and our Defence is now published as No. 2 of our "Campaign Documents."

We find the following article in "The Christian," London, Fngland, of March 3. We give it to our readers, some of whom will be interested in it:

FROM UNBELIEF TO FAITH.

A Glance at the History of Joseph Barker.

"I was unknown by face unto the churches of Judea which were in Christ; but they had heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed; *and they glorified God in me.*"—GAL. I. 22–24.

It ought not to surprise us if, from time to time, we hear of the recantation and conversion of those who have been prominent as enemies of the cross of Christ. It ought not to surprise us if such changes occur, for most of these men are the subjects of earnest and persevering prayer. Their career is often anxiously watched by loving Christian hearts, and not unfrequently by Christian hearts attached to them by ties of nature; and by many a one their names are daily uttered in petitions offered to the Lord God of Israel. It ought not to surprise us, for the Lord's hand is not shortened now, any more than in the day when he who had been "a blasphemer, persecutor, and injurious," repented and found mercy.

On the other hand, it is not to be wondered at if men who have led the van in attacking Christianity, and opposing its ministers, are, subsequently to their conversion, for a season at all events, looked upon with doubt and received with hesitation. But such a course of conduct, though natural, is not right. The text which stands at the head of this article ought to be our guide, and the conduct of the Judæan Christians our model. If we see some prominent antagonist of the faith humbled and repentant; if, after a reasonable time has elapsed, we find such an one pursuing a steadfast course, and seeking, according to his ability, to serve the Lord Christ; if we find him separated from his former associations, and assaying to join himself to the disciplines; it is our duty, after the pattern of the early church, to receive him to our fellowship, and to accord him a good measure of our confidence. No comparison between the apostle of the Gentiles and any living man is intended to be urawn here; but we may fairly illustrate our meaning by a reference to Acts ix. Paul was desirous of joining himself to the church at Jerusalem, but they "were all afraid of him, and believed not that he was a disciple." His evil reputation stood in the way. The Christians were however satisfied when one testified of Paul that "the Lord had spoken to him, and that he had preached boldly in the name of Jesus." Am I not right therefore in saying that, if a man has been called of God, and has obeyed the call—has forsaken his former ways, and sought to acknowledge Christ as his Lord and Master—he is entitled to our credence and to our trust? These considerations naturally spring out of the subject on which I am writing, and they will doubtless help to remove some amount of prejudice which might otherwise exist in connection therewith.

The name of Joseph Barker will probably be new to many who read these pages, yet it is a name widely known in the north of England, as that of one who for many years held a position hostile to Christianity, and who was actively engaged in contending with its ministers, and denying its divine origin. He had originally been a minister in the Methodist New Connexion, but had passed by slow gradations to the extreme of unbelief, and to positive atheism. It was an absolute eclipse of faith. Yet God has been graciously pleased to bring back to Christian faith and Christian hope this man who had for long years been wandering in the darkness, and fighting against Him.

Of those dreary years and that sorrowful experience, he thus writes: "For years the worth of my life was well-nigh gone. I lived, because I felt I *ought* to live for the sake of those who were dear to me. But for myself, the light and joy of my life seemed gone forever. My existence was a long dark struggle with crushing destiny. Though naturally hopeful, I felt the bitterness of blank despair." And again, "The want of trust in God and a hope of immortality tends to darken earth, and to embitter life. When men are severed from God and Christ, and immortality, they suffer both in character and enjoyment. . . . We lost our trust in God, and our hope of immortality. And the heavens above grew dark, and the earth became a desolation. Life lost its value, and sorrow its consolation; and many and many a time we wished that we had never been born."

And this, be it borne in mind, is not a description drawn from the imagination; but it is thr record of the actual experience and feelings of one who had passed months and years in atheism. Nor can we suppose that the experience of other atheists differs from the one thus recorded. Then what a gloom must hang over the mind, and oppress the spirits of these aliens from the life of God! Already, and even here on earth, the "blackness of darkness" envelops them! Oh that this deep gloom may, in many more cases than that of Joseph Barker, be penetrated and dispelled by the rays of the Sun of Righteousness!

Mr. Barker, in writing to one of his old associates, speaks of his return to God in these striking words: "I see that the greatest errors of my life have resulted from a want of a better understanding of the teachings of Christ, and a largrr measure of his most beautiful and blessed spirit. I feel convinced that the Teacher and the teaching are divine; and I surrender myself to them with love, with reverence, and with devotion. I recognize in Jesus, as in days gone by, the 'brightness of the Father's glory,' the rich effulgence of eternal light, and of boundless everlasting love. And that is not all. A return to the religion of Jesus has made me happy—at times unspeakably happy. Account for it as you will, in bowing myself before God, in placing myself at the feet of Jesus, I experience emotions, delights, enjoyments, transports, to which for long, long years I have been a melancholy stranger."

It has always seemed to me that the crowning sorrow of one who has misled and misguided souls, must be the thought of how it fares with those who have accepted his teachings, followed his counsels, and drunk in his spirit, but who afterwards refuse to turn back to light and life with him. How many words he must wish unsaid! How many of his written lines he will, when dying, desire to blot! The only atonement he can make is by seeking every opportunity, as does Mr. Barker, to "preach the faith which once he destroyed."

"Ah, sir," said a poor shoemaker to me, at Victoria Hall, one Sunday morning, "Thomas Cooper was my false prophet; and he led me away from God." I was glad to be able to tell him that Mr. Cooper had come to a better mind, and was now seeking to serve Christ.

Joseph Barker goes on to say: "I do most heartily repudiate all that I ever wrote in an anti-Christian spirit, or of an anti-Christian tendency. I deplore my assaults on the churches. I believe the churches, notwithstanding their imperfections, to be the salt of the earth, the lights of the world, the warm and living heart of humanity. They are doing good, and I take my stand by their side, and hope to aid them in their efforts."

Mr. Barker has embodied his history in a book of considerable interest, entitled "Teachings of Experience; or, Lessons I have learned on my way through Life," to which volume I may, perhaps, at a future time revert.

J. R. C.

THE Lord hath told you what you should be doing till he come; wait and hasten, saith Peter, for the coming of your Lord. All is night that is here, in respect to ignorance and daily ensuing troubles . . . therefore sigh and long for the dawning of that morning, and the breaking of that day of the Son of man, when the shadows shall flee away. Persuade yourself that the King is coming. Read his letter sent before him—'Behold I come quickly.' Wait with the wearied night-watch, for the breaking of the eastern sky.—*Samuel Rutherford.*

"EVEN SO, COME LORD JESUS!"

IT was centuries ago, on that lonely Isle of Patmos, that the beloved Disciple uttered those sweet words: "Even so, come, Lord Jesus." It was in response to the solemn watchword of Jesus Himself, "Surely I come quickly." It was God's Holy Spirit that inspired this affectionate prayer in the heart of the exiled Revelator, and again wafted it in incense before the throne of the Eternal. That Disciple, after beholding wondrous visions of the mighty future, and marking the course of time as events rolled on, closing up the Gentile age with the overthrow of the apostate kingdoms of the world, and the bringing in of a new and better dispensation, his heart was filled with love to the Saviour, and he longed for the triumph and reign of his blessed Lord: for he well knew that with the coming of that event wickedness should cease in the earth, and the glory of the Lord should cover it as the waters cover the deep.

Although eighteen centuries have nearly passed away since these words were first uttered; though many sorrows, trials, and disappointments have befallen God's holy watchers, during those long years, in their struggles to hold fast the "blessed hope;" though Jesus has not yet come in His glory; and though many are growing weary, and are saying, "My Lord delayeth His coming;" His coming is nevertheless certain, and we still say, "Even so, come, Lord Jesus!"

Yes, the Saviour will come, for He has promised it, and He never deceives. When He comes he will raise the sleeping saints, restore the earth to its Eden state, and reign with His people. Then will be commingled together in heavenly union, the voices of angelic hosts with those of the redeemed, praising God for His righteous judgments, and for bringing redemption to the world. But, oh what a fearful doom will be that of the wicked, who will then "call upon the rocks and mountains to hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb!"

Dear reader, do you love Jesus? and if so, do you "love His appearing?" Are you praying to be accounted worthy to escape that hour of trial which is about to come upon all the world, to try them that dwell upon the earth? Do you expect to be a guest at the Marriage Supper, or will you be shut out with the unwatchful "foolish Virgins?" These are questions of intense moment for all; for "the day of the Lord is near, it hasteth greatly." "Blessed is he that watcheth." "The watchman said, 'The morning cometh, and also the night.'" Strange that morning and night should come together; but so it is—*morning* as bringing deliverance to the righteous, but *night* as bringing destruction upon the wicked. Solemn thought! Are we ready for these things? S. R.

—*Prophetic Times.*

THE CLOSING HOURS OF TIME.

ARE we really in the winding-up of our world's history? If so, what a solemn thought! All to be over so soon. Our work all to be closed up. A day of settlement to dawn. Yes, the scrutinizing eye of the Judge will then be turned with a searching glance upon us. Our past history of faithfulness, or unfaithfulness, will then reappear, to approve or condemn us. Our hearts, filled with heavenly zeal, or chilling luke-warmness, will then decide our claims to the felicities of a celestial paradise; for we shall then continue "holy still," or "filthy still."

Are we indeed nearing a day of such magnitude? Are we truly living in the closing hours of time? We cannot evade the conclusion that such is the case. Then what is our duty? If the Master is about to return, how should we improve these closing hours? If we have been remiss in duty in days gone by, should we not begin now to do the will of Christ? If we have lived prayerless lives, let us begin to visit the throne of grace, and seek pardon for past indifference, and strength for time to come. Let us go to work for God, and pluck men as brands from the burning. The hours fly—will we improve them? The closing hours of time are upon us; shall we squander them in idleness? Oh! sound out the cry, "Behold the Bridegroom cometh!" and do it with devoted hearts and earnest minds.—*Selected.*

MATRIMONY.- The daughter of Themistocles the Athenian general being asked of him in marriage, stated that he preferred an honest poor man to a rich one of an indifferent character, and gave for his reason that in the choice of a son-in-law he would much rather have merit without riches than riches without merit.

Various Items.

"THE JUST SHALL LIVE BY FAITH."

"This has been understood two ways: 1. That the just or righteous man cannot live a holy and useful life, without exercising continual faith in our Lord Jesus: which is strictly true: for He only, who has brought him into that state of salvation, can preserve him in it, and he stands by faith. 2. It is contended by some able critics, that the words of the original text should be pointed thus: '*O de dikaios ek piseos zesetai.* The just by faith, shall live,' that is, he alone that is justified by faith shall be saved; which is also true, as it is impossible to get salvation in any other way. This last meaning is probably the true one, as the original text in Hab. ii. 4 speaks of those who believed the declarations of God when the Chaldeans beseiged Jerusalem; and having acted conformably to them, they escaped with their lives."—*A. Clarke on Rom.* i. 17.

This latter statement of the case is in harmony with the teachings of our LIFE-GIVER. He said to the Jews, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever. . . . As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me."

NOT DEAD BUT SLEEPETH.

"The maid is not dead, but sleepeth." Upon this passage Clarke remarks as follows: "That is, she is not dead so as to *continue* under the power of death; but shall be raised from it as a person is from natural sleep."

In the same sense Abraham, Isaac and Jacob are not dead but living, unto God, for they shall rise from the dead.

THE LIFE . . . IS IN THE BLOOD.

"Let us now turn to Leviticus. I read there, 'The life of the flesh is in the blood.' Where did Moses get this information? Were it possible to ask the most accomplished surgeons of the days of Esculapius, they could give you no information. But every enlightened and intelligent surgeon of modern times will tell you that in the blood there is a living principle, and that the life of the body is derived from it. Hence the ablest medical men, when called to a patient, knows that the last thing he will do is to bleed his patient, because he takes away the capital on which he works, and on which he can draw for that patient's recovery. Nothing but the direst necessity will compel him; because modern physiological and medical science has demonstrated that Moses, in Leviticus, stated what was an actual truth, wherever he got it, and however he learned it, that the life is in the blood."—*Rev. J. Cumming* of London. Reply to Bishop Colenso.

"THE BLOOD IS THE SOUL."

The following is copied from *Kitto's Cyclopedia*, under the heading, Blood: "In Gen ix. 4, where the use of animal food is allowed, it is first absolutely forbidden to eat 'flesh with its soul, its blood;' which expression, were it otherwise obscure, is explained by the mode in which the same terms are employed in Deut. xii. 23. In the Mosaic law the prohibition is repeated with frequency and emphasis, although it is generally introduced in connection with sacrifices. . . . In cases where the prohibition is introduced in connection with the lawful and unlawful articles of diet, the reason which is generally assigned in the text is, that 'the blood is the soul;' and it is ordered that it be poured on the ground like water. But where it is introduced in reference to the portions of the victims which were to be offered, then the text, in addition to the former reason insists that 'the blood expiates by the soul'"—Lev. xxii. 11, 12.

THE SOUL.

Under the above, in *Cruden's Concordance*, we extract the following:

"The Scripture indeed ascribes to beasts a soul, a spirit, life and respiration, which may be a second acceptation of the word as in Gen. i. 24, 'Let the earth bring forth the living creature,' in Hebrew, 'the living soul.' So in Lev. xvii. 11, 'The life,' in Hebrew, 'the soul,' 'of the flesh is in the blood.' And in Eccl. iii. 21, 'Who knoweth the spirit of the beast that goeth downward.' This soul is the spirit, the breath, which is the principle of animal life, and which is common to men and brutes. . . .

"II. Soul is taken for the whole person, both soul and body. . . .

"III. It is taken for the *life* of man. . . .

"IV. It is taken sometimes for death or a dead body. Num. ix. 6, 'Some were defiled by the dead body of a man,' in Hebrew, by the soul of a man. And in Num. vi. 6, 'He shall come at no dead body,' in Hebrew, dead soul." . . .

Neither Clarke, Cumming, Kitto, or Cruden held that man is not dual, yet all of them have expressed ideas as above quoted, that are in harmony with our views that man is a unit. The oxygen of the air gives vitalizing power to the blood, and the blood is thus made the life of the flesh. Christ poured out his soul unto death, and by the new principl of life which he received from the Father he rose from the dead, and that same life principle is now imparted unto all who receive Christ.

Yours, in Christ,

F. H. BURBANK.

PHILADELPHIA, *May* 2, 1870.

THERE is no real use in riches, except it be in the distribution; the rest is but conceit.—*Bacon.*

TESTAMENTARY charities are no better than dead sacrifices.—*Sherlock.*

THE HERALD OF LIFE.

NEW YORK, MAY 11, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

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The Conflict Advancing.

THE LIFE VIEWS have awakened attention in every direction. Not only Methodists have shown signs of moving against our views, but the Presbyterians and Congregationalists. We should rejoice if all our opposers would show the same candid and Christian spirit as is manifested in the following article which we take from "The Advance" of April 21.

We append notes:

ANNIHILATION.

The doctrine of the annihilation of the wicked is receiving increased attention in Great Britain and in America, in connection with the discussion of future retribution. The tendency to adopt it arises from the desire of certain good men to find, if possible, a middle ground between orthodoxy and universalism. Shuddering at the idea of eternal punishment, yet clearly perceiving that the Bible does not teach the doctrine of universal salvation, they hope to relieve both their feelings and their critical difficulties by a strictly literal interpretation of the predicted doom of the impenitent. We credit the benevolence and sincerity of such brethren; we appreciate their natural desire to escape the speculative and sentimental difficulties attending the church doctrine, and their purpose at the same time to be loyal to the declarations of Scripture. Furthermore we concede a degree of plausibility to their position, both abstractly and exegetically viewed. It may be regarded as not unreasonable in itself, that those who have utterly failed to secure the true object of being—that which alone dignifies and gives worth to immortality—should perish out of being. The justice of such a doom is not to be disputed. (1.) Also many Scriptural expressions, taken singly and interpreted literally, would easily convey the same idea. It may be admitted, too, that the influence of this opinion will be less pernicious than that of universalism, as presenting more to deter men from a life of sin, and to make them realize the necessity of the salvation which Christ has purchased with his blood. But does the doctrine of annihilation escape the felt difficulties? Is it not encumbered with some peculiar to itself? Is it surely supported either by reason, or Scripture? Let us see.

Abstractly viewed, it as little harmonizes with the ideal perfection of a divine universe as do other theories. If it seem an imperfection in the orthodox scheme, that sin and suffering should abide forever in the small remnant of sinners consisting of the incorrigibly wicked shut up in the prison house of hell; (2.) and if it be equally an imperfection in the universalist scheme, that it admits the entrance and long continuance of sin and suffering under the government of an almighty, benevolent and infinitely pure God; is it not as plain an imperfection, ideally, that God should create a portion of his moral universe only to obliterate it? (3.) Would it not wear the appearance of a failure in his plans as a Creator, were he compelled to annihilate millions of the souls which he has made? (4.) Would it not wear the aspect of weakness in his moral government, if his only resource in the management, of persistent rebels was, to blot them from existence? (5.) It seems to us that no special gain accrues to this scheme on the ideal side. Moreover, so far as human reasoning can fathom the depths of the nature and methods of God's eternal moral government, has any man a right to say, that the wisest and most efficient, and therefore in the end the most benevolent plan for the control and safe education of a universe forever increasing by the introduction of new races, would be the annihilation of the early rebels, rather than their perpetual condign punishment? To us the affirmation would seem a vain arrogance of wisdom, in which no man can be justified. (6.) We come, then, to the testimony of God as to the fact, given in the words of Scripture. What says the Bible?

As the Bible uses human language we must understand its words in their ordinary acceptation, as the original readers would, except when modified necessarily by some peculiarity in the subject or circumstances. (7.) The claim that such words as "die," "destroy," "perish," and the corresponding nouns, "death," "destruction," "perdition" and the like, naturally and inevitably convey the idea of the annihilation of the being of the wicked, will not stand this test. (8.) Even the heathen did not use the word death in that sense, for they had some idea of another life to which death was the passage; while the Jews in our Saviour's time held definitely to a future existence, and to the eternal punishment of the wicked, as Josephus clearly testifies. (9.) Hence Christ and his apostles knew that their words would be understood in harmony with that idea, and intended that they should be. (10.) And even were we not to press this historic usage of the words in question, a similar significance arises from the ordinary use of these expressions in all ages, and among all people, based upon universal facts and ideas. Life and death are opposite and correlative terms, each defining the other. Ascertain what is meant by life, and the opposite is death. (11.) Now nothing is more certain than that the word life, with reference to man, early acquired, and has always retained, a secondary meaning, which has become as common as the primary. (12.) As being has no explanation or value except as it is the condition of well-being, the latter has become the full and emphatic idea of life, and the word is ordinarily so used alike by philosophers, poets and peasants. Life thus means not bare existence, but active, potential, intelligent, sentient, joyous, holy existence, such as has meaning and worth. (13.) The poet well says,

> "That man may *last*, but never *lives*,
> Who much receives, but nothing gives."

A man's "daily life" means not his breaths but his acts; not his being so much as his quality of being. The Bible so uses the word constantly. (14.) Paul writes, "For now ye live, if ye stand fast in the Lord." "To be spiritually minded is life and peace." "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." This usage comports with the true conception of the soul as made to know, love and enjoy God; which experience, and nothing other or less, is its life. Surely the promise of eternal life to believers means unspeakably more than endless existence. (15.)

This being so, death, the correlative (which in all language has likewise acquired a popular use in a secondary sense of total ruin) naturally means in application to man not the cessation of existence, but the cessation of holy and happy existence; the loss of all that makes being valuable to its possessor. Hence in the New Testament death often means the ruin of character; as "dead in trespasses and sins;" "let the dead bury their dead;" "my son was dead and is alive again." As the opposite of the eternal purity, honor, and bliss of the righteous it is used to denote the eternal vileness, infamy and misery of the wicked. (16.) Paul clearly sets forth the opposite destinies, in this view, when he says, Rom. ii. 6, 8, "Who will render to every man according to his deeds: to them who, by patient continuance in well doing, seek for glory and honor and immortality—eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness—indignation and wrath, tribulation and anguish." No word here of annihilation, but only of suffering. (17.)

The same may be affirmed of the words "destroy," "perish" and the like. The Bible uses them constantly to denote ruin as to all purposes of use, where annihilation is out of the question; as in the bursted bottles which are said to "perish," the "lost"-sheep, and the "lost" prodigal; none of which ceased to be. So also the declaration of Christ that he "came to save that which was lost." In the original Greek the word is the same as is applied to the perishing and destruction of the wicked. (18.) So the demons, who used it at the time, when they said to Christ, "Art thou come to *destroy* us?" explained their meaning when they said, on a similar occasion: "Art thou come hither to *torment* us before the time?" (19.) This is made evident, also, by Christ's words: "These shall go away into everlasting punishment;" where the phrase "go away into" as well as the word "punishment" [*kollasis*] refer to the process and experience of penal infliction, which is described as eternal. In the only other instance of its use in the New Testament, 1 John iv. 18, *kollasis* is translated "torment." (20.) The idea is thus kindred to that suggested by the fearful picture in John's vision, in which the purpose conveyed by the symbol of fire was not to consume but to inflict pain: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." (21.) Scriptural language seems incompatible with the doctrine of the annihilation of the wicked. (22.)

We have not even outlined our thoughts on this subject, having omitted all mention of many arguments bearing upon the matter; but this will suffice for the present. Some other time we may return to the topic. Those who wish to see the question ably treated in full, we refer to Prof. Bartlett's "Life and Death Eternal," published by the Boston Am. Tract Society. (23.)

Notes on the Foregoing.

1. This is a grand admission. Does "a just God," who is also "a Saviour" [Isa. xlv. 21] require more than justice? If the demands of justice are fully met, are we to infer something far worse is to be inflicted by the God of love?

2. Does our brother admit that the lost are a "small remnant" of our race? If so, what shall we do with the words of Jesus, "Broad is the way that leadeth to destruction, and *many* there be which go in thereat: because strait is the gate, and narrow is the way that leadeth unto life, and *few* there be that find it?"—Matt. vii. 13, 14. If we must have the doctrine of eternal torture, let us have it in all its horrors.

3. "Is thine eye evil because I am good?"—Matt. xx. 15. God never created a "moral" being "only to obliterate" it: no such idea is connected with the Life views. The present life is an inestimable blessing; mainly, because it may be improved to secure an eternal life with all its fulness of bliss, to continue unendingly; and it is no fault of God or His administration that men do not thus improve this life and God's abounding love to all.

4. God is not "*compelled* to annihilate millions of the souls which he has made." He has set Life and Death before men, and asks, most pathetically, "Why will you die?" If moral beings choose death, they go to the dust from the constitution of their nature, for "*dust* thou art, and unto *dust* shalt thou return."—Gen. iii. 19. The Creator needs not to exercise power, and is under no *compulsion* to do so for the annihilation of the sinner. He has only to deny him "His mighty power, which He wrought in Christ, when He raised him from the dead," [Eph. i. 19, 20], and the sinner "remains in the congregation of the dead," [Prov. xxi. 16]; he "sowed to his flesh," and of his flesh he reaps "corruption;" [Gal. v. 8] no life; he is left among the dead because he died having not that Spirit in him which "raised up Christ from the dead," [Rom. viii. 11]. God is not "compelled" to use any power to keep the sinner in death or to put him there. He has only to refuse to use His power to make him alive when dead, and the sinner is "annihilated" as a natural and inevitable result.

5. We need not repeat our remarks in the previous note, but will ask our brother a counter question—"Would it not wear the aspect of weakness in God's moral government, if his only resource in the management of" unreconciled "rebels was, to" inflict on them eternal torture, and a lack of wisdom in Him to fail in devising means to prevent such a catastrophe to the creatures His own will gave being? When our highly esteemed brother has answered this question, he will find one to his own.

6. "To us the" negative "would seem" equally "a vain arrogance of wisdom," etc. If the idea of controlling "new races" by having before them living and visible objects of eternal torture, Adam had not the best chance, nor have his posterity, thus far, been thus blessed! Does our friend know any stronger motive to obedience than *love?* Love begets love, if any thing can do it. If that fails, the case is hopeless; for hatred and cruelty may give a slavish fear, but never did and never can beget love or a cheerful obedience.

7. We accept this statement, and on it we are perfectly willing to meet all our opposers and risk the issue. We demand of them the proof of inherent immortality by any "Bible use of human language." Till they have established this point, all their attempts to set aside "words in their ordinary acceptation" must fail to convince the judicious and thoughtful student of the Bible.

8. We think it will "stand the test." But we shall see.

9. That "heathen" men did "use the word death in that sense," Archbishop Whately has clearly shown. In speaking of some of the "wisest of the heathen philosophers," he says:

> They imagined that the souls of men, and of all other animals, were not created by God, but were themselves parts of the divine mind, from which they were separated, when united with bodies; and to which they would return and be reunited, on quitting those bodies: so that the soul, according to this notion, was immortal both ways; that is, not only was to have no end, but had no beginning; and was to return after death into the same condition in which it was before our birth: a state without any distinct personal existence, or consciousness. It was the *substance of which the soul is composed*, that [according to this doctrine] was eternal, rather than the soul itself; which, as a distinct being, was swallowed up and put an end to. Now it would be ridiculous to speak of any consolation, or any moral restraint, or any other effect whatever, springing from the belief of *such* a future state as this, which consists in becoming, after death, the same as we were before birth. To all practical purposes, it is the same thing as annihilation."—*Scripture Revelations Concerning a Future State:* pp. 16 to 26, English edition.

The Jews were divided in their opinions on the subject. If some held to eternal punishment, in the sense of eternal torture, others did not. Josephus we suppose to be of the former class, and doubtless speaks for his class. The Jews, as a body, did not believe the doctrine. But suppose they did, they also believed in the transmigration of souls, and because the Saviour never once explicitly contradicted that notion, shall we conclude it is true?

10. To say that "Christ and his apostles knew that their words would be understood in harmony with" Jewish notions, "and intended that they should be," seems to us "a vain arrogance of wisdom" in the face of the fact that Christ warned his apostles to "beware of the *doctrine* of the Pharisees and of the Sadducees."—Matt. xvi. 6, 12. The Pharisees believing in eternal torments to some, and the Sadducees denying the resurrection of any one.

11. The last two sentences are in perfect harmony with the Life views, and we accept them.

12. Our friend here admits our premises. The word life has its "primary" meaning. Will he dispute but that its primary sense is the extinction of a living existence? We presume not. We admit it has "acquired a secondary meaning." Thus far then we are agreed on this point.

13. "Life thus means not bare existence," *i. e.*, in its "secondary" sense. Very true. But does it not necessarily *include* existence, even a *living* existence? That is the question to be met.

14. That "the Bible so uses the word" sometimes, we admit; but that it does so "constantly," [*i. e.*, invariably], we do not admit, and trust to be able to show our brother his mistake before we are through.

15. All this may be admitted. If "the promise of eternal life to believers means unspeakably more than endless existence," does it not embrace and include eternal existence? If not, then his existence may come to an end, and there be no violation of promise. Will not our candid brother be compelled to admit that eternal existence is in the promise? And if so, must not the term life inevitably be used in its primary sense in this promise? So it seems to us; while we fully agree with him that the phrase, eternal life, embraces "unspeakably more than eternal existence." Yet that fact is made evident by other statements and promises in the Bible. If the phrase stood alone, unconnected with other promises, who could prove that it involved unmixed enjoyment? But as there are "great and precious promises" given unto believers of no more sorrow, pain or death, it settles the fact that the believer not only will have an endless existence, but that it will be one of unmingled pleasure.

16. That the term death has a secondary sense, we admit; and that in the New Testament it sometimes "means ruin of character," we also admit; but there must be an evident necessity for adopting the secondary sense. Will our brother pretend it has this sense, when it said that Christ tasted "death for every man"—"was made a little lower than the angels for the suffering of death:" (Heb. ii. 9); "that through death;" (verse 14); "that by means of death for the redemption," etc., (chap. ix. 15); "being made conformable to his death," (Phil. iii. 10); "became obedient unto death, even the death of the cross;" (Phil. ii. 8), and a multitude of like expressions—will he say these come in the category of the "secondary sense?" Were such expressions used "to denote vileness, infamy and misery?" Do they indicate "the opposite of the eternal purity," etc? Our brother will not, dare not assume such a position. Then death is used mainly even in the New Testament, in its primary sense of the literal cessation of living existence; consequently life, its "correlative, naturally means" the presence of living existence.

17. "No word here about annihilation." No, nor about an "immortal soul" or "deathless spirit." "But," says our Br., "only of suffering." Mark well, no word here about "*eternal* suffering;" no, nor about any suffering in a future state; not one such word did Paul ever utter. If our brother can find one let him bring it forward.

18. That all the terms spoken of, are used in the Bible, at times in a secondary sense, we admit; but that they are "constantly" (*i. e.* invariably) so used is not admitted. "Wilt thou destroy the righteous with the wicked?"—Gen. xviii. 23. "I do bring a flood of waters . . . to destroy all flesh wherein is the breath of life . . . and every thing that is in the earth *shall die.*"—Gen. vi. 17. "All flesh died . . . all in whose nostrils was the breath of life . . . died; and every living substance was destroyed . . . both man and cattle and the creeping things and the fowl . . . they were destroyed . . . and Noah only remained *alive* and they that were with him in the ark."—Gen. vii. 21–23. Here we have some of the terms spoken of; and can there be any other sense of the words than the primary ones?

But take one more text in the same connection. "I will destroy man whom I have created," etc.—Gen. vi. 7. Whatever goes to make up the work of creation, in regard to man, God says, He will destroy him. If, therefore, man was part flesh and part spirit, or had a created soul, it is all embraced and returns to its primtiive state. Such is the threatened destruction for sin.

19. So far as the testimony of "demons" is concerned, Christ commanded them to "hold their peace:" that is, He forbade their speaking, and He would not accept their testimony, whether it was true or false; and we, following His example, exclude all such testimony; it is both worthless and pernicious; so we say to all such, "Hold thy peace;" you are no witness in the case.

20. Our Br. finds but two instances where *kollasis* occurs in the New Testament. One of them certainly does not relate to the wicked, but to imperfect believers, who for the lack of perfect love are unhappy—"Fear," saith the loving disciple, "hath *kolasin.* He that feareth is not made perfect in love."

The rendering of the word torment, by our translators, does not prove that to be its true sense. That is one sense of the term, but it is not its only sense nor its primary one. Its first sense is punishment; but the *nature* of the punishment has to be determined by the general tenor of the Scriptures on the subject in hand. That the punishment whatever it may be, is eternal we shall not now dispute. The question simply is, What is the nature of the punishment? The term *kolasis* does not determine that; for the word has also the sense of "cutting;" hence "cutting off" is one of its legitimate significations; and we maintain that relates to *life*, its "correlative;" so that the true sense of the text is, "These shall go to the eternal cutting off of life; but the righteous unto life eternal." "Death is the wages of sin." Such is the uniform testimony of the Bible, and no system can be allowed to make death as a penalty for sin have a secondary sense. Truth and justice require, that the penalty for transgression be stated in language which can admit of no other construction. Not to do this is to mock the subjects of law, and to render justice uncertain if not impossible.

If our opposers would make their "secondary" theory put on a logical dress, let them first prove that the nature of man is such, that it is impossible for the sentence to be executed literally, or according to the primary meaning of the term death. This they can only do by proving man to be inherently or by creation immortal. This they can never do by the Bible, and all attempts to do so, utterly fail them. What authority then have they for employing the term death, and like terms, when used as expressive of the doom of the ungodly in a secondary sense? Clearly, none at all. The penalty of the divine law, as a finality, is death—extinction of *living* existence: nothing more and nothing less.

21. As with all other theories which fail of proof from the literal sense of the language of the Bible, the advocates of eternal torture resort to the symbols of Revelation. This only shows the defencelessness of their theory. Does our estimable friend of "The Advance," really believe the devil of Rev. xx. 10, is the veritable theological devil? If so, must not "the beast," in the same "lake of fire," be a literal *beast?* Then we ask, What sins has this beast committed to be thus eternally tormented? Symbols are "edged tools" dangerous to handle; and we think no cause is strengthened by a resort to the symbolical representations of the Book of Revelation, which is not first clearly proved by the plain and literal testimony of the other inspired writings; and COCHRAN (a Presbyterian) in his exposition of Revelation, though a believer in a spirit-devil, has well said, that the idea of a spirit-devil in that Book has played the devil with its interpretation. We may not have used his exact words, but we have given his exact sense, which was, that no man can ever understand that Book who contends that the devil therein is the spirit-devil.

22. So it doubtless "seems" to our brother and we respect his opinion, though entirely dissenting from it. To us, "Scriptural language seems" utterly "incompatible with," any other view of the fate of incorrigible sinners. Here we quote the language of Rev. T. M. Post, D.D. He says, "God has spoken to man. He has spoken then according to the laws of human language, and it is to be interpreted according to the laws of human speech."—"*Immortality: the Argument from Scripture.*"

God said to Adam, "Thou shalt surely die . . . Dust thou art, and unto dust shalt thou return."—Genesis. "The wages of sin is death."—Rom. vi. 23. Now interpret this language according to the laws of human speech, in human legislation, and see if it embraces any suffering only so much as is unavoidable in carrying the penalty of death into execution. The extinction of living existence is clearly the idea according to the laws of human speech; nothing more or less; it extinguishes the criminal; call it annihilation if you please; it ends his life—his literal life.

23. We can afford to advertise the work of Prof. Bartlett, as we have no fears of any arguments that a *mortal* man can produce against the Scripture testimony of man's natural mortality, and "the wages of sin" to such as die in their sins.

A Corporeal Resurrection.

THE following paragraph, showing the legitimate tendency of the heathen doctrine of the immortality of the soul, we copy from a Sabbath School book published by the American Tract Society:

The body is felt to be an incumbrance to the soul, hindering it in its noblest occupation, and contributing nothing to its most elevated pleasures. So far

from the soul being incapable of happiness if detached from the body, it is actually its union with the body, which to all appearance, detains it from happiness. Even now the soul is often able to rise above the body, to detach itself, for awhile, from matter, and soar into regions which it feels to be more its home than this earth. And when compelled to return from so splendid an excursion, there is a sentiment of regret that it must still tabernacle in flesh; and it is conscious of longing for a day when it may finally abandon its perishable dwelling. Thus there is nothing of a felt necessity for the reunion of the soul to the body, to guide us in expecting the corporeal as well as the spiritual resurrection.

If the body is such an "incumbrance" to the soul, as this writer assumes, "hindering it in its noblest occupations," and in fact, "*detains* it from happiness," what an immense *affliction* God has heaped upon us by creating this mortal clog! Can it be possible that *death* is a blessed deliverer—a boon of mercy—an angel of grace—to free us from our earthly imprisonment in this tenement of clay, and yet God has created man with an *instinctive dread* of its approach? Is it true that death is such a gracious *friend,* when the Bible everywhere presents it as a fearful *enemy,* whom Christ will utterly destroy at his second advent?

God's word furnishes us no such light as is here given to the world by popular theology. The Scriptures say nothing about an immortal soul, and it is entirely silent regarding the existence of a deathless spirit, or an immaterial entity of any character that survives the dissolution of the body. Let the members of the American Tract Society show the contrary if they can. They have been educated, just as they are trying to educate the rising generation, to believe that this assumption is founded in the Scriptures. But do they not subject themselves to great condemnation by instilling this fable of the soul's immortality into the minds of the youth when they have treated with silent contempt the repeated demands which have been respectfully made for a single passage of Scripture that sustains it?

Again: If the soul "is conscious of longing for a day when it may finally abandon its perishable dwelling," then assuredly as this writer asserts, "there is nothing of a felt necessity for a reunion of the soul to the body." Therefore the legitimate tendency of this doctrine is to destroy all interest in the second coming of Christ, and the bodily resurrection "at the last day," which was the great beacon-light of the primitive church, and which has been the comforting hope of His people through all ages. All the consolation in the great plan of God to raise the dead by and through a resurrected Christ to be raised "in incorruption," and "in glory," —and be "fashioned like unto His *glorious body,*" is ruthlessly swept from us by this immortal soul heresy. But thank God the glowing light of the primitive church regarding man's nature and destiny, is breaking upon the world, and even though men "love darkness rather than light," it is soon destined to dispel the gross darkness of heathen theology. W. H. S.

ROCHESTER, N. Y., May, 1870.

PATIENCE.

"FOR ye have need of patience that after ye have done the will of God, ye might receive the promise."—Heb. x. 36. "In your patience possess ye your souls."—Luke xxi. 19. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." —Jas. ii. 14. "Be long patient, or, suffer with long patience [mar.], unto the coming of the Lord."—Jas. v. 7. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them which dwell upon the earth."—Rev. iii. 10.

The graces of the Spirit seem of two kinds active and passive; patience partakes most of the latter. Action would appear to be the preparatory work for the development of Christian character; a sort of day labor to be succeeded by a night of rest. These two seasons are not less important in the moral than in the physical economy. After a long day of toil and anxiety, Israel reached the Red Sea; here, human effort being of no avail, the command is, "stand *still* and see the salvation of God." This includes a quieting of mind and spirit, a *resting of faith* as well as a physical one.

Our kind and loving Father, knows when we ought to work, and when to rest, but as it is a faith and not a sight life, we are to live, our times of rest, or inaction, are appointed just at such times as work would seem to be the most important, the times of greatest peril! God wishes all the glory of our salvation, so he couples the greatest patience, passiveness, rest on our part, with the greatest deliverances and conquests. The three Hebrews fell down bound and helpless into the furnace of fire, and lo, their fetters fell off and they walked with God's angel unharmed by the raging element.

Another thing to induce patience under trial or affliction of any kind, is this rule: cost regulates valuation; we prize things by contrast; labor makes rest sweet. "Our sorrows here will only make us richer there, when we arrive at home." How? By contrast. Will this life's conflicts ever be forgotten? Nor will the contrast ever cease; then shall the poet's words be truthful forever! Be encouraged, be calm, be patient, ye tempted, tossed one; for every pang of sorrow, compound interest forever awaits you, "just over there." A. BOYNTON.

WEST BATAVIA, N. Y., May, 1870.

HAGERSTOWN, MARYLAND.

BR. STORRS: On the 28th and 29th ult., the Rev. J. Philip Bishop and J. G. Schaff, who lately withdrew from the United Brethren Church, addressed the people of this city on the true nature and destiny of man. Owing to the inclemency of the weather the first evening, the attendance was not very large, but the next evening quite a number of persons were present, among whom I noticed some of the ministers of the city. The people seemed surprised to hear that "Man is mortal," and that eternal life is a gift, and can only be obtained through Christ and a resurrection from the dead. We hope the visit of these brethren may result in much good, and lead many to see the truth as it is, and to throw aside their prejudices and believe what God hath spoken, rather than man. The number of Life Believers here is small and of course we are subjected to persecutions and trials; yet amid these persecutions we can rejoice, earnestly hoping that believers everywhere will pray for the promulgation of the truth in this section. Yours in the hope of eternal life, through Christ the LIFE-GIVER.

C. H. ROBERTSON.

May 4, 1870.

NO RESURRECTION FOR THE WICKED

KEEP firing away brethren, for the truth seems to cause a fluttering; or, in other words, to disturb the minds of our brethren of the other view. We heard an Advent Br. preach a funeral discourse a few days since. He dwelt on the state of the dead. Here he was all right; "the dead know not anything," etc., were quoted. But the resurrection seemed to get him befogged. He quoted, "If the Spirit which raised up Jesus from the dead," etc., "Many that are in their graves shall awake," and a number of verses from 1 Cor. 15, about the sowing of the grain; the germ, etc., seemed to be aware he was only proving the re-living of a privileged class; and as he said nothing definite as to the *future* of the wicked, whether *they* had a resurrection or not, the inference might be, in fact was hinted by some, "Universal salvation." Future torment, of however short duration, is becoming unpopular; and not only so, but irreconcilable to thinking men with the great truth, "GOD *is love.*" Universalism or Deism is the result, unless the Life views are enforced and embraced. This we seek to do, especially with sinners; it stills them directly. A. BOYNTON.

WEST BATAVIA, N. Y., May, 1870.

LETTERS AND EXTRACTS.

FROM ELD. J. LEWIS.

DEAR HERALD OF LIFE: I want you to say to that dear brother that sent me the package of tracts on "A BIBLE CONTRAST," that I am very thankful. I have perused it with interest, and have embraced every opportunity in circulating them where I trust good will result. Our opposers are fast receding. Truth is getting the upper hand. The dear HERALD is growing better and better every week. Praise the Lord, O my soul.

If we had the means, Br. Thorne's Rich tract should be born at once, so as to enter the battle-field with the rest of God's little evangelists. And there is Br. Spencer's review of Br. Sheldon's *mortal* resurrection theory would be the next on the list of Campaign Documents. We wonder how it is that they can't see how completely they are answered and put to flight whenever they undertake to fire a gun. But their theory is fast sinking. They are trying hard to stop up the holes our heavy artillery is making in their craft. But sink it must, and sink it will, for the Life boat carries too many guns for the whole fleet of ships arrayed against her. Every time she fires a broadside she hits the mark.

Brethren, cheer up, for we are sure of a complete victory sooner or later. The Lord God is on our side as the Commander-in-chief, and the Lord Jesus Christ, our elder Brother, for our Captain; therefore we have no fears but He will guide the Life boat clear through into the haven of eternal and unending glory. Praise God, I feel happy while writing.

Now let me entreat our brethren who are on board the old *mortal* resurrection ship to come on board the Life boat, for the breakers are just ahead, and soon you will be dashed upon the sand-bar and shoals a wreck. We say, therefore, come on board. May the Lord help. Amen.

Your brother, in hope of eternal life, when the LIFE-GIVER comes.

GRAFTON, *Ill.*, April 25, 1870.

FROM W. F. GARDNER.

BR. STORRS: To-day I am half way in my eightieth year. I have written you a number of times; this is the 15th. Some have found you; some I know have not. I am supplying the HERALD alternately to three or four of my friends, with tracts from Br. Wolcott; so I am expecting to have the pleasure of sending one or two subscribers next month.

I had the pleasure of a visit from Br. Matthias the first part of January, on his return to Kansas from New York.

Dear Brother: As we understand it, the church, as a whole, is in the dark, partly, if not mainly, because 'tis a politician. As we learn Bible, no man can understand it aright until he gives up country, government, party and vote, and church as well, because they are corrupt (Rev. xviii. 4), command God's people to come out. The most of those claiming to be Adventists are holding on to the fables received in the churches. The "Crisis" men here would not hear Br. M. because he would not teach the resurrection of the wicked dead.

We say all such papers as advocate or tolerate politics are doing more hurt than good. We say a political Christian is a misnomer. A political Adventist is worse than none.

Dear Brother, the *hour* of Rev. xiv. 7 is Daniel's "time of the end," 40 years, commencing 1843, they reach to 1883; hence we say, there are 13 years to come.

The war of Rev. xii. 7 was between Paganism and Papacy; the Roman emperor on one side and Michael (the Pope) on the other.

We find eleven names applied to the Pope; how many more we know not. Rev. xii. 7, he is Michael; chap. xx. he is called Angel. The first part of chap. xx., as we said years ago, is a recapitulation of the war of chap. xii. The Pope did absorb the political government, and held it in durance vile 1000 years; the Reformation was the means of shortening the days, which were 1000 years after the commencement of Papal rule in 538. The thrones of verse 4 are those that Dan. vii. 9 saw "cast down."

Not the souls, but the Pope and Catholic church, professedly lived and reigned with Christ a thousand years.

"The rest of the dead," of verse 5 are the emperor and the ten kings, whose thrones are mentioned in the verse previous.

Verse 5, "This is the first resurrection." We say this word is derived from the verb *rise* of 1 Thess. iv. 16, and means the same thing; nothing more, nothing less.

In much love, yours, waiting for the "LIFE-GIVER" in '83.

WASHINGTON, D. C., April 29, 1870. New No. 1,432 K st.

FROM HELEN ROBERTSON.

BR. STORRS: My last for the HERALD OF LIFE, was on the first of January. At that time I expected to have communicated again long before this, but my position since then has been a trying one. I left this place on the 14th of Jan., and went two hundred miles further west to visit other relatives. Out there it was given me, in the behalf of Christ not only to believe on him, but also to suffer for his sake. They had made up their minds that my faith was a horrible one, and so laid their plans to get me off my foundation in one way, if not in another. So they put me through a hot and long continued furnace, which for the time then present was not joyous but grievous; still I trust it has afterward yielded the peaceable fruit of righteousness. Their infidels are respectable; we are made as the filth of the world, the offscouring of all things unto this day.

We have to be brought into different and trying conditions in order to understand and appreciate different portions of God's word. In the midst of my trials, my naturally proud heart would have prompted me to pack my valise and leave; but like the Master I could only say to myself, "The foxes have holes and the birds of the air have nests, but" I have "not where to lay" my "head." Those that have always had homes don't fully know what that text is. But the servant is not above the Master, neither he who is sent, greater than he who sent him.

But at this point, I ask myself, Why relate these things? Our light afflictions which are but for a moment, work for us a far more and exceeding weight of glory. The gold is not worth much until it is purified; then it is tried; so Peter says, The trial of your faith being much more precious than of gold that perisheth. It is not the faith, but the trial of faith; and I would say, it was at my *faith* that all the fiery darts were aimed, but I happened to be grounded and settled on the Rock of ages, so could not be moved.

But their treatment of me was all in keeping with their theory. They set up to themselves a God who is going to torment his enemies for ever, and so they partake of the same spirit. I here pray that the Life believers may never indulge in that persecuting spirit, for it never draws, and always repels.

On my way back here one week ago, I stopped over two days in Milwaukee with Sr. Pierce where I was refreshed and comforted. Had also, a good visit with deacon Brown, who is also of like precious faith.

It seems good to meet those who have taken a decided stand on the side of truth. But what will it be, when the faithful and tried ones will all meet at home? Father help us to be faithful to the death so we shall gain the crown of life. Amen.

RACINE, *Wis.*, April 24, 1870.

FROM HENRY A. TROEGER.

BR. STORRS: Please find enclosed one dollar for the HERALD OF LIFE to be sent to ——. Through an examination of the Word of God, and some argument upon the same, he was lately convinced that the theory of eternal torments was not in harmony with the Bible, but still clung to the mortal resurrection of the wicked; nevertheless with the Lord's help I have been enabled to prove to him, by the plain declaration of Christ, "but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more,"—Luke xx. 35, that if the wicked are raised they cannot die again, but are, according to Paul, incorruptible. Truth he said was what he wanted, and if that was it, the truth he would have in spite of all the consequences.

He belongs to the Eng. Ep. Meth. Church; and his brethren visit him frequently in hopes of converting him from his crazy notions again, but he preaches, No life out of Christ to them with a vigor and earnestness which they cannot understand. I hear that it is all my fault; that I have turned his head; but I praise the Lord for giving entrance to his blessed truth.

A few weeks ago the Ger. Meth. preacher of my church, accused me of doing wrong, by belonging to the church, holding the views which I did, and after some argument upon the subject I informed him that, if there really were any members in the Church whose consciences were so weak as to take offence at my views, I would demand a vote upon the matter, as I would not do a wrong, if I could avoid it; and if such proved to be the case I would withdraw. It was accordingly done, and all desired me to leave except one sister. So I left. They wanted me to cease agitating the subject, and then I could stay. My answer was, It is God's truth, and I must agitate it; and bless the Lord their course of action has been the means of creating quite an inquiry about the matter, and giving me more opportunities to spread the truth. And blessed be the Lord, I feel better and see more and more of that infinite Love of God the Father, which was so long obscured by the clouds raised through the vain endeavors to prop up immortal soulism.

I hope the brothers and sisters will pray for us here, (as only one here besides my wife and myself, fully believes in no future life out of Christ) that we may be faithful in word and deed. Br. Davids is not firmly settled yet as to the non-resurrection of the wicked dead, although he is beginning to use our arguments against orthodoxy, and is manfully helping in the good work. He has believed in the destruction of the wicked, after the resurrection, for years, but has not advocated it so openly as in the last year past.

How any one can allow this blessed truth to remain uninvestigated after his attention has once been called to it, is incomprehensible to me, as it required but a fair candid statement of facts by Br. Rondthaler, nearly two years ago, for me to see and believe almost at the same time.

May the Lord bless you, and aid you in your arduous duties connected with the spreading of His blessed truth. I am your Br. in Jesus.

SANDWICH, *Ill.*, April, 1870.

FROM MARIA M. WEAVER.

BR. STORRS: The general expression is, "The last two numbers of the HERALD are the best we've had." You may be sure my heart was comforted the other evening by hearing an aged brother speak in favor of the HERALD. He was once a bitter opposer of the Life views. We used to lend him papers to read, and his son has published some tracts on the subject. At last he loved the paper enough to subscribe for it six months; at the end of six months he sent again, and now says, "I should not like to be without the HERALD." It does me good to see the aged veterans of the cross filled with love for the truth, and I love to read their letters in our paper.

When we get home we shall not need these instructions, exhortations and comfortings. Here we greatly need them; and it is saddening to see how some who are well qualified to write persist in holding "back more than is meet." Let such be modest in their fault findings in regard to "reading matter."

Soon our labors will end, and all our tears, groans, pains and cares be over. O what a blessed hope—the hope of living in a sinless world with deathless natures, among beauties and glories eternal! Brethren and sisters, will it not repay us for all we may suffer here? Can we not bear to be "cast out" from the society of those who walk in darkness here, if we may but enter the society of "the saints in light?" For my part I can "count it all joy" to be counted worthy to suffer with Christ, for his truth's sake. There is one text that comforts me; "If they have hated me, they will hate you also." Of late we have had much experience in this kind of "practical preaching," and have had a chance to know which we love most, the praise of men or the gospel of Christ. We thank God, that the conflict has not been *all* victory for our foes, for a few are rejoicing in the light of truth and are pressing toward the kingdom of God. Your Sr. in hope of life.

FEEDING HILL, *Mass.*, April 22, 1870.

FROM J. S. POTTER.

BR. STORRS: I am glad the word of God is as a bright shining light, that shines more and more unto the perfect day.

When we first begin to see light we are somewhat like one of old, when he "Saw men as trees walking;" but when the mist and fog has been cleared away, and the scales have fallen from our eyes, how plain the gospel appears.

If Jesus has "abolished death" and brought life and immortality to light, it is clear as the sun at noon-day, that he brought no other kind of life to light only that kind that is connected with immortality.

Again: We read that, "whatsoever a man soweth that shall he also reap." Now, as Jesus sowed only one kind of seed, and that was wheat, I don't think he will be careful to reap the tares at harvest time. Yours truly in the hope of life.

EAST BOSTON, *Mass.*, 1870.

FROM JOEL A. SIMONDS.

BR. STORRS: If we want a strong and conclusive argument on the nature of man, we go to the account of his creation. There we find his *nature,* his business, and his *destiny* with more definiteness than anywhere else in the Bible. So if we want to know what the earth is made for, there we find it more distinctly than anywhere else. If we want to know the nature and jurisdiction of the law it is more fully explained there than anywhere else. If we want to know the nature of the punishment for sin, here we have it—"Thou shalt surely die," and nothing beyond. Under the curse of the law, "In sorrow shalt thou eat of it all the days of thy life." All the suffering is in this life. The end of sin is death; "dust thou art, and unto dust shalt thou return." This ends the matter. All the sufferings contemplated in the law are in this life, and there is but one death. The law must guide in all future judgments against sin.

It is in this record God's purpose is unmistakably revealed in regard to the earth, and the man to inhabit the earth, and the law to govern the man. The purpose in all these respects is definite and simple.

Man sins: but this did not carry him out from under the law. It held him to its penalty. Others suffer the same penalty. Paul refers it to the same law.

The preparation of the kingdom when the Lord made the world, affords the surest indication of God's purpose in the matter that we have.

Yours, truly, in search of the whole truth.

GRAND RAPIDS, *Mich.*, 1870.

FROM C. N. BUZZELL.

BR. STORRS: I have intended to report myself before now, but have not for the following reason: Three weeks ago my little boy, three years old, was out at play near a chestnut log, twelve feet long and twenty inches in diameter; which lay upon the side hill and began to roll. My wife seeing the danger of the child ran to his rescue, but before she could reach him he was caught and crushed beneath it. She then turned to run to the mill where I was, but was overtaken by the log which passed over her body and was stopped by the shed, and rested upon her head and shoulder, where she must have remained some fifteen minutes, and was then taken out as we supposed a corpse; but He who has said whatsoever ye ask in my name, I will give it you, *I know* has heard my poor petition; and strange as it may seem to those of little faith, the child is quite well and the mother is alive and doing well, yet is quite low; but I trust in the Lord for her recovery and my faith grows stronger and brighter every day, and I can sing,

"O for a faith that will not shrink."

Lord give me such a faith as this,
And then what e'er may come,
I'll taste e'en here the hallowed bliss
Of an eternal home.

Pray for us, dear children of God. Your brother in the gospel.

SPRING CREEK, *Pa.*, May 2, 1870.

FROM DR. C. C. BARKER.

BR. STORRS: I am about moving to *Hartford*—will you send my HERALD there? I go there with the intention of preaching regularly each Sabbath. A portion of my time I shall be obliged to prosecute my dental business in order to gain support for my family.

Br. Brown and myself held a series of meetings here in March, perhaps you remember. In the course of the campaign I invited criticism of our views, and expressed my willingness to meet any of the Woodbury clergymen in public discussion; but I received no response from either denomination: but although no one stepped into the arena, the Episcopal clergyman opened upon us from within his entrenchments. I listened to his discourses and took notes. After his first sermon I waited upon him, and expressed my intention of a public review of his position. This review I made before large and attentive audiences in the Town Hall last Monday and Tuesday evenings. A large portion of my auditory on the second evening I know were convinced I had the truth; and several I have met show a disposition to rejoice in it. The tracts which Br. Wolcott so kindly furnished, have done I believe, good execution. I am now going away, but I feel to dare hope that a good effective tent meeting may be held there a few months hence. There are Advent Brethren North, East, and West of here, within twelve or fifteen miles, who never scarce get a sniff of the Life views. We cannot preach to their churehes—the wire pullers shut us out. But if we can give the real gospel sound near by them, may be some will imbibe enough of the Elixir of Life to produce a healthy alterative effect. With much love, your brother.

WOODBURY, *Conn.*, May 1, 1870.

CHARLES W. MORSE, Manchester, N. H., writes: Enclosed find one dollar, for which please send me some of the Campaign Documents. We are getting along well as to our meetings. The truth is in God's hands, and if we put our trust in him, we will see it prosper. I thank him that my prayer was answered and we can have the truth preached to us. Some try to hurt us here, but the more they try, the more they help us. I know of one, that was brought to see the truth by hearing it preached against. I hope you will help us by your prayers.

May 4, 1870.

A. W. DURKEE, Lake City, Minn., writes: Dear HERALD, I thank thee that through all the weeks of my inconstancy as to thy support, thou hast (through the untiring aid of our beloved Editor and the noble efforts of the children of the true and living God) made thy regular visits to cheer and comfort our hearts, and help us to withstand the temptations that surround us, pointing us to Christ, who is "the resurrection and the life" to all such as believe on Him and keep his commandments.

I WOULD not give one moment of heaven for all the joys and riches of the world, even if it lasted for thousands and thousands of years. —*Luther.*

No man is a better merchant than he that lays out his time upon God, and his money upon the poor.—*Bishop Taylor.*

THE SUNDAY MAGAZINE, Edited by Thos. Guthrie, D.D. The May number is received. It is profusely illustrated.

CONTENTS.—1. Episodes in an Obscure Life: being Experiences in the Tower Hamlets. By a Curate. Part viii. Illustrated. 2. How to Study the Old Testament. By W. Lindsay-Alexander, D.D. Leviticus—Notes on Particular Passages. 3. A Bit of a Battle. A Poem. By Isabella Fyvie. Illustrated, 4. John Newton and his Hymns. By Isabella L. Bird. 5. Cousin Tom. By B. Orme. Illustrated. 6. Part in Peace. By J. S. B. Monsell, LL.D. 7. The Desire to do Great Things. By the Rev. A. L. Simpson. 8. The Chorister. By A. J. Mason. Illustrated. 9. The Struggle in Ferrara. By W. Gilbert. Part viii. Illustrated. 10. One Christ in Four Records. A Popular Argument on a Point recently Started. By a Member of the Scotch Bar. Second of Two Papers. 11. On the Miracles of our Lord. By George MacDonald, LL.D. viii. The Raising of the Dead. Illustrated. 12. Una and her Paupers. By H. A. Page. Illustrated. 13. The Companions of St. Paul. By John S. Howson, D.D., Dean of Chester. viii. Julius. 14. Our Strength and Shield. By the Rev. Henry Downton. 15. Supplement—Notes for Readers Out of the Way.

TERMS.—Yearly subscription, $3 50. Single number, 30 cents.

J. B. Lippincott & Co., Publishers, 715 and 717 Market st., Philadelphia.

THE RESURRECTION: OR BIBLE CONTRAST. DEMONSTRATING THAT ONLY THE RIGHTEOUS SHALL HAVE A FUTURE LIFE.—BY J. S. POTTER, EAST BOSTON, MASS.

We have once before noticed this work. Since then it has been revised and a new edition printed. Br. Potter asks us to give the following notice of it:

TO THE BRETHREN AND SISTERS *in the Eastern States, Greeting:* I have got out a new tract on the Resurrection of the dead; for which I have been at considerable expense. I thought I would give you an opportunity to help scatter some of them. Price three cents. *Address me,* 67, Bennington St., EAST BOSTON, *Mass.* J. S. POTTER.

APPOINTMENTS.

PROVIDENCE, R. I., Sunday, May 15.
ORRINGTON, Me., at Chapel, May 22.
GEO. W. BROWN.

OCEANPORT, N. J., A. M.; EATONTOWN, P. M., Sunday, May 15.
S. W. BISHOP.

LEWISTON, Me., Sunday, May 1 and 22.
MANCHESTER, N. H., Sundays, May 8 and 15.
WEST LEEDS, Me., Sunday, May 29.
J. C. WHEELER,
North Turner, Bridge, Me.

BANGOR, Me., Bakerville School House, Sunday, May 15.
NEWBURGH, Arnold School House, Monday eve., May 16, at 7 o'clock.
LEWISTON, Sunday, May 22.
S. BRAGG.

WALLINGFORD FARMS, Conn., Sunday, May 22.
WEST MERIDEN, Conn., Sunday, May 29.
WM. STUART.

All letters respecting preaching, or other matters, designed for Br. Wm. Stuart, should be addressed to him at New Britain, Conn., care of Geo. Storer. We hope our friends will keep Br. Stuart employed, for he has a mind to work, and we doubt not he will do his work well.—EDITOR.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—A. W. Durkee, Laura Clough, Geo. Flint, Mrs. S. H. Thurston, A. K. Morse, D. Cass, E. S. Piper, Mary A. Beasly, Charles Griffith, A. T. Dawley, M. A. Sawyer, J. D. Bryant.

TWO DOLLARS EACH FROM—Jas. N. Gladding, H. B. Lambert, H. J. Smith.

VARIOUS SUMS—Mary Winchester, Jonathan Lynn, Miss Lemira Leavitt, $1 10 each; Wm. Smith, 50 cts.; A. G. Merwin, $4; George Waterhouse, 50 cents; Wm. L. Johnson, $1 50; Nathan Howe, $2 50; Jas. Smith $1 50; Betsy Murphy, 50 cents; R. D. Chase, $15 on pledge; Eld. Wm. P. Shockey, $3; Mrs. J. P. Brock, $3; Loman Upson, $5 on pledge; Wm. Forrester, $3.

PARCELS SENT SINCE LAST ISSUE.

E. W. Child's, Lois V. Elliott. "To Coventry Centre, R. I." Wm. A. Hough, Eld. Y. Higgins, E. A. Mansfield, Mrs. Sarah G. Hayward, Mrs. Mary Mansfield, Franklin A. Sheldon, James Smith, A. K. Morse, E. L. Piper, C. W. Morse, Lucretia B. Lamb, Mrs. A. P. Wilson (two parcels), Eld. Wm. P. Shockey, Loman Upson, M. A. Sawyer, Wm. Forrester.

TO CORRESPONDENTS.

ELD. HENRY PERKINS.—The letter and its contents has never reached us.

LUCRETIA B. LAMB.—We have none of the papers left you speak of. Have sent Life from the Dead: will send the tracts when published.

MRS. A. P. WILSON.—The letter you speak of was not received. We have sent an *extra* quantity of tracts this time.

ANTICHRIST ONCE MORE.

BY ABEL LARKIN.

IF it was not for a strong desire to enlist the spirit of prophetic inquiry, and to remove some uncalled for constructions that Br. Green made on my article of his review, I should ere this have closed my remarks on his expositions of certain prophecies, the fulfilment of which, I understand some, to be directly at the Advent coming. We are all equally interested in the truth, and of that Christian courtesy and respect that the magnitude of the subject demands; and let us keep if possible unstained, the columns of the HERALD OF LIFE (the best paper in the land,) from all technical arguments that are foreign to the subject, and given for the sake of a vain victory of self, even if an occasional word of chagrin should leak out on certain points.

I know that I have some opinions that are not common to all, but should we not, before we drive the prophetic stake of our opinion, examine all the parallel prophecies that are in any way connected with the subject of inquiry, and see that there are no jars of confliction, but one harmonious support in their various ways pointing out the transaction for which they were designed? This has been my rule and plan for their adjustment of understanding. But to force, or even try to force a transaction into a prophetic mold that will not fit it, is to me revolting. But to the subject.

The difference between me and our brother in regard to the Antichrist of 2 John 7, and the hindering power of Paul is too small for debate, though he accuses me of putting the former in the future, which I have not done only in part, believing it to extend from one advent to the other.

Our Br. says in substance, The admission that Pagan Rome was the hindering power, is fatal to my views, it being taken away by Constantine in A. D. 313, when the church conferred upon him the honors of a "Second David" to fight the "battles of the Lord." Here our Br. quotes Paul, "And then shall that wicked be revealed." Here our Br. gives us the time or date of the abomination from which to count Daniel's 1290 and 1335 days or years to be A. D. 313. Now add the two last numbers together, and we have 1648. So Daniel stood in his lot 222 years ago. This is our brother's theory and not mine. If we move this supposed prophetic abomination to the Justinian edict, in A. D. 532 or 533, when death and banishment were made the penalty for all who did not in three months embrace Roman Catholicism, it would not improve the case a particle.

If we suppose that Daniel's days are years, and their date is from any Papal persecution, it is impossible to put it this side of the one mentioned 532–3. So my conviction is, that the year-day theory is rotten, and of course belongs to an anti-Christian element of understanding.

But our Br. thinks that the Papacy must be this Man of sin and that his revealment was at the commencement of that persecution. Then, in this case, are we justified in supposing prophecy to mean that his punishment of death shall be postponed some 1300 or 1400 years after he has been revealed? But again I ask, who was it that revealed to the world that the Papacy was this prophetic Man of sin, and as such made him known? Would not this revealment have been fatal to the Papal power as being at the head of the church? A man may be a thief twenty years, but if there is no testimony of his guilt, he is not considered as such, for want of truth revealed. It is the demonstration of truth that reveals corruption. But when is this Man of sin, this son of perdition to receive his blow of death? Shall we say, when he is revealed? Then what does this word mean? Let Webster decide. "To disclose; to make known from heaven." Hence the Messiah from heaven, with an overwhelming power, truth and testimony proving and revealing to the world of mankind that this Man of sin whom he finds in the temple of God, is the veritable prophetic son of perdition, "who comes to his end and none to help him."

Our Br. says, there can never be a persecution after the time of the end commences, because knowledge will then increase. But although Daniel says knowledge shall increase, he also says at the same time, that "many shall fall by the sword, and by flame, by captivity and by spoil many days."—Ch. xi. 33. And remember that this takes place when the King places the tabernacles of his palace between the seas in the glorious holy mountain, when Michael stands up. Verse 45. But if our Br. thinks he can nullify the fulfilment of this by putting it in the past, he can try it; but I hope Michael may be saved, and Daniel in his lot.

Again, Br. says of me, "In reference to the development of the Man of sin, our brother asked," ("Now suppose the majority of this council, A. D. 451, Chalcedon, and the Imperial power that sustained the act of it, had been applied in confirming and establishing the act or creed of the other council, would it not then have been as much Roman Catholic as the one they accept?") "In the first place, we have no business to suppose anything; it is facts we want and not ifs nor ands." Very good, brother, let us stick to facts after this.

But if I had no right to suppose a case to illustrate my idea, I had no right to hold my pen to give the idea. But did I write the above extract of my article in reference to the Man of sin, the son of perdition? No, I did not think of him when I penned it; but in direct reference to the commencement of the Papacy I wrote it. Let us have facts and not assumptions.

Again in reference to the saying of Paul, that the Man of sin sitteth in the temple of God, our Br. asks the question, "Does not Paul refer to the temple of a heathen God?" If this was the meaning of Paul, why did he not say so? Shall we say he lacked the ability and required help to do it? As for the old and young devil mentioned, I believe in neither, therefore our brother can have both gratis.

Our Br. gives a quotation from Bower's history of the Popes ("The Pope claims to be infinite, omnipotent, incomprehensible, having all power in heaven and in earth,") and then gives him the highest brand of blasphemy. But this Papal assumption is no greater than the one claimed by the Grand Lama of Thibet, who may be considered the counterpart of the Romish. But do not all such ignorant and palpable fools deserve Christian commiseration as well as such a stigma? But both of these powers are dynasties of long standing, but the Man of sin represents an individual—the seventh head of the Leopard beast. My principal argument, our Br. has not touched: why does he not take the xith of Daniel from the 21st verse, and prove the king of the North there, to be the Papacy? Then he would have some argument. Br. admits that the Roman kingdom was divided into ten divisions, and that there are ten kingdoms that are to make war with the Lamb.—Rev. xvii. Then as the Lamb has not come, why not suppose it is the same as Dan. vii. 25? Again, he says; if the flight of the woman into the wilderness is yet future, then these kingdoms are not risen; because he thinks the stand-point of John's description was in A. D. 1764. If this was intended to be the date of the Apocalypse, which was given to shew things which must come to pass; then the fulfilment of the prophecies of the book must all be subsequent to 1764. But who can admit this? Yet I suppose the idea is, that John in this special instance comes down to near the time of this date, and then and there shows to the Christians some of the corruptions of the apostate powers. "And the ten horns which thou *sawest* are ten kings." But how can we see them, only by taking a stand-point subsequent to their existence as such? We can now see them on the historic page; "which have received no kingdom as yet." This expression takes us back prior to their existence; *i. e.* the date of the Apocalypse—"but receive power as kings," etc. Here they come into their existence, and as kings enter their kingdom. And of course "Shall receive power as kings," as the Douay Bible has it.—Rev. xvii. 12. "These shall give their power and strength unto the beast;" *i. e.*, the Papal power. And have they not done it? "These shall make war with the Lamb; and they that are with Him are called, and chosen, and faithful." Is not the culmination of this portrayed scene at the battle of Armageddon—the commencement of the great day of the Lord? But how any one can suppose that the Lamb, as here described, and they that are with him—they that are faithful, and they that are chosen, can be anything less than the same mentioned in Dan. vii. 21–28, (whose opposers are) there headed by the Son of perdition—the king coming "from the further end of the North," (Jewish translation, Ezek. xxxviii.) I know not. And yet to put all of this in the dark and benighted regions in the centre of the Christian Apostacy is in my opinion preposterous. But our brother seems desirous to know how it is possible for these ten kings to be accessory to this future war or persecution, and at the same time be the identical divisions into which the Roman empire was divided, when in fact there have been so many changes, transfers and loss of nationalities? This all may be, and yet Providence in his Revelation sees fit to make these old divisions a type or figure of those powers who give their aid and influence to this king of the North in his abomination; and especially as they partake of the Papal element.

Let me here observe that the Revelator does not accuse the beast—the Papacy—as making this war, but it is the seventh or last head of the beast, having its origin in the Dragon power, "and eyes and a mouth speaking very great things."—Dan. vii. 20. Again. Mal. iv. 15 says, "Behold I will send you Elijah the prophet before the great and dreadful day of the Lord." And Christ says after the death of John the Baptist, that "Elias shall truly first come and restore all things."—Matt. xvii. 11. And it is said of Christ, "Whom the heavens must retain until the times of the restitution of all things spoken of by all the holy prophets since the world began." Now the question is, Is not the Temple of God (a church edifice) as mentioned in 2 Sam. vii., and Mal. iii., and 2 Thess. ii. 4, and Rev. vii. 15, and also xi. 1, 2, 19, among the things that are to be restored before the return of the Messiah? If not, I ask what things are to be restored? If Elias is to come as our Saviour said, may we not suppose that he will see that it is erected? Remember it is said in the last verse, "And there was seen in the Temple of God the Ark of his testament." In Ex. xxv. 21, it is said, "And in the ark thou shalt put the testimony that I shall give thee." Also, Num. vii. 89, "The ark of the testimony." And Josh. iii. 15, where the waters of the Jordan rolled back to let Israel pass over, because they had the ark of God.

This ark was either lost or secreted by some of the Jewish priests, near the time of Israel's captivity by the Babylonians, and has not since been restored. Now as the Temple of God was destroyed and his ark lost, we find them again prophetically in existence, and are again united; and of course are among the things that are to be restored. Then, shall we say that the Temple of God, having in it his ark, is nothing more than a common place where two or three can have a religious chat?

But our brother says, that the belief that this temple is again to be rebuilt, and that the Man of sin is to take a seat in it, is a strong argument of the Catholic church. Now I presume that there is not one Catholic in ten hundred who knows that anything of this kind has been advocated by any writer of their Church. But even if it was an article of their faith it would not prove it false, any more than the general belief in the death, resurrection, and ascension of Christ.

But our brother seems to think that the abomination spoken of by Matt. xxiv. 15, and Mark xiii. 14, and Dan. xi. 31, and xii. 11, and the war on the saints, Dan. vii. 21, xii. 11, and the Papal abominations and their persecutions are all synonymous; or rather, these prophecies have been fulfilled in them. But in this view I see insurmountable difficulties; some of which are, (1.) The abomination is located by the prophets at the time of the world's greatest affliction, at the end of the age, when all nationalities are dashed to pieces like a potter's vessel. (2.) To remove the location of this time to the centre of the apostacy, and there scatter the time into some 1300 or 1400 years, would violate the language. (3.) It would not only remove the time of location but also the place of it from Jerusalem, the holy place mentioned, to Constantinople or to Rome, a distance of from 700 to 1,400 miles. (4.) It would make the admonition of Christ to his people at Jerusalem, not to return to the field or to the house to take anything, but to flee immediately, uncalled for, inconsistent and injurious. And, (5.) It would make all of the Papally persecuted, which our brother says is from 50,000,000 to 80,000,000, saints of the Most High.—Dan. vii. 21. But who composed this number? It was made from all classes of mankind that the Papal power could reach, who would not accept their creed. It was of heathen, of Mohammedans, of Jews, of apostate Christians as well as of true, and of Indians, all of which make the number. It is said that 12,000,000 of the aboriginal inhabitants of this continent have received Papal persecution, because they did not at the word of command accept the religion. And of course these were all perfectly ignorant of Christian truth; and we must suppose that a far greater number and equally ignorant were slain by the same power on the Eastern continent than on this. But will our brother, of this material, identity and number, make so many saints? If he can, will he not beat the Universalists?

I do not question the number persecuted, nor the wicked and barbarous law that inflicted the cruelty; nor yet the naturally honest and virtuous characters of the victims slain. But to say that they had the Abrahamic faith sufficient to entitle them to the appellation of saints in the old patriarchal sense so that Daniel recognized them as such is another thing. And he either does or he not. The latter is my position. For there must be a qualifying test that entitles a person or persons to that distinction; and what is that test but the true knowledge and a practical co-operation in the united efforts of God's people without confliction of understanding in behalf of the Christian plan of man's salvation?

[*To be Continued.*]

THE TERMS OF THE GOSPEL.

BY JOEL A. SIMONDS.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned."—Mark xvi. 15, 16.

THIS text expresses the conditions upon which we can be saved. They are plainly stated. They are the same for all, old and young, rich and poor, bond and free. They have not been changed since they were first published. Nothing is put in for show. Nothing is left out to avoid giving offense. The conditions named comprehend all that is necessary to salvation, and nothing more. To believe the gospel with all the heart, and to be baptised according to the gospel, will secure our salvation, whatever else we do or do not believe. The terms are faith and baptism, in the order given to them in the text. So that none need be deceived. Every one may know just what it will cost him to be saved. There are three things named in the text which are necessary to salvation.

1. *The gospel must be preached.*

Matt. xxiv. 14. This gospel of the kingdom shall be preached in all the world, for a witness unto all nations. This gospel is the power of God unto salvation to every one that believeth. How can any one believe in a gospel of which he has not heard? So then faith cometh by hearing, and hearing by the word of God. If this gospel is not preached, there can be no salvation. Paul says, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Then, the preaching this gospel of the kingdom (for there is no other) is essential to salvation. It must be preached or men cannot be saved.

2. *This gospel must be believed.*

What is it to believe? It is the simplest thing we can do. It is what the child does when its father makes it a promise, or a threatening. It receives it as true. To believe is simply to credit testimony. It gives the assurance of things hoped for, or of things feared. It determines our choice. It accepts or rejects propositions. By it, we yield ourselves to an end. It is what we do inwardly, before we act outwardly. Our outward acts are all the result of our faith. It is the power in us that controls our lives. It is the mainspring of every action. We all know how to believe, we have practiced it all of our lives. The apostle Paul said, We believe and therefore speak. So we all do; we believe and therefore speak; we believe and therefore act.

By faith one man plants his grounds with fruit; by faith in something else another man refuses to plant fruit. By faith in our government one man is loyal; by faith in something else another is disloyal. By faith in the gospel one man becomes a Christian; by faith in something else another man becomes an infidel.

Thus it is *what* a man believes, that makes him *what* he is. The thing that a man believes determines his character and controls his life. If a man has a living faith in the gospel, the gospel will control his life. Every man that hath this hope in him, will purify himself as Christ is pure. If a man love me, said Christ, he will keep my word; and it is impossible to love him without faith in him.

This faith or confidence in the gospel is indispensable to salvation. It is this faith that makes us worthy to be saved. Without faith in the gospel we cannot be saved, whatever else we may believe or do.

Some propositions are self-evident, and some need to be confirmed by testimony. Of this sort is the gospel. In reference to it we need to prove all things, and hold fast that which is good. We must hear the gospel and examine it in order to understand it; we must understand it, in order to believe it and make its purposes our own; we must believe it, in order to be saved by it. Those who would be saved, must hear the gospel and understand it; they must receive it into good and honest hearts and keep it, and bear fruit with patience, some thirty, some sixty, and some an hundred fold.

What does faith do for us? We are among the rebels. We hear the gospel, we believe it, we yield ourselves to its instructions, we make its purposes our own. This changes our mind, and brings us into sympathy with God, and under the influence of the word. We are now ready to pass over the line which separates between the rebel and the loyal citizen. We now occupy the position of rebels in the late rebellion, who, having heard the proclamation of pardon to such as would lay down their arms and take the oath of allegiance, have laid down their arms and are ready to take the oath, and in this way become citizens of the U. S. So we by faith have made up our minds to renounce our rebellion against God, and to become a citizen of the household of faith, by baptism. He that believeth the gospel and is baptized shall be saved.

3. *The Gospel Baptism must be received.*

He that said, "He that believeth," said also, "and is baptized shall be saved." These are the terms of the gospel which must be preached to every creature. These are the conditions upon which salvation is promised. The apostles were sent out to teach and to baptize.—Matt. xxviii. 20. They did teach, and they did baptize. There is one baptism for all believers.—Eph. iv. 5.

All who believe must be baptized in the name of Jesus Christ, and in this way they take his name.—Acts ii. 38. As many as have been baptized into Christ, have put on Christ.—Gal. iii. 26. In this way they become Christ's, and the seed of Abraham and heirs to the promise. For by one Spirit are we all baptized into one body, which is Christ. And have all been made to drink into one Spirit. We are now members of his body, and joint heirs with him to his inheritance.

By faith we become worthy to take the name of Christ, and become members of his body; by baptism this relation to Christ's name and body is legalized.

By Baptism we become fellow-citizens with the saints. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.—Eph. ii. 19. How did we become such? By the circumcision of Christ, which is baptism. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, (which is being) buried with him in baptism, wherein also ye are risen with him, and you who were dead in your sins, and the uncircumcision of your flesh, hath he quickened with him (by the circumcision of Christ), having forgiven you all trespasses."

These Christians had been aliens from the commonwealth of Israel, and strangers from the covenants of promise, in the uncircumcision of their flesh. But they became fellow-citizens with the saints, and the household of God, by the circumcision of Christ, having been buried with him in baptism. In this circumcision of Christ, or baptism, they ceased to be aliens, and became citizens. In it, they put off the body of the sins of the flesh, and were quickened together with Christ, and were forgiven all their trespasses.

By faith the alien makes up his mind to become a fellow-citizen with the saints. By baptism or the circumcision of Christ, he becomes a naturalized citizen of the household of God. His rebellions are now all pardoned. He is now entitled to all the privileges and promises which belong to the saints.

What then, are the undisputable conditions of salvation, as set forth in the commission of Christ to his apostles, which was to be preached to every creature?

The gospel of the kingdom must be preached. It is the only power of God unto salvation. It *must* be heard. It *must* be understood. It *must* be believed. It *must* be obeyed. What good will it do us to believe the gospel? By believing it, we obey one of the conditions of salvation. By faith in it, we make its purposes our own. By this faith we are prepared for baptism, which is the line between the alien and the loyal citizen. Without this faith we cannot be saved. The conditions of salvation are very simple, and may be easily understood. They are such as will secure the most cordial obedience to God, and sympathy with his purposes. They are simple faith, trust, confidence in God, as he has revealed himself in the gospel. An assurance that God knows best, that his plan is best, that his conditions of pardon are best, and that they are our only hope. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

GRAND RAPIDS, *Mich.*, March, 1870.

CHILDREN'S DEPARTMENT.

"I'M NOT TOO YOUNG."

"I'm not too young for God to see,
He knows my name and nature too;
And all day long he looks at me,
And sees my actions through and through.

He listens to the words I say,
He knows the thoughts I have within;
And whether I'm at work or play,
He's sure to see it if I sin.

If some one great and good is near,
It makes us careful what we do;
And how much more we ought to fear
The Lord, who sees us through and through.

Thus when inclined to do amiss,
However pleasant it may be,
I'll always try to think of this,
I'm not too young for God to see."

—*Family Christian Almanac.*

BEFORE AND AFTER.

WILLIE was not a healthy boy, and his father sent him to board in the country, where he could have plenty of fresh air, and milk and fruit. Some twenty rods from the house where he boarded was a beautiful spring of very cool, pure water; and before Willie's father left him, he made him promise that he would bring a small pail full of water from that spring every day of his life. His father knew that he was idle and not fond of exercise; he knew also that he was truthful and would never break his word. So he went home to the city, feeling sure that Willie would take a nice little walk every day. And Willie did so, but when do you think he took it? It is a law that always holds true that we are happier after we have done our work than we are before. So if Willie had brought the water before breakfast, he would have been happier for it all day. But he did not know this; so he brought it the last thing at night, sometimes when he was very tired and could hardly walk, sometimes when it was so dark that he was afraid to go. But he always brought it at last, and all day long he had this thought hanging over him like a cloud—"Rain or shine, light or dark, cold or hot, I must bring that pail of water before I sleep." If he had brought it in the morning, all this play would have come after the work. Now it came before the work, and that is not half as pleasant.

Willie had a sister named Grace, who was very much like him. When Grace was twelve years old, her mother said, "Hereafter you must always make your own bed;" and Grace soon learned to make it very neatly. She had a very pleasant chamber; when it was in order it was the prettiest room in the house. And how large a part of the time do you think it was in order every day? Just about five minutes. All day long Grace avoided her room as much as possible. If she looked in for a moment, if she even thought of it in the midst of her play, there was a cloud upon her pretty face. It was the shadow of the tumbled bed. "Oh dear, I must make it by-and-by," she said, and so the shadow staid.

One bright morning Grace made her bed before breakfast. She was going to see Willie and so she must make it then or not at all. And the sun looked in upon the white spread and smooth pillows, as if he had never seen such a sight before. He saw something else, too, something equally strange, twenty miles away. It was Willie bringing water from the spring. His mother had written, "We are coming early, and shall want a draught of that sweet spring water as soon as we arrive." All that day the children were happy with a new happiness. Their work was done; that was a very pleasant thought. It was so pleasant that they did not like to lose it; they learned that play and privilege are sweetest after work. "When I do my work early," said Willie, "I do it because I *choose*, not because I *must*. I like that a great deal better."

LETTER FROM A LITTLE GIRL.

DEAR BR. STORRS: I am a little girl, and want to make mother *a present*: could think of nothing better than some of your Campaign Documents. Please send me two of each numbers of 6, 7, and 8, and one of No. 16. Please direct to LOIS V. ELLIOTT, Waterbury, *Vt.*

Remarks by the Editor.

It gives us much pleasure to answer the above request of one of Christ's *lambs*: and we have no doubt the "mother" of that dear child will be very happy to think of h r little daughter's choice. Happy are those parents whose little ones think of more value the things pertaining to Christ and life eternal, than the toys whch so often are uppermost in the minds of children and adults; and happy are those children whose parents have early imbued their minds with the love of Christ and his truth. May the Lord abundantly bless our little friend, and make her a blessing to her parents and others.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, MAY 18, 1870. VOLUME VII.—NUMBER 31. WHOLE NUMBER 317.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

MORE ABOUT THE "QUESTIONS."

[THE following communication was received two weeks since from Rev. WM. D. BRIDGE, in reply to Br. L. C. THORNE's Response to questions by the former in the HERALD OF LIFE of March 16. We place it before our readers by Br. Bridge's urgent request. Br. Thorne will follow it with a Rejoinder.—EDITOR.]

NOTES BY A QUESTIONER.

"Truth is truth, since God is God.
And truth the day must win."

"*Ti estin aletheia?*" "What is truth?" Pilate's question should be the query of every intelligent soul.

"Get but the truth once uttered, and 'tis like
A star new-born, that drops into its place,
And which, once circling in its placid round,
Not all the tumults of the earth can shake."
LOWELL.

I would request the readers of the HERALD OF LIFE to turn to their paper for March 16, and read carefully the Questions by myself and the Response by Br. Thorne. The Response is courteous and kind, and yet is by no means entirely satisfactory. Br. Thorne commences by affirming, "We have never known but one standard of appeal in determining questions of doctrine."

We grant it, and affirm the same. "To the law and to the testimony: if they speak not according to this word it is because there is no light in them."—Isa. viii. 20.

Br Thorne enters a caveat or protest against my statement: "By their fruits ye shall know them." His argument is this: Br. Bridge's statement is not satisfactory, else the following syllogism must be satisfactory, which is not.

Premise 1st. The fruits of true religion are an upright walk, just dealing with fellow-men, and large sacrifices for the good of others.

Premise 2d. Many Infidels are upright in walk, just in their dealing with their fellow-men, and sacrifice largely for the good of others:

Conclusion: Therefore infidels are possessed of true religion.

This syllogism, as all must know, is a *non sequitur*, for the conduct of the supposed infidels may spring from other causes or motives than true religion, and some of the fruits of religion, *e. g.*, those of the Holy Spirit, infidels do not exhibit.

But though the syllogism is defective in validity, my affirmation is not defective in validity. Look at the following facts: Universalism, Unitarianism, Roman Catholicism, Annihilationism, Spiritualism, and Orthodox Trinitarianism pretend to found their doctrines on Scripture. Now *all* cannot be right—totally so. Elements of truth may be in each. No one, perhaps, has the whole of truth. Equally learned, and equally truth-loving men disagree on the exegesis of the same texts. Br. Thorne says: "If a doctrine is sustained by the *plain* import of Inspiration, let it be henceforth a part of our living faith." But equally truth-loving men find diverse doctrines in the "plain" Scriptures. What are you to do then, Br. Thorne? Both cannot be right. Who shall judge? Where is your criterion of judgment? Millions of men in different denominations differ directly on their explanation of the same texts. What shall decide where truth is? I reply, What is the result of the preaching of such opposite doctrine? For instance, place Roman Catholicism over against Protestantism. What results are plainly visible to all? On the one hand oppression, poverty, ignorance, degradation, crime, idolatrous mummeries; on the other freedom, honesty, uprightness of character, pure worship, absence of crime, national ennoblement.

Were you, Br. Thorne, to look back on history and there see that Roman Catholicism had always, since Christ's day, elevated mankind, given freedom to soul and body, expelled crime, sustained men in the highest virtues, made them Christlike in thought and life; and then observed that Protestantism had come in, in 1517, as a demoralizer, a disturber, a general corrupter of life and thought and feeling, withering men's highest sensibilities, depraving their purity, etc., etc., etc., you would say at once, "The tree (the doctrine) is known by its *fruit*." Indeed, I exceedingly doubt if you would say "Protestantism is God-given, notwithstanding its *fruits* are so pernicious."

You would say:

"Men must be far from wrong,
Whose lives are *nearest* right."

It seems to me that Br. Thorne is *illogical* in the following sentences: "Then there are men in every religious denomination who hold *theoretically* the doctrines of their respective churches, but whose lives are the very opposite of those described [before], and who are a shame, a reproach, a disgrace to the cause of religion. Are such lives a *test* of *doctrine*, a proper ground of its admission or exclusion?" [The italics are mine.] *He* says: "Who hold *theoretically*." *I* say: "Who hold actually and practically" the specified doctrines. I am not speaking of one who holds the doctrines of his church *theoretically*, but actually *lives out* his church doctrines.

And then, I say, if the churches differ as to their doctrines, and you are at a loss, in *any doubt*, go and study their *fruits*, the resultants of their faith, for "The tree is known by his fruit."—Matt. xii. 33.

In Philip. i. 11 we read: "Filled with the fruits of righteousness," and in Matt. vii. 16, etc., we read: "Ye shall know them by their fruits: do men gather grapes of thorns, or figs of thistles, even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. . . . Wherefore by their fruits ye shall know them." These texts clearly declare the possibility of knowing the tree by the fruit. *Doctrines* lived out produce *fruits*; as necessarily, as constantly, as visibly as *trees.* Taking, then, a wide observation of men and their fruits we can discern the *tree of doctrine* within them.

Spiritualism (Spiritism) has its special fruits, Roman Catholicism its fruits, Calvinism its fruits, Universalism its fruits, Arminianism its fruits, Annihilationism its fruits. And my "Questions" were founded on this undeniable fact; and my query is: "Are the special, natural, necessary, and visible fruits of Annihilation superior in spirituality to those of "Orthodoxy," so called?

Br. Thorne says, "If among advocates of any system of doctrines a more perfect development of vital godliness is found than exists among votaries of opposing ones, the fact must indeed constitute an argument in favor of those doctrines, but cannot establish their truth." Grant it, but you can (or should) go a step farther, my dear Br. Thorne, and say that such "more perfect development of vital godliness" is a *strong presumptive evidence* that the *first* doctrine has more of truth in it, or is nearer the truth, than the *second.* And *this is all I ask*, for I do not pretend to be a Pope, infallible in judgment on points of doctrine. And I gave the query in substance: Does Annihilationism give us in its advocates generally "a more perfect development of vital godliness" than "exists among" actual (not theoretical) "votaries [believers and livers] of opposing doctrines?"

I pass to my second Question, and Br. T.'s Reply. "In any given place, at any given time, by pastors of contiguous churches laboring with equal zeal and fidelity, will the results of the *first* doctrine [Man's non-immortality save through Christ], preached equal or surpass the *second* [Man's inherent immortality]?" The reply is, "The circumstances have not [existed] and probably will not exist." Why so? Are there not *such* pastors to-day laboring beside pastors of unlike faith "with equal zeal and fidelity?" If not, *there ought to be*, if the doctrine they hold has in it the stirring, arousing elements predicated of it. Does Br. Thorne say then that "The circumstances suggested have not existed?" But he says: "Suppose they did exist, and it should transpire that three times as many persons should be converted under the preaching of the second doctrine, it would prove nothing." Would it prove nothing? Let me illustrate. Two kinds of cream are brought me; one three times as rich as the other. Would the respective qualities of the cream prove nothing? "Exactly nothing," says Br. Thorne. "The *best* cow would be *best*, not because of its success in giving *better* cream, but because it was *best, in esse.*" I reply: Would not the *better* cream PROVE the *better* cow to *be better*; or, in other words, would not the evidence, instead of "proving nothing," prove something? So if the constant and general results of the preaching of one doctrine are better and holier men (so far as human eye can see), do those *results* prove *nothing* respecting the doctrine? I certainly dissent from Br. Thorne's conclusion, which is that they "would prove nothing."

Passing over the Third Question and Reply, we glance at the Fourth Question: Can the revivals of religion among Methodists and Baptists be parallelled, in *power* and *frequency*, among Life Believers? Br. Thorne replies: "We think not." And says, "As a body, we do not believe in attempting to frighten sinners into repentance, nor do we seek the aid of animal excitement in winning them to Christ." Why did not Br. Thorne stop at "*We think not?*" For the reason apparently that he would bring out an "*argumentum ad populum,*" or present a "*fallacy of objections*" as Whately calls it. He states what "as a body we (Annihilationists) do not believe in" seemingly that his readers may assume (what is surely not a fact), that Methodists or Baptists "*do believe* in attempting to frighten sinners into repentance," etc. Surely Br. Thorne is not acquainted with, and is falsely informed concerning Methodist customs, and the general, prevalent character of its hortatory preaching!

I am glad (if it be a fact), to hear Br. Thorne say that "With *our* (Annihilationist) people, steadfastness is the rule, backsliding the exception." And Br. Thorne from an *inside position* in his church has a right to speak that truth, if he have grounds for it, but he has no right to affirm of us Methodists (what I from the *inside position* and observation deny), that we "seek the aid of animal excitement in winning sinners to Christ."

Allow me to touch on one more point only. I referred to the time in French history when men rabidly proclaimed "Death is an endless sleep," and said, "Now the same doctrine (though now given us in the interests of religion), asks of us a candid reception."

Br. Thorne, if I understand him, denies this, *in toto.* Let me quote, however, a few words from Br. Thorne. "He [Br. Bridge], mentions the fact that those infidels held 'Death is an eternal sleep,' and he understands us to hold to 'Life from the dead through Jesus Christ,' and yet he avows them to be the same." Not a bit of it. Never! I do not avow them to be the same by any means. Death and Life are *opposites*, not the same.

Br. Thorne says: "We cast the mantle of charity over the assertion, and humbly ask its author to think again, and more wisely." Thank you, brother, we will think again, and yet again.

Now let me state the point I make: "Death is an endless sleep," said the Frenchman. That is, "to *all.*" *Death*, not *Life.* "Death is an eternal sleep," say Annihilationists. That is "to *some!*" *Death*, not *Life.* Does not the "all" embrace the "*some?*" The naked doctrine was: "Death is an eternal sleep." *Death* eternal, *sleep* eternal. What is your doctrine, Br. Thorne? Is it not "Death Eternal?" Is it not "sleep eternal?" Where is the difference? The point of agreement in the doctrine of the Frenchmen and the Annihilationist is this: "Sleep," and "Eternal sleep." They predicated these qualities for "all," and you for "some."

Let me further show that Br. Thorne must acquit me of error. Their (French history) doctrine is "Death—sleep eternal." The doctrine spoken of by Br. Thorne (of which I *said* nothing) is "*Life* from the dead through Jesus Christ." In other words, Br. Thorne says I avow "death eternal for *all*" is the same as "Life from the dead for *some.*" Preposterous! Br. Thorne. Preposterous!

I say that "death for *all*" includes "Death for *some*," and that "sleep eternal for *all*" includes "sleep eternal for *some.*" There is where I stand. Am I right or wrong? So that, "the *same* doctrine (though now given us in the interests of religion), asks of us a candid reception." Can we accept it?

I have written at greater length than I intended, but have compressed my objections (to the adequacy of Br. Thorne's reply) into as few words as possible.

I acknowledge the general urbanity and Christian sweetness of his "Response," and trust that all theological discussions may be conducted by myself and others in the same courteous manner.

Yours, in Christ,
WM. D. BRIDGE.

REJOINDER TO THE FOREGOING

BY LEONARD C. THORNE.

The writer of the foregoing affirmed, in his article propounding certain questions, that in determining questions of *doctrine* "the great test after all is: 'By their fruits ye shall know them;'" and we maintained that the word of God is the only standard of appeal in determining such questions. At the outset of his present article, he admits our position. So much gained, then, if we only find him consistent throughout. In reviewing our remarks upon this point, he improperly attributes to us a syllogism which we place beside our statement, that the reader may judge of its character.

SYLLOGISM.	OUR STATEMENT.
"The fruits of true religion are an upright walk, just dealing with fellow-men, and large sacrifices for the good of others. "Many infidels are upright in walk, just in their dealing with their fellow-men, and sacrifice largely for the good of others— "Therefore, infidels are possessed of true religion."	"There are Infidels who walk uprightly; whose dealings with their fellow-men accord with the principles of justice and right; who labor zealously for the good of others; men who judged by their intercourse with their fellow-men, might almost be thought to love their neighbors as themselves. Does the purity of their life afford proof of the truth of their belief? But it may be urged that despite all this they are ungodly. We are willing to grant it," etc.

We believe no one but W. D. B. ever *thought* of such a "conclusion" as consequent to our reasoning. We plainly admitted and do affirm that something more than unbelievers possess is necessary to constitute men, followers of Christ; and we reasoned from the premise in question to show that Br. B. nor any other human being is capable of determining the correctness of men's faith by the way they act. The soundness of their religion, or the truth of their belief is just what we affirm cannot be known by their actions merely. Don't think, good brother, we underestimate the value of "fruitage." We give it its proper place.

But, alas, our brother has so soon turned upon himself. A moment since the Bible was admitted to be "the great test" of doctrine, and now he falls back upon his affirmation that "the great test" is fruits; and all because the various sects "pretend to found their doctrines on Scripture." "Now all cannot be right," he says. That is true; and that the extent to which each is right can only be decided by appeal to "Scripture" is also true. We warn our Br. that in settling questions of doctrine he had better hold on to the Scriptures; and make them second to nothing. He says: "But equally truth-loving men find diverse doctrines in the 'plain Scriptures.' What are you to do then?" We are unable to say what we would do if it were true that "truth-loving men find diverse doctrines in the plain Scriptures;" but since it is a fact that they only *think* they find them, we call upon them, saying, Come, dear brethren in Christ, let us endeavor to rid ourselves of mere traditions of men, of our prejudices and preconceived opinions, and prayerfully and carefully search the Bible, and thus get nearer together by attaining to a more perfect knowledge of the truth. Let us get such conceptions of God and His dear Son; let us possess and proclaim so much of truth, yielding our hearts to its sanctifying power, that to whatever sect we may belong, its history will be made richer in the precious legacy of holy lives and its influence for good be broadcast and deep. Do we well, good Br.? Calling thus upon them, what do we find? We find that most religious organizations have each a creed formed; some of them ere yet the sacred page shone with half the effulgence it now does to many minds; that all members of such bodies have been required to subscribe to some article of faith; thus practically pledging themselves to learn nothing more of truth than said creed contains. Some heed the call, see the darkness in which they have been groping, and receive more and glorious light. Filled with delight because of the new-found joy; the fire of devotion burning brighter; the spring of love bubbling up within them and sending forth its delicious streams to refresh and gladden other hearts, and with the sweet spirit of praise making sweeter melody than they had before known, they go to their brethren and sisters, and lovingly and confidingly place before them the sweet morsels of truth. What follows? Why, the gag of creed-proscription is placed in their mouths, and they are thus compelled to choose between silence and ostracism. This, it is true, is less the case than formerly, and will soon cease through fear of depleting their ranks. But, "Where is your criterion of judgment?" he asks. We reply: Between the lids of the Bible.

Our Br. names a list of evils resulting from Roman Catholicism, and a list of virtues resulting from Protestantism (neither is entirely correct), and offers them as evidence of the efficiency of his mode of determining between truth and error. So far, however, from favoring his position they militate against it; for nearly every doctrine held by Protestantism, as a whole, or nearly so, and regarded as vital, is held by Roman Catholicism. This should not be so if his theory be correct. The difference in amount of good accomplished by the two systems arises not so much from a superior quality of doctrine on the part of one, as from other causes. Protestantism, as a whole, so far as respects its dogmas, is much nearer Roman Catholicism than it ought to be after 350 years of existence. It should have learned more, doctrinally, and made greater progress in the general practice of justice and uprightness. "Absence of crime" surely cannot be said of it. The difference in results attained is largely attributable to the fact that while one encourages ignorance, the other seeks to promote the diffusion of knowledge among all classes. Knowledge alone, but especially when assisted by even the most general influences of Christianity, tends to promote freedom and "national ennoblement." Far greater success would have been attained, we think, by Protestantism, had not its children fettered themselves with creeds of their own making. One might infer from W. D. B.'s remarks that we regard the "fruits" of Protestantism as only "pernicious." We trust no such intimation was designed.

Our friend says, on another point, "I am not speaking of one who holds the doctrines of his church *theoretically*, but actually *lives* out his church doctrines." Truly this is marvelous logic. Now the great difference between our good Br.'s people and ours is upon two points, viz., the immortality of the soul, and eternal torments for the wicked. They believe the doctrines; we do not: and that is the essential difference between us. What, then, has he to derive benefit from by *living out* which we have not? Can he "live out" the doctrine of the immortality of the soul? Would he like to try the experiment of *living out* the doctrine of eternal torments? His mode of judging seems to be to take two religious bodies, select out all who are not consistent (who only hold the doctrines theoretically), and then decide as to the comparative merits of those who do live consistently. Stupendous project! We would rejoice, were it possible to institute a proper and perfect comparison, to have it done, so confident are we respecting results.

It is amusing to see our Br. change positions. A little while since he insisted a certain thing was "the great test" of doctrinal quality; now he only asks that it be considered "strong presumptive evidence." We are disposed to be accommodating, but having gone as far as it is proper to go we "should" not "go a step farther."

Br. Bridge lingers on his second question respecting "Pastors of contiguous churches laboring with equal zeal and fidelity," etc. We will state two existing cases. In a certain village, not many miles from where we reside, there has many years been two contiguous churches. One is Methodist, the other Presbyterian, and the pastors of each have labored with "zeal and fidelity." At no time has the Methodist membership been large, while the Presbyterian membership has so increased that a second church was organized and is thriving. In another neighborhood are two contiguous churches; one Methodist, the other Presbyterian. The pastor, so far as we know, has labored with equal zeal and fidelity. While the Methodist church flourishes, the Presbyterian church has at times barely existed. Do these facts prove Presbyterianism to be nearest right at one place, and Methodism nearest right at the other? Comment is unnecessary except to say, it must be seen that our Br.'s theory makes his "cream" rich only in streaks, and makes the Methodist "cow" give milk of varying quality (we use the expression neither irreverently, nor in a spirit of levity). His "cow and cream" argument is rather too sophistical to answer his purpose with intelligent readers. Still we thank him for the illustration. It reminds us of something that once occurred in connection with a friend of ours, then residing in New York city. That his family might have pure milk, he purchased a cow. The good creature gave a larger quantity of the delicate fluid than was needed, and so a contract was made with a neighboring family to furnish them with the pure article.

A day or two after the delivery commenced the mistress of the neighboring household came and eagerly inquired what was the matter with the milk. She was informed that nothing was the matter. "But" said she, "it is not like what we have always used, and there must be something wrong, for a yellow scum gathers on it." Now, mankind in general throughout the religious world have been accustomed to use gospel milk so diluted with error, that, like much of the merchantable article, it is almost blue; and when we go to them with the "sincere milk of the word, that" they with us, "may grow thereby," its richness is something new to them, and they reject it, and warn others not to touch it, insisting there is poison in it. That which they reject is the very "cream" of the gospel; it manifests God's matchless love. The truth certainly has all the "stirring, arousing qualities predicated of it;" but this terrible prejudice has first to be overcome and removed.

Br. B. thinks our reply to his fourth question contains an implication that certain religionists believe in frightening sinners into repentance, which he says is not true. We admit the implication. We will now make no account of the much "hortatory preaching" we have heard, having a bearing on this subject, nor will we say, of course, that *all* of any religious body do thus believe and practice, but, taking Br. B. as a representative of a class, we propose to show from his own argument that we have a "right to affirm" what we only implied. In his first article he remarked: "I am led to doubt the power of the doctrine in question" (eternal life only in Christ) "to convert souls. I am led to think that when a man is brought to think that sin's penalty is extinction of being, that when he dies that is the 'end of him,' he will say to himself, who cares then? . . . and so rush on madly, recklessly, ruthlessly." We see, then, it is not the belief of no inherent immortality that he thinks must so much soothe the sinner, but the denial which that doctrine involves, of eternal torments. Thus, in his mind, the danger consists in removing the sinner's fear of suffering. It follows, then, that when W. D. B. preaches the doctrine of eternal suffering, he does it to *excite* the sinner's fear of hell torments. Is not such preaching an attempt to "frighten sinners into repentance?" The avowal of our friend that he does not believe in frightening sinners into repentance ought to be sufficient to settle the matter so far as *he* is concerned, but the fact that his argument is so at variance with his avowal suggests the probability that he does not altogether comprehend his own position. This suggestion too furnishes a sort of key to the remarkable expression which followed the language quoted: "I may be in error in this conviction; indeed I hope I am." He cannot strongly believe our doctrines are dangerous if he both *desires* and *expects* he is wrong in the belief. He will remember that hope is made up of expectation and desire.

Our friend expresses much surprise at our treatment of his statement respecting French Infidelity. "We would not vilify our brethren in Christ," said he, . . . "but we look back to the time in French history when men rabidly proclaimed, 'death is an endless sleep,' and strode in their wild carnival of fury and blood. And now the *same doctrine* (though now given us in the interests of religion), asks of us a candid reception." We treated this statement of our Br., the learned clergyman, charitably, and asked him to think again and more wisely. He *has* thought again, but more unwisely still. He says, "the French Infidel doctrine was eternal sleep for all," and that "now, the same doctrine" is "given in the interests of religion, and asks of us a candid reception." If this is not saying substantially "your doctrines are now given in the interests of religion, it is true, but they are a repetition of that of French infidelity," then we confess to an inability to understand plain language. What, according to Br. B., was their doctrine? It was, that beyond this life, there will never be a conscious existence to any one. He *knows* we preach no such doctrine, and he should know that a simple point of agreement in two doctrines does not constitute them the "same." We will show that in the doctrines in question, there is *no* point of agreement. Endeavoring to get out of one difficulty by other than the right way, as it seems to us, he has fallen into several. He argues substantially as follows: "They," (French Infidels) "believed death is an endless sleep to all; and you believe death is an endless sleep to some. Their *all* embraces your *some*, consequently you proclaim the same doctrine they did." It is almost a pity to spoil this little labored explanation, but we do not believe death is an endless *sleep to any body.* The term sleep implies life. When used in the New Testament, with reference to the dead, it implies life existing in the purpose of God to bestow it. "The designation sleep," says Dr. Lange, "is used in the New Testament to denote the death of believers only." The righteous die it is true, but they are said to "sleep" because their "life is hid with Christ in God." This is the gospel message, life from the dead to all that fulfil the gospel conditions. The gospel does not treat of the wicked as "asleep," but *dead, destroyed, perished*; just as the righteous, too, would have been had not Christ been raised from the dead. None can help seeing, therefore, that the doctrine of the French Infidels is

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not the "same" as ours in any sense whatever. But suppose it were admitted that our doctrines are in part the same as that of French Infidelity, that their "all" embrace our "some," it would even then be *entirely* untrue that "the same doctrine" is now given in "the interests of religion." To the state of death the race do by nature tend; and unless mankind experience the power of the grace and Spirit of Christ, irrevocable must be that state. That is the law. What we present "in the interests of religion" is the gospel promise of Life from the dead through him who is the way, the truth, and the life. Does Br. B. get some light? He sums up by saying: "Sleep eternal for *all* includes sleep eternal for *some*. There is where I stand." Does he really fail to see that the inclusion, supposing it to be true, does not constitute the first doctrine the "same" as the last? By parity of reasoning the following would be true, viz., One hundred dollars include fifty dollars, therefore fifty dollars are the "same" as one hundred. Not quite so, however, as our Br. would painfully see should his parishioners act upon that principle in paying their preacher. We must of course, believe he intended to deceive none by his original statement, but he surely must see that his avowal is eminently calculated to deceive *all* not familiar with our views. May God help us to know the truth, to love it and become willing subjects of its blessed sanctifying power.

FAITH.

BY MARIA M. WEAVER.

WE read that, "Without faith it is impossible to please God." It is a reasonable thing for us, before we approach God in prayer, to *believe he is*, or exists, and that "he is a rewarder of all them that diligently seek him." Thanks be to his name for what little faith I have in God as a hearer and answerer (or rewarder) of prayer. Many times since I started in his service I have found need of more than human help, and can testify to the faithfulness of Him who said: "Ask, and ye shall receive." So much have I learned of the superior assistance it is the Christian's privilege to have, that in all my affairs, temporal or spiritual, I feel unwilling to lead off without asking God's direction. It is a nice point here to discern between God's will and our own imaginations; and we need to be careful not to make *fanaticism* of faith. But the true child of God has the privilege of being led by the Spirit; and in the darkness of his pilgrim journeyings he may hear his Father say, "This is the way; walk ye in it."

I feel afraid of every species of "visions;" particularly when they are given to us as the oracles of God. That sometimes, even now, God reveals to individuals things for *their own* special benefit may be quite likely; but when one wishes to regulate the church by his "dreams" and "visions," we have a right to ask by what authority they ask us to accept them? Often we hear well-meaning brethren and sisters say, "I had a vision," or "I saw in vision," such and such things. Why not say, In the exercise of my abundant imaginative faculties, I seemed to see so and so? This is all you can make of it. Any thing more is but what is termed, "Modern Spiritualism."

I never had a "vision" myself, but have seen some wonderful things, after all. The old prophets used to be exercised that way, and what they "saw in vision" has been a light to our pathway many years. *They* saw the *visions; we* see the *realities*. These are visions "whereunto ye do well that ye take heed, as unto a light that shineth more and more unto the perfect day." They have not run out yet, so there is no necessity for a new lot.

For over a year I have had in my house *four volumes* of visions, purporting to be divinely inspired. But they are no more in harmony with the teachings of Christ and the *old* prophets than light is like darkness. Read them; and if you don't get thoroughly disgusted with "I saw in vision," and "I was shown," and like expressions, you have more imitated "charity" than I have. Read especially those chapters on the Judgment, Second Death, etc., comparing them with the Bible, and see if the "same Spirit worketh in all." God keep us from error.

GOD loves to have us pray with earnestness. The best proof of earnestness is simplicity. Better in God's sight are the broken but heartfelt utterances of a child than the highflown utterances of some who think themselves wonderful in prayer.

STRONG as our passions are, they may be starved into submission and conquered without being killed.

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No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

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The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"THE RICH TRACT."

THIS tract will be issued in a few days: but owing to a "protest" from the Methodist Minister, the two articles intended for one tract will be furnished separately, so that each shall stand on its own merits. This arrangement, however will not prevent those who desire it from having both at the same time. Each tract will be twelve pages—24 pages in all. Fourteen copies of either, or 7 of each, will be sent for twenty cents; which includes the postage.

"ELD. GRANT" NOT "A CONVERT."

IN the "World's Crisis" of last week we find the following:

IS ELD. MILES GRANT A CONVERT?

In the "World's Crisis," for April 20, we find in an editorial item the following:

The punishment of the wicked is eternal *death* in hell, or *hades*; not eternal life in misery.

That will do, Br. Grant, if you mean what you say; for, if the wicked have "eternal death in *hades*," then they never will and never can have a revival. *Hades* is where the wicked dead are now. Is Br. Grant converted to the blessed truth of "No life, future or eternal, out of Christ?" It would seem so. We welcome him to the trials and joys of such a faith. It has "joy unspeakable and full of glory." The doctrines of "eternal life in misery" and a "future life in misery" are twins, and live or die together. Kill one and you kill the other. One life blood sustains them both.

The above is from the *Herald of Life*, April 27th. As we do not like to have our friends entertain erroneous opinions, or rejoice in a mistake, perhaps it may be best to say that our belief in the following Scriptures is unshaken: "And many of them [or the multitudes, as some render it] that sleep in the dust of the earth *shall awake*, some to everlasting life, and some to shame and everlasting contempt."—Dan. xii. 2. "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the *resurrection* of life; and they that have done evil, unto the *resurrection* of damnation."—John v. 28, 29.

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets. And have hope toward God, which they themselves also allow, that there shall be a *resurrection of the dead, both of the just and unjust*."—Acts xxiv. 14–15.

"And the sea gave up the *dead* which were in it, and death and hell [*hades*] delivered up the *dead* which were in them; and *they* were *judged*, every man according to their works.—Rev. xx. 13. After *hades* has "delivered up the *dead* which" are in it, and they are *judged*, then they die "the *second death*," and are *returned* to *sheol*, or *hades*, and there remain dead *eternally*.

Remarks by the Editor of the Herald of Life.

We certainly would not have Br. Grant's "friends," for a moment, "entertain erroneous opinions" as to his position on the Life question. In setting them right, after quoting our remarks of April 27, he says, "Our belief in the following Scriptures is unshaken;" and then quotes four texts. If Br. Grant thinks the belief of the EDITOR of the HERALD OF LIFE in those "Sriptures is" *shaken*, we will assure him, and all others, it is not. Our belief in his and his fellow-workers' construction of those texts is just this—They imagine they prove their position of the revival into life of all the wicked dead to be put to death again. Let us test them by a parallel.

They reject the inherent immortality of man, and fight manfully against the doctrine of eternal suffering. Their orthodox opponents, just as coolly as Br. Grant expresses himself, come forward and declare *their* "belief in the following Scriptures is unshaken," viz:

"These shall go away into everlasting punishment" . . . "Depart ye cursed into everlasting fire prepared for the devil and his angels."—Matt. xxv. 46, 41. "The devil that deceived them was cast into the lake of fire and brimstone . . . and shall be tormented day and night forever and ever."—Rev. xx. 10. "And the smoke of their torment ascendeth up forever and ever."—Rev. xiv. 11. "Cast into hell (*gehenna*), into the fire that never shall be quenched: where the worm dieth not and the fire is not quenched."—Mark ix. 45, 46.

We have quoted only four orthodox texts, to parallel Br. Grant's four. Does he accept these, and like texts, as proof that the punishment of the wicked is eternal torture? Certainly he does not; but why not? They are as strong or stronger in support of such a theory than his four texts are in support of the revival into life of the wicked dead to die again: or his idea of their being brought out of *sheol or hades* with the certainty of putting them back again. With the light that now shines on our mind, if we could believe Br. Grant's view of this matter, we could accept the "orthodox" view in a short time. And the first great champion of Br. G.'s view, as opposed to the views now held by us, has gone backward toward eternal torments, till silence has become his method, and he begins to utter words which indicate a return to the doctrine of eternal torture, which he once manfully opposed. Such we believe is the tendency of the doctrine of the revival of the wicked dead to torment and kill them again.

The reason of such apostacy, to our mind, is obvious. The human mind cannot stand still: it either advances or recedes. It follows truth, it may be, for a season; but by and by a truth is presented so much opposed to its prejudices that the person resolves he will not accept it, and sets himself obstinately in opposition to it. Persisting in this course awhile, he becomes indifferent to those truths which led him up to this one; from indifference, at length, he becomes hostile; and ultimately the light that was in him becomes "darkness; and how great is that darkness."

Such, it seems to us, is likely to be the end of those who persist in their opposition to the doctrine that Life, both future and eternal, is only to those who have dwelling in them (at death) "the Spirit of Him who raised up Christ from the dead." Of the wicked dead it is said:

"Drought and heat consume the snow waters: so doth the grave (*sheol*) those which have sinned."—Job xxiv. 19. "The ungodly shall not stand [*koom, rise up*] in the judgment, nor sinners in the congregation of the righteous."—Psa. i. 5. "Like sheep they are laid in the grave: death shall feed on them . . . their beauty shall consume in the grave (*sheol*) from their dwelling:" [margin: "the grave being a habitation unto every one of them."] . . . "He shall go to the generation of his fathers; they shall never see light. Man that is in honor and understandeth not is like the beasts that perish."—Psa. xlix. 14, 19, 20. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead."—Prov. xxi. 16. "They are dead, they shall not live; they are deceased, they shall not rise."—Isa. xxvi. 14. "He that believeth not the Son shall not see life, but the wrath of God abideth on him."—John iii. 36. "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John vi. 53.

Here is a sample of testimony concerning the destiny of wicked men; and so far as mere textual quotations can do it, they prove as much against a revival into life of the wicked dead, as Br. Grant's do for it; and we think far more; but then, all must see that it is not textual quotations alone that is to decide this or any other Scriptural question. The context must be consulted—the general tenor of Scripture must be taken into the account, and the known or revealed character of God must be kept in view. Any construction put upon words or texts that does not take all these things into the account is no more to be relied on than any other human speculation. We ask no man to receive our views on this question because we quote texts. Every one has a right to demand of us to show that such is the general tenor of the Bible, and that it is in harmony with the revealed character of God, and His government.

All men are dying—going out of life. "God sent not his Son into the world to condemn the world; but that the world might *live* by means of him." *Syriac*, John iii. 17. The Gospel proclamation is one of *Life*. No additional penalty or pains are inflicted for the rejection of this offered benefit; the sinner goes out of life as he was going, though under greater guilt. Our Lord himself has stated the case in this same chapter as follows: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life."—John iii. 14, 15.

It requires none of the traditions of men to understand this testimony. "In the wilderness," men were dying from the sting of fiery flying serpents. God provided a remedy. A brazen serpent was lifted up; whosoever looked upon it, lived. If they refused or neglected to look, they died. They would have died, if no brazen serpent had been lifted up. Was there anything added to their punishment if they did not look? Did they die *twice* for it? If so, there is no record of it.

Thus, men are dying—the serpent's sting or poison of sin is in them, and they are going out of life hopelessly. Christ is lifted up as was the brazen serpent in the wilderness. What for? Ans. "That whosoever believeth in him should not perish, but have everlasting life." Suppose they do not believe in Him; what is the result? Do they die *twice*? Not if the Saviour's statement above is correct. They die as they would have died if Christ had never been "lifted up." They die in unbelief; and have no revival into life from that death. Not one text, from Genesis to Revelation saith they shall ever *live* again, and when our opposing brethren can find such a text, they will find "immortal soul," and "eternal torments" along with it; and then their theory of the "second death" being a literal death is swept away, and their whole fabric falls.

When the Saviour says of the *believer*, four times in one chapter, "I will raise *him* up at the last day," the language clearly excludes the resurrection of the *unbeliever*: "he shall not see life, but the wrath of God abideth on him."—John iii. 36. *No life out of Christ.*

THE TWO RESURRECTIONS ABANDONED.

W. H. Booker inquires if "all the righteous are included in the first resurrection."

All the dead in Christ rise first (1 Thess. iv. 16); that is, before the living are changed. But you probably refer to Rev. xx. On the first ten verses of this chapter we cannot at present give light, but are prepared to receive it. The entire Bible, with the exception of the first part of this chapter, teaches that the righteous and the wicked will rise at the same time, and not a thousand years apart. (John v. 28, 29; Dan. xii. 1–3.) We cannot build a theory on *one text*.

We take the above, except the heading, from the "Advent Christian Times," of May 10. We are glad the "Times" has come to the conclusion that it "cannot build a theory on *one text*." We are, also, gratified to find the editor of the "Times" has abandoned Rev. xx. 1–10 as proof of the resurrection of the wicked dead; because if it proves their resurrection, it equally proves the event is a thousand years later than that of the saints "that sleep in the dust of the earth," and that would ruin the *mortal* resurrection theory, which is *built* on not even "one text" in the Bible: it is "created out of *nothing*," as theologians say the world was.

The "Times," of the same date as the above, in answer to another question, says:

The wicked after their resurrection out of *hades* are to be cast into *gehenna*, or the lake of fire, which is the *second death*.—Matt. x. 28; Rev. xx. 14.

As to Matt. x. 28 nothing is said of any resurrection; and it remains to be proved that the text has any thing to do with a resurrection; and as Rev. xx. 14 is but "one text," the "Times cannot build a theory on" it, and should not try to do what itself says, "We cannot" do. Outside of the symbols of Revelation the term "second death" never occurs in the Bible; and if the "Times cannot at present give light" "on the first ten verses of Rev. xx.," which many suppose—and its editor once did—teaches two resurrections a thousand years apart, how can we trust its assumption that the 14th verse teaches that, "the wicked" are first to have a revival into life "out of *hades*," and then to have a "second death?" If the "Times" does not know what to do with "the first ten verses," how does it know, and how does anybody know, that its assumption on verse 14 is reliable? "Death and hell" certainly do not die twice; and yet this same verse saith, "Death and hell were cast into the lake of fire. This is the second death." If death and hell go to the second death, and yet never die but *once*, how is the "Times" to prove, that language means die *twice*?

As to the statement of the "Times," that "The entire Bible with the exception of the first part of this chapter (Rev. xx.), teaches that the righteous and the wicked will rise at the same time," etc.; we remark, if the Bible teaches the revival into life of the wicked dead at all, the "Times" is correct. But the question is, Does the Bible teach that wicked dead men will live again? "John v. 28, 29; Dan. xii. 1–3," do not teach that doctrine; the latter text clearly does not; and if the first does, it is but "*one text*," and the "Times cannot build a theory on *one* text," though it has tried long, apparently, to do so on this question of the living again of the wicked dead.

But we have not quite done with this matter. The idea that the wicked will live again at the same time that the saints do, is palpably contradicted by many testimonies. When Christ says of the believer, "I will raise *him* up at the last day," and repeats it to the fourth time in John vi., what value is there in this promise, if He will, also, at the same time, raise the unbeliever?

When our Lord says, "Upon this rock I will build my church, and the gates of *hades* shall not prevail against it" (Math. xvi. 18), what more is promised than the wicked dead will realize? for, saith the "Times" "The wicked after their resurrection out of *hades* are cast into *gehenna*," etc. Hence *hades* does not "prevail against" the wicked; for they are taken "out of it," saith the "Times," and are therefore, so far, subjects of deliverance as really as the "Church," and our Lord's words are meaningless as to a peculiar event.

Again, Paul tells us that he labored and suffered, "If," said he, "by any means I might attain unto the resurrection of the dead."—Phil. iii. 11. Can any candid criticism make anything else of this verse than this; Some will not have a resurrection from the dead: I labor and suffer that I may have? It, at least, proves Paul had no idea that the wicked dead would live again at the same time the saints do.

These are samples, which we might easily multiply, of texts which go to show that either the wicked dead are not brought out of *hades*—the state of death—or, if brought out, it is not at the same time the righteous are. In either case the *mortal* resurrection theory is shown to be an error, without "one text" for its support. Let it die, and along with it, dies the theory of the reliving of the wicked dead; and then the glory of the redeemed, clothed with immortality, comes into view, rising in one glorious company, unmixed with corruptible beings, they shall be "caught up together . . . to meet the Lord in the air; and *so* shall we be ever with the Lord."—1 Thess. iv. 18. "Wherefore, comfort one another with these words."—Verse 19.

THE JUDGMENT MESSAGE.

A SERMON BY WM. H. SPENCER.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."—Rev. xiv. 6, 7.

A STRANGE fascination clusters around the symbolic history of this dispensation as viewed in the pages of Revelation. Whether we contemplate the numerous events therein symbolized, which are now facts of history, or those grand and crowning events of the future, presented to us in glowing scenes by the Holy Spirit, our hearts cannot fail to be stirred with peculiar interest.

THE SWIFT TRAVELLING OF THE GOSPEL SYMBOLIZED.

One of the first thoughts in this passage which arrest our attention is the representation of God's messengers travelling swiftly, "having the everlasting gospel to preach unto them that dwell on the earth." Let us for a moment consider the lightning-like rapidity of travelling in our times, introduced by the invention of steam power, and a more suitable application of this symbol cannot be found; and the rapidity with which the gospel has travelled in these latter days can hardly be more appropriately represented than by the divinely-commissioned messengers *flying* swiftly "in the midst of heaven."

"THE EVERLASTING GOSPEL"—WHAT IS IT?

We are told that this proclamation is the "everlasting gospel;" but the Scriptures, we believe, will not warrant us in understanding this gospel to be a different proclamation—or message to man—than what is elsewhere found in the pages of inspiration. Let us look at a few passages in proof of this position: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things."—Heb. i. 1, 2. And again, the apostle Paul speaks to us: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. . . . For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. i. 8, 12. Thus we are to understand that even an angel from heaven could not preach a different gospel, from that which Paul preached, with Divine sanction; for he received it not from man, but was taught it by the revelation of Jesus Christ. Therefore, Paul was but an instrument in the hands of Christ, and the gospel which he preached proceeded from the great Head of the Church. What was the nature of the gospel which Paul, thus divinely-inspired, delivered unto man? He preached the gospel, (which signifies *good news*) of a coming kingdom, to be set up by Christ; the inheritance of the saints, promised to Abraham and his seed; and Paul tells us that "if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29. Therefore, we believe that the gospel, which is represented as being carried with rapidity into all parts of the world, is this *good news* of the kingdom of God, which shall soon dash into pieces all earthly governments, and, like a great mountain, fill the whole earth. Then this groaning world, redeemed, purified, and glorified, shall shine forth in all the lustre of its Edenic glory. This same gospel message we have presented to us in the prediction of Jesus that "this gospel of the kingdom shall be preached into all the world as a witness unto all nations; and then shall the end come."—Matt. xxiv. 14. This universal preaching of the gospel is not for the purpose of converting all nations, but the whole world are summoned to "fear God, and give glory to Him, for the hour of His judgment is come," *i. e.*, it is near at hand, and soon the vials of His indignation shall be poured out upon the rejectors of His grace. The wide-spread proclamation of this message, during the past twenty-five years, until the uttermost parts of the earth have heard the thrilling news of Christ's return, gives us strong assurance that the end, of which He spoke, is near at hand.

THE OVERTHROW OF ROME.

The passage which we have chosen for our text clearly presents to us the certainty of a day of judgment in the future—a day for the outpouring of God's wrath upon all the workers of unrighteousness. But we may properly consider this passage with special reference to God's judgment upon the great anti-christian power which John in vision had beheld as "drunken with the blood of the saints," and as making war upon the Christian Church the largest portion of the gospel dispensation. He says: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornications."

The overthrow of the Papal power—"that great city"—will undoubtedly immediately follow the judgment proclamation presented in our text. All Scripture seems to warrant this conclusion. In other portions of Revelation the overthrow of Rome is graphically pictured to the Church as occurring.

(1.) At a time, when, in the height of her haughty pride, she shall say in her heart, "I sit a queen and am no widow; and shall see no sorrow;" at a time, when, in a forsaken condition, she shall be accused of widowhood, and threatened with sorrow. Such was her condition when the Ecumenical Council assembled in Rome; and we have these words of the Revelator verily fulfilled in the Pope's opening address to the Council.

(2.) Her overthrow shall come *suddenly*—"And she shall be utterly *burned* with fire"—for "in one hour is she made desolate."—Rev. xviii. Many of Zion's watchmen anxiously await this epoch of destruction to Antichrist, and of triumph to the Church.

A DANGER IMPLIED—ITS EXTENT.

From the reference to Babylon's overthrow in immediate connection with our text, many have been led to suppose that the judgment, represented as being at hand, would be visited solely upon this anti-christian power; but many facts compel us to believe that it has a wider application. The warning message goes forth to the whole world; and *a warning supposes a danger to exist*. If the danger was confined solely to Rome, an inconsistency, not easily reconciled, would appear by embracing in the warning proclamation those who are not in danger of the visitation of the judgment. The fact that this message goes forth to the whole world is conclusive proof to our mind that the truth of this passage is, that God's judgment will not fall upon one anti-christian power, but that the fearful hour of His wrath will be visited upon the whole ungodly world.

The overthrow of Rome, in the hour of God's triumph, is a prominent feature in this judgment day, and is one of those grand scenes in the closing hours of this dispensation, when it will sink in the darkness of destruction, never more to arise in her deceptive power. Christ and His Church will finally triumph gloriously, and the fearful blot of sin will be forever wiped out.

"Saints, lift up your heads! the day is near
When your Redeemer shall appear,
To take the kingdom and the crown,
And make His ransomed Church His own."

[*To be Continued.*]

ROCHESTER, N. Y., May, 1870.

SAVING TRUTH.

BY HELEN ROBERTSON.

THE question whether preaching the resurrection from the dead through Christ, or, no future life out of Christ, draws so many into the churches, is an interesting and important one; and we feel drawn to look at the matter as it now exists, and as it formerly existed.

First, we will look at Papacy. What are its teachings? The mystery of iniquity, we believe, with its head taking the place of God. But what is its membership? Thousands, tens of thousands, yea, millions. This first is of ancient origin, although not so ancient as they claim; so we will look at one of a more recent beginning, Spiritualism.

We can all remember its starting point, and we as well know its vile teachings and practices. The Spirit speaks expressly of them in 1 Tim. iv. The Lord help us utterly to shun all such things. How does this Spiritualism, or, more properly Animalism, rank as to numbers? Alas, they can be counted by the millions.

Now the orthodox churches come up before us. We do not class them with the two above mentioned, although they hold some doctrines in common with them, which we positively assert are not found in the word of God. We mean the immortality of the soul. That is a dogma of the Papal church, so also the root and foundation of so called Spiritualism. Thinking men and women; Bible reading men and women; when will you honestly search the Bible for yourselves? But we were particularly looking at membership. The orthodox churches taken singly, don't for a moment rank with those two first. And take them as a whole, Romanism far out numbers them; still, they far out-number us few Life believers. But don't we have a Supreme Court to resort to? Yes; and an unfailing one. To the Word of God.

First, look at John, his teachings, his baptism. He was a man sent from God, and came saying, Repent, for the kingdom of heaven is at hand. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. John told them to *do something*: an *outward* ordnance,

Here are numbers, sufficiently so, all the region; but what is their character? Let us have the man of God's testimony. O generation of vipers, . . . bring forth fruits meet for repentance. Isn't baptism a saving ordinance? It seems it did not save those men. Still they came out, and were baptized too. There was another Baptizer and baptism coming. Let us see if they were as popular, if they drew as many into the church.

We now come to the Great Teacher. The Master himself. John introduced him, saying, I knew him not; but that he should be made manifest to Israel *therefore* am I come baptizing with water. He shall baptize you with the Holy Ghost, and with fire. Here is a grand change in the programme; a spiritual teacher, a Spirit baptism. But how goes the numbers now? This last comes highly recommended. He that sent John to baptize with water said, Upon whom thou shalt see the Spirit descending, the same is he that baptizeth with the Holy Spirit. John saw and bare record that this is the Son of God.

We can't follow this blessed one through all his wanderings and teachings. Space forbids. We find him selecting a few faithful ones to be with him. Sometimes we find him in the midst of a multitude feeding them, etc.; but were his teachings received? Listen to him in the vith chap. of John. There, he comes out plainly on the resurrection, and makes it conditional too. In the 38th verse, His doings and his will are in harmony with his Father's. So here is high authority. This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day. Next verse. That every one which seeth the Son, and believeth on him may have everlasting life; and I will raise him up at the last day. Ver. 44. No man can come to me except the Father which sent me draw him; and I will raise him up at the last day. But stronger yet. Ver. 53–4. Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. Here is strong meat; "an hard saying; who can hear it?" This is conditional resurrection, without doubt; and it is the Father's will as well as the Son's. Are other parts of Scripture out of harmony with this? No, never. They may not be quite so plain, but all agree. It is the Spirit that quickeneth. We need the baptism of the Spirit before we can be raised; "the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." What of numbers now? "From that time many of his disciples went back and walked no more with him." Alas, "you have broken up the church!"

Was he moved? Did he turn round and preach something pleasing to get them back? Was not he afraid of the influence? No, no. He simply turned to the twelve and said, "Will ye also go away?" It was the truth. He had proclaimed it; "I am the resurrection and the life." "He that believeth not on the Son shall not see life, but the wrath of God abideth on him."

Thank God, Jesus has some true followers who will preach the naked truth, whether men will hear or go away.

RACINE, *Wis.*, May, 1870.

THE TABERNACLE.

GOD said to Moses, See thou make the tabernacle in all things according to the pattern shown to thee in the mount. How anxious Moses must have been on some points, in the dimensions, figures, embellishments, furniture, etc. I imagine I hear him often ejaculating, Lord help me. We learn that the tabernacle was completed with all the vessels, and not a word of reproof that anything was left out or wrongly constructed. On the contrary, the Divine glory fills it, and approved of its fitness and the fidelity of its master-builder.

These things are written for our admonition. What then is our pattern to follow but the great example, the Lord Jesus? Can the Christian be fashioning his life after the pattern who takes advantage of circumstances to enrich his coffers to the detriment of others, or is anxious to secure the gold that perishes? Can we be imitating the pattern if we array ourselves or families in gold or costly apparel, or ride in princely state? We hear of Jesus riding but once except on the water. Did he enter Jerusalem in a carriage of state, drawn by caparisoned horses, attended by liveried servants, while the populace shouted because of his regal splendor? No; he entered that city on a colt, the foal of an ass, without even a saddle; nothing but the garments of his disciples, with palm branches strewed in the way. True the attending multitude made the city ring with their shouts, which were not because of magnificence and splendor, but from a strong conviction that one more than man was guiding that colt. See, said the people, never man spake like this man.

Does the Christian copy after this pattern when he returns railing for railing, blesses his friends, and loads his enemies with bitter invectives, or when he reproves with taunts that bite like a serpent and sting like an adder? Our pattern, when reviled, blessed; when persecuted, suffered it. In reproof, how mild. When in the agony of the garden—when sorrowful even unto death—finding self-confident Peter asleep, he did not reproach him, but said, Peter could you not watch one hour? After twice agonizing in prayer, Jesus finds them all asleep again, but he makes the most tender allowance saying, The spirit is willing but the flesh is weak. When on the cross, as nature was yielding to the dread monster, death, He remembers his mother and disciples. In this dread hour, He rises to such a height of disinterested love as makes the human mind dizzy in its contemplation, while He remembers his crucifiers and prays, Father forgive them, they know not what they do. This is a pattern, beloved friends. Will we build according to it in all things? Thus will the Divine fulness fill our hearts, and peace and joy reign there that no outward circumstances can disturb. When the great consummation takes place, and we see Jesus on the throne of his glory how delightful will the sound of welcome be to us; we shall then fully comprehend the wisdom of our course and the love and faithfulness of our great EXAMPLER.

LUCRETIA B. LAMB

ST. PAUL, *Minn.*, May, 1870.

GETTING BLESSED.

BY MARIA M. WEAVER.

SOME people think the only way to "have a blessing" during religious meetings, is to "*get happy.*" If their sympathies or imaginations of celestial things are fully wrought upon, until they, forgetting the cross, seem almost to be in possession of the crown, why, they have been blessed. Well, it is a pleasant state to be in, I confess, and the poet says:

> "My willing soul would stay
> In such a frame as this,
> And sit and sing itself away
> To everlasting bliss."

But, dear soul, there's something to be done in the vineyard of the Lord besides singing and shouting. These are religious recreations—our family amusements. But many a more profitable blessing has been a source of shame and humiliation. It was a rich blessing that St. Paul got on his way to Damascus; but it made him fall to the ground a blinded man. Ah! that was getting blessed, blessed with a knowledge of sins and of his Saviour.

It is more natural for people to lift up their heads and rejoice, when listening to descriptions of coming glory, than when learning how to walk in this world, or having their preconceived doctrinal opinions dissected. It should be a cause of rejoicing when we find that our views of the Bible have been incorrect, and our hearts should thankfully yield to the light of truth.

There certainly is more than one way of "getting blessed." Going to meeting and feeling happy is one way; but being exhorted, instructed and built "up in our most holy faith" is another way. The first may be most agreeable to human nature, but the blessing of knowing our failings is the most profitable.

FEEDING HILLS, *Mass.*, April, 1870.

Note by the Editor.

We can hardly forbear adding the following item in illustration of excitement happiness and "flying to heaven." We have had it in our pocket several weeks:

At an enthusiastic meeting among the negroes in Blount county, N. C., last week, the mourner's bench was crowded with penitents when one of them, a sable damsel of elephantine proportions, sprang to her feet crying, "If dis nigger had de wings of a June bug she'd fly right to heaven." Her enthusiasm was checked at that juncture by a matter-of-fact sister, who raised her head and brought the new convert's thoughts back from the ideal to the real, thusly: "You fool, what do you mean? If you had a June bug's wings, don't you know a woopecker'd gobble you 'fore you got half a mile!"

MRS. ELIZA BNNETT TO ELD. BRUSH.

DEAR SIR: I cannot forbear to express thus publicly, my deep gratitude to the Father of mercies, for the great benefits he has conferred on my family and this community, within the past few weeks.

My gratitude, also extends to all who were instrumental in carrying forward this glorious work; for this reason I am prompted to address you, thankfully acknowledging the success of your labors here.

Before you came, revival meetings had been protracted for some weeks in and about Riceville. God's Spirit was working in the hearts of the people, but many Christians stood aloof, leaving the faithful few, to prosecute the work. Spiritism was defiant, and fools saying in their heart, "There is no God."

At this juncture, official duties as Presiding Elder led you among us. Earnestly and persistently you held up the mirror of God's word before the people. Sinners flocked by scores to the position of penitents. Numbers of men who had spent from thirty to fifty years in the service of sin, and little children just old enough to comprehend the fact that Jesus loved and died for them, knelt together asking pardon and strength to begin a new life. A flame of love spread to every Christian heart, leading them in "one accord, to one place." Spiritism was subdued, and one who had been an avowed infidel, said to me, "Since Monday noon I have not doubted the existence of God, and I can trust Him implicitly."

I should be derelict in duty were I not to acknowledge here my belief, that in the case of my family, God is honoring the truths I have inculcated, especially that of "No future life out of Christ." I have observed with interest and curiosity, its workings on a hard heart and a most resolute will, and it seems to me that its effect has been to soften the heart, relax the will, and lead the person to surrender all to that loving Father who "gave his only begotten Son, that whosoever believeth in Him might not *perish* but have everlasting life."

On that first "day of the feast," among the motives enumerated which should lead men to Christ, you stated this truth, that only through a union with Him could vitality (or life) be secured, illustrating this point by the cut artery which must result in death, unless a remedy be applied. Just here, it seemed to me that you could not trust your logical weight upon the decaying plank of men's inherent immortality. Indeed, if I mistake not, you more than once exhorted us to seek it as a boon only to be obtained by "patient continuance in well doing."

What was the "*Thou*" God addressed in Adam's case when he said, "Dust thou art, and unto dust shalt thou return?" Was it not the intelligent, rational part of his nature? As a failure, he was personally condemned and made to understand that he would be resolved into the original elements from which he was created, showing that he could no more have a living existence after death, than before his creation.

In conclusion, allow me to express the hope that you may find the very keenest weapons in God's armory of truth, with which to repel the on coming hosts of Spiritism, and at last win the reward of those who "turn many to righteousness" at that great day, when the King of kings shall come with his shining retinue, to judge the nations, and "shake terribly the earth." Yours in gratitude, respect and Christian hope.

RICEVILLE, *Iowa*, April 4, 1870.

THE RESURRECTION.

TOUCHING the resurrection of the dead, after admitting the fact, there remains but one great question, which is, whether the same identical body, after death and absolute decomposition takes place, is to be reorganized or recreated from the same original elements, and thus be raised again, and be the same individual he was when alive, mortality excepted. I will answer this question by proposing another. Can a house after being burned to ashes be remodeled or rebuilt, and yet be the same original house?

An all-creative power might indeed recreate a structure in the exact similitude of the original body or being, but to make it the same would be to require impossibilities. I know it is said, "With God all things are possible." But we must learn to understand by this expression that absolute incongruities are to be an exception. All things in the mind of infinite wisdom and goodness necessary to be accomplished for the promotion of his own glory, and the best ultimate good of subordinate beings, can be done.

Having briefly reviewed the first side of the question, we will give to Paul the opposite. "But some man will say, How are the dead raised up, and with what body do they come?"—1 Cor. xv. 35. In this sentence two questions are involved. To the first he replies, "Thou fool: that which thou sowest is not quickened except it die." That is, cannot be brought to a new life, or the old one restored, except it first die; and "that which thou sowest, thou sowest not that body that shall be;" that is, you do not expect the return of the same *identical seed* sown, but its exact likeness in a new crop, the true representative of the original seed.

All this in accordance with the laws which govern the reproduction of vegetable seeds; which when fully matured is as nearly the same with the original as creative power could make it. The strength and beauty of the figure applied to the resurrection of the dead is of better adaptation to the design, and a more complete answer to the question than mere human wisdom could have devised.

The first question having been answered, he proceeds to the second. "And with what body do they come?" For the answer I refer the reader to v. 40, and onward. First a terrestrial, second a celestial body; sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body.

Here it is objected that Paul contradicts his own figure, but it is not so. He makes no other allusion to the resurrection than that strictly carried out in the above figure. Not the resurrection of the same seed sown but an existence derived, a new growth *from* the same original seed. Paul says, "To every seed he giveth his own body;" that is its own natural product, the same in appearance, substance, quality and nature.

This figure when applied to the resurrected state of the saint, implies a new mode of existence connected with a new life, identical with the original in his most perfect state of manhood. The elements which secure his future immortality existed in his first estate, such as faith, hope, and charity, with every grace and virtue, engend red by the power of Christianity. Connected with eternal life, these are elements which cannot die.

The future state of the righteous is set forth in beautiful language by Peter. "According to his abundant mercy hath he begotten us again to a lively [or living] hope by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible and undefiled," etc. That is, begotten *from* a state of *death* by the resurrection of Christ. What to? An incorruptible inheritance. "Born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." The ever living and ever abiding word of God, which is the incorruptible seed, first sown in the human mind while in the present life. Though the human body may crumble to dust and all its natural elements be dissolved, that living word assures us of a new and other mode of existence beyond the reach of sickness, pain, or death.

ALLEN CROCKER.

[NOTE.—Our venerable brother's age and candor entitle him to a hearing, however we may disagree with his conclusions.—ED.—*Advent Ch. Times.*

Remarks by Editor of Herald of Life.

We have no knowledge of the "venerable brother" who speaks in the foregoing article: but he speaks like one who has studied his Bible, and his words are worthy of consideration, and contrast well with the *mortal* resurrection theory. No wonder the "Times" should "disagree with his conclusions."

LETTERS AND EXTRACTS.

FROM SAMUEL BROWN.

BR. STORRS: I send you ten dollars to finish paying my pledge. I sent you ten last November, and now I enclose ten more. I hope I shall be able to do more the year to come. I feel that under God you are doing a great work. May the Lord spare your life to labor in it still.

Ministers and churches feel the power of truth, and know not what to say. It is wonderful how they have changed in their manner of preaching while they seem to hold on to their old views of the immortality of the soul, yet they say very little about it, and use the Bible language in their preaching, and they don't look upon those of us who stand up for the truth as being infidels.

One prominent member of one of our churches said, if he should give the subject as thorough an examination as I had, he thought he might come to the same conclusion. There is where the difficulty is. They are afraid to examine for fear they will have to give up their traditions; but some will read, and their foundation is crumbling from under them. Time and God's truth will work a revolution; be patient therefore, brethren unto the coming of our Lord and Saviour Jesus Christ, who will bring to light the hidden things of darkness.

I some expect to come East this summer, and if I should, I shall come and see you if the Lord will. I have never seen Jesus, yet I love Him. I have never seen Br. Storrs, yet I have learned to love him. Why not? We are all members of the same body, all drink at the same fountain, all partake of the same Spirit, are all one in Christ Jesus. I have learned to love many that I have never seen, but I hope to see them when Jesus comes.

MILWAUKEE, *Wis.*, May 2, 1870. No. 1,614, Fond du Lac Ave.

FROM JAMES SMITH.

BR. STORRS: I am yet in the land of the living; and yet it is the land of the dying. The God of love has raised me up to comfortable health, thank His dear name. Last summer I expected I should be laid in the narrow house before this; but here I am a spared monument of God's mercy. My prayer was, that the Lord would raise me up to comfortable health, and thank his dear name that He heard the voice of my supplication, and I am now able to labor and support myself and family at present. I thank the Lord that you are preserved to give the Church the gospel hope that has so long been buried up by traditions. I have been searching for truth for 27 years, and I am satisfied the dead know not anything, and never will, unless the LIFE-GIVER comes to give them life. O the goodness of God in the gift of his Son to save a lost race; for all are lost in Adam. But all that get into Christ will live again, having obtained life and immortality through him. I am often cheered by this faith and hope; and I am glad to find so many cheering epistles in the HERALD OF LIFE. I read them over and over, they are so good. Brethren and sisters, let us lay aside every weight that we may run with patience the race set before us, looking unto Jesus who is the author and the finisher of our faith and hope. I write simply to let you know how good the Lord is to raise me up again from a feeble state to enjoy com fortable health. I will just say, my age is 82, in October next. Yours in hope of life when the LIFE-GIVER comes.

ORRINGTON, *Me.*, May, 1870.

FROM ELD. WM. P. SHOCKEY.

BR. STORRS: Please say that I have come to this vicinity to preach the word of the kingdom. And as there is an inability to pay the heavy expense of travel, and a small amount to feed and clothe myself and family, and as about forty have a great desire to be taught the word of the kingdom *vs.* sectarianism, they have sent for me to spend three months with them, and have put me in a three months' term of school at $40 a month. I will remain till July, and inform you of progress. Where there are a few of the faith, it seems very hard to get them to see that each one is commanded to supply the poor according to their ability. If a faithful preacher tell them so, it is easy to get insulted, and they see a thousand microscopic errors magnified into "camels going through a needle's eye;" and he must plod alone in this world of opposition. I can only be faithful, to say: "Be ready to communicate; with such sacrifices God is well pleased."—Heb. xiii. 13. "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly. That they do good; that they be rich in good works; ready to distribute; willing to communicate; laying up in store for themselves a good foundation against the day to come, that they may lay hold on eternal life."—1 Tim. vi. 17, 19. Then, and not until then, can we get it. Then will not the hard-run have to draft on their little above their ability; and the rich feed in great increase and luxury, and complain that "it takes so much for this and that, that we can't meet it." O what are you doing? Who has left a weeping wife and dependent children to meet the frowns of a cold and apostate world? Who is willing to unite in his sacrifice their money, that their prayers may be heard, to meet the necessities of the preacher, and relieve him of doctors' bills, and shed a balm to his broken heart, away from all earthly subjects of true affection, so as to get a crown in the soon coming kingdom of our Lord? "God help you," the last prayer of my weeping wife.

TIPTON, *Mo.*, April 23, 1870.

FROM S. & L. W. BRAGG.

BELOVED PILGRIMS IN THE GOSPEL HOPE: Salvation is free, and is sweetly and freely flowing, as we go from place to place. The foretaste of the eternal weight of unfading glory never was sweeter than now. Though hope has been long deferred, yet it proves as an anchor to the soul, sure and steadfast, and entereth to that within the veil. We can never be satisfied until we awake in the likeness of Christ, and are settled down in glory with all the immortal host of God, to be parted no more forever.

In Corinna and Exeter, Me., there has been quite a rising in the Lord, of late; and poor wanderers coming home to Father's house with rejoicing on the part of the saints and angels; and one poor sinner seemed resolved to serve the Lord, while deep conviction was felt by others. Have had a good time in Surry with a small company of saints, composed of a few sisters, who have kept up their prayer meetings for the most part ever since '54 without any brother to help, only as occasional ones happen along. At times they feel almost discouraged, but still they are hoping on, and trusting in the Lord for help in every time of need.

At Tody Pond, Surry, there is quite a waking up with two or three of the saints, who have lived there. Backsliders, church members, the worldling, and all, seem to be stirred with the truth, and are searching almost daily to know what truth is, and longing to hear more. Others around are saying, Come over into Macedonia and help us. O that we might see more humble and faithful laborers in the harvest-field. For the harvest truly is great, but laborers are few. O, thank the good Lord that we can see a few coming in at the eleventh hour, to receive the crown of eternal life, so soon to be given. O yes, soon we shall lay our armor down for the honor and glory eternal. O, the prospect is so transporting. Saviour, hasten thy coming, we pray. We sigh for the land thou hast promised; for the dawn of the bright and endless day. O bless and praise the good Lord forever and evermore, is the language of our unworthy hearts, for the blessing of love Divine, which leads our hearts to love His soon-coming glory, when we'll no more be pilgrims in this, the enemy's land of sorrow, sickness and death; but shall be citizens of the New Jerusalem, all clothed upon with immortality, eternal vigor and beauty; with fulness of joy and pleasures forevermore. O, our longing hearts are exulting to go to be with Jesus and angels, our kindred so dear. None guess how wondrous our journey will prove. Here we look like poor, weary, wayworn travellers, outcast and despised by the wise and noble (so-called) of the earth. But what a change when the last great scale shall turn for eternal joys to the sacrificing company; and eternal death to those who have lived in self-gratification all their days.

The good Lord help us to live more and more for Jesus every day. Living more and more by faith, which brings a present and full salvation from sin, now, and eternal salvation when Jesus comes.

From pilgrims and strangers in the gospel hope and love.

ORRINGTON, *Me.*, May 11, 1870.

FROM MRS. J. P. BROCK.

BR. STORRS: I enclose $3 for the HERALD OF LIFE. I love the doctrine it advocates, viz., No future life only to those who believe in Christ our Saviour. I can truly say, it has been the means of sanctifying me more fully unto the Lord. I do not believe it is always wisdom to believe as did our fathers before us, for the wise man assures us that the path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. iv. 18.

We that have got the truth, let us sell it not; neither enter into any compromise that shall in the least abridge our liberty in the Lord. I do praise the Lord for the freedom there is in the gospel of Christ. May we ever be ready to defend the truths that the Lord hath entrusted to us, not in word only, but in deed, and according to His blessed word. Then, when the Nobleman shall return to reckon with us, his servants, we may be able to render up our account with joy.

Yours in the bond of love, the fellowship of the Gospel and hope of soon seeing Jesus and being made like him, to die no more.

MANCHESTER, N. H., May 5, 1870.

THOMAS W. VICK, Kalamo, Mich., writes: This is to say to you, and all the loved ones scattered in different parts of the Master's vineyard, that we dearly prize the HERALD OF LIFE and the truths it contains. The paper does not remain long in the house before it is well looked over to see if there is not a friendly greeting from some familiar face; but they are rare indeed. I humbly trust, that if we are so unspeakably happy as to overcome the world with all its trials and temptations and meet where Jesus is, and gain admittance to the tree of Life, we shall all recognize each other.

GOD has ordained, man shall never be at rest out of Christ. He only is our rest and our peace.

HAPPY ILLUSTRATION.

I REMEMBER that on my return to France, in a vessel that had been on a voyage to India, as soon as the sailors perfectly distinguished the land of their native country, they became in a great measure incapable of attending to the duties of the ship. Some looked at it wistfully, without the power of minding anything else: others dressed themselves in their best clothes, as if they were going that monent to disembark; some talked to themselves and others wept.

As we approached, the disorder of their minds increased. As they had been absent several years there was no end to their admiration of the hills, the foliage of the trees, and even the rocks which skirted the shore, covered with weeds and mosses. The church-spires of the village where they were born, which they distinguished at a distance up the country, and which they named one after another, filled them with transports of delight.

But when they saw on the quays their fathers and mothers, their wives, their children, and their friends, stretching out their arms with tears of joy, and calling them by their names, it was no longer possible to retain them on board; they all sprang on shore, and it became necessary, according to the custom of the port, to employ another set of mariners to bring the vessel to her mooring.

What then would be the case were we indulged with a sensible display of that heavenly country, to be inhabited by those who are worthy of our most sublime affections? The laborious and vain cares of this life would from that moment come to an end. Its duties would be forsaken, and all our powers and feelings would be lost in perpetual rapture. It is wisdom, therefore, that a veil is spread over the glories of futurity. Let us enjoy the hope that the happy land awaits us, and, in the mean time, let us fulfil with cheerfulness and patience what belongs to our present condition.—*Selected.*

THE MOST BEAUTIFUL HAND.—I recollect that once there was a dispute between three ladies, which had the most beautiful hand. One sat by a stream, and dipped her hand into the water, and held it up; another plucked strawberries until the ends of her fingers were pink; and the third gathered violets until her hands were fragrant. An old haggard woman passing by asked, "Who will give me a gift for I am poor." All three denied her, but another who sat near, unwashed in the stream, unstained with fruit, unadorned with flowers, gave her a little gift and satisfied the poor woman. And then she asked them what was the dispute; and they told her and lifted up before her their beautiful hands. "Beautiful indeed," said she, when she saw them; but when they asked her which was the most beautiful, she said, "It is not the hand that is washed clean in the brook; it is not the hand that is tipped with red; it is not the hand garlanded with fragrant flowers; but it is the hand that gives to the poor which is the most beautiful hand." As she said these words, her wrinkles fled; her staff was thrown away, and she stood before them an angel from heaven, with authority to decide the question in dispute.

THE chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.

"THE ANTICHRIST AGAIN."

WE are compelled to omit till next week, the continuance of that article.

APPOINTMENTS.

W. N. PILE will preach at Cooper Institute (Room 24), New York City, Sunday, May 22.

ORRINGTON, Me., at Chapel, May 22.
GEO. W. BROWN.

LEWISTON, Me., Sunday, May 1 and 22.
WEST LEEDS, Me., Sunday, May 29.
J. C. WHEELER,
North Turner, Bridge, Me.

LEWISTON, Sunday, May 22.
S. BRAGG.

WALLINGFORD FARMS, Conn., Sunday, May 22.
WEST MERIDEN, Conn., Sunday, May 29.
WM. STUART.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Moses Hampton, James Roswell, S. J. Bronson, Thomas Jardine, F. N. Fry, R. F. Rowell, J. W. Buckland, Charles Hoxie, A. Carter, Russell Barnard, Jas. Harling, D. H. Willard.

TWO DOLLARS EACH FROM—J. D. Sheridan, Wm. J. McCormack, Moses Winslow, E. D. Daniels, Andrew Wheeler, J. M. Smith, Sereno Fisk.

VARIOUS SUMS—A. Powell, $25 on pledge; L. J. Beach, $10 on pledge; E. H. Beach, $5 on pledge; David W. White, $25 on pledge; Samuel Brown, $10 on pledge; W. J. Waller, $4.

PARCELS SENT SINCE LAST ISSUE.

Thos. W. Vick, J. W. Gregg, (book), R. D. Currier, A. W. Prescott, Lois V. Elliott, Horace Story, S. Bragg, Russell Barnard.

TO CORRESPONDENTS.

THOS. W. VICK.—We have sent the works again.

Knocking at the Door.

"Behold I stand at the door and knock."—Rev. iii. 20.

Hark! methinks I hear one knocking,—
'Tis the Saviour at the door;
See, He pleads with arms extended,
For your heart,—He asks no more.
Will you give it gladly, freely,
Have it washed and purified,
In the stream of crimson water,
Flowing from His wounded side?
Yes, He knocks for you, poor sinner,
Saying, "Bruised one come to me!"
Will you still resist His pleadings
And scorn His death on Calvary?
Linked by love in chains of promise
The cruel cross He bore for you;
Hear Him there, so sweetly saying,
"Oh, they know not what they do!"
Hear Him in a gentle whisper,
Lisping, "Dear one, come this way,
'Tis the path where I will lead you
To a bright and endless day;
Lead you where the living waters
Ever sparkle, ever roll;
Where the tree of life is wafting,
Gentle zephyrs o'er the soul."
Oh, dear sinner, will you listen
To the Saviour's yearning plea?
He has suffered death and anguish
All to make redemption *free*.
He will give you rest when weary,
He will give you sight when blind;
Riches, honor, power and glory,
All for you He has designed.

WM. H. SPENCER.

ROCHESTER, N. Y., May, 1870.

A Retrospect.

BY JOEL A. SIMONDS.

A through view of God's purpose in the gospel of the kingdom. A look at the ground gone over.

Now of the things which we have written, this is the sum. Heb. viii. 1.

The gospel means, *good news, glad tidings, a joyful message.* It always pertains to the kingdom of God. It was designed to affect the condition of the kingdom, for good. Hence it is called the gospel, or good news of the kingdom. Everything in the gospel is for the kingdom, and to improve its condition.

WHAT KINGDOM?

The kingdom which God prepared when he made the world.—Matt. xxv. 34. The kingdom wherever the children of men, the beasts of the field, and the fowls of heaven dwell.—Dan. ii. 38. It is the kingdom where all people, nations, and languages dwell under the whole heavens.—Dan. vii. 14, 27. The Lord shall be King over all the earth.—Zech. xiv. 9. This is the kingdom which is promised to Christ, and to those who are joint heirs with Christ. And of which the gospel is good news.

WHAT IS THE PRESENT CONDITION OF THE KINGDOM?

There are in the kingdom now, people, nations, and languages, who do not serve God. —Dan. vii. 14. The will of God is not done in it now as it is done in heaven.—Matt. vi. 10. There are things in it, which offend, and them which do iniquity.—Matt. xiii. 41. There are enemies in it, and things to be subdued.—1. Cor. xv. 25, 28. All the things spoken by the prophets, which need to be restored are in it.—Acts iii. 21.

The Gentiles are now in the kingdom. Rom. xv. 12. The curse in all its length and breadth and depth is in it.—Rev. xxii. 3. Thus, the kingdom is in a condition which needs all the provisions in the gospel to put it in complete order.

HOW DOES THE GOSPEL PROPOSE TO AFFECT THE KINGDOM?

It does not propose to change the arrangement which God made for the kingdom when he made the world, or to supersede it. But it does so propose to affect the kingdom, that all the nations which now learn war, will learn war no more; that at the name of Jesus every knee shall bow, and every tongue confess that he is Lord to the glory of God the Father; that all things that offend in the kingdom shall be removed out of it; that all enemies and unsubdued things in it, shall be subdued unto God, that the will of God will be done in it, as it is done in heaven, and that there shall be no more pain, nor death, nor curse, in it. This is the way the gospel proposes to affect the kingdom. It is restoration as well as destruction.

This gospel of the kingdom must be preached in the world. It is the power of God unto salvation to every one that believeth. But, to believe it, it must be understood; and in order to understand it, we must understand the nature of the kingdom to which it pertains.

THE NATURE OF THE KINGDOM.

Its preparation, when the world was made, was for the whole kingdom. Not simply for its beginning, nor for a kingdom to commence in 6000 years; but it was a preparation to take effect immediately, as soon as it was completed. The preparation was an immutable arrangement for an everlasting kingdom, and must, therefore, stand.

WHO ORIGINATED THIS KINGDOM?

God originated it. His power, his wisdom, his knowledge, and his goodness, are all infinite. Such a Being could not fail to make the best arrangement for a kingdom that could be made. Therefore his purposes in the matter must be immutable, and his counsel must stand.

THE PREPARATION.

1. *He prepared the territory.* He made the earth to be inhabited. He laid its foundations so that it cannot be removed forever. He arranged for seed time and harvest, summer and winter, day and night, while it shall continue. The Lord shall be king over all the earth, and of his kingdom there shall be no end. This gives us a through view of God's purposes in the kingdom so far as the earth is concerned. Let this point, then, be forever settled.

2. *He prepared an earthy man to be the subject in the kingdom forever.* He commanded him to multiply and fill the earth and subdue it. He made him subject to his own law, and in the gospel we have the assurance that his race will serve the Lord as long as the sun and moon endure. One like the Son of man was to have dominion over all his race and this dominion was to be an everlasting dominion, which shall not pass away. Here, we have a through view of the subjects of the kingdom. They are adapted to the earth and the earth to them; both will stand or fall together.

3. *He prepared a law for the kingdom.* This law was to have jurisdiction over the race of Adam forever. It provided that, by obedience, man might have access to the tree of life, and eat of it, and live forever. It also provided that if he should transgress the law, he should live a sorrowful life, be excluded from the tree of life, and surely die. This law contains a through view of God's purpose in the government of the world. If man had continued obedient he would have enjoyed all the prosperity provided for him, and lived forever under the law given to him. But if he should disobey, he would be deprived of the prosperity provided for the obedient, and in sorrow he would eat his bread all the days of his life, till he should return to the ground from which he was taken, being held to the penalty of the same law which would have secured his life forever had he continued obedient. The jurisdiction of the law remained unchanged. These three elements of the kingdom God prepared at the same time. The earth was adapted to an earthy man; the man was adapted to the earth; and the law was adapted to both. They constituted the preparation for the kingdom. They were to stand or fall together. Thus we have a through view of God's purpose in the kingdom prepared when the world was made, and to which the gospel pertains.

4. *This preparation was complete when it was made.* The earth was just as well adapted to man; and man was just as well adapted to the earth, and the law to both, before the fall, as they will be after the restitution. Their nature cannot be improved, or God's work was not perfect.

5. *The reason why the nature of this kingdom can never be changed.* God is immutable. His work must be like him. All the attributes of his being were brought to bear in the conception and the preparation of this kingdom. When it was completed He said that it was very good. If the nature of the kingdom when it was prepared was very good, for the same reason the same nature will always be very good for the kingdom through its entire future history. It will never need to be changed. Its territory will always be the earth; its subjects will always be earthy people; and its law will always be the law given to Adam. These elements prepared when the world was made will constitute the elements of the kingdom forever.

This kingdom is now under the curse of its own law. Adam sinned and became subject to the penalty of the law of the kingdom. In him his race was condemned. All men sustain the same relation to the law given to Adam, that Adam did after he sinned. "As by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Adam's sin did not remove the jurisdiction of that law over his race forever. The curse passed upon Adam for his sin, is the same curse under which his race have ever lived. The law which held Adam to its penalty, is the same law that holds his posterity to the same penalty. The curse upon Adam is the curse upon the world to-day, and the curse that must be removed by the gospel of the kingdom if removed at all.

The kingdom then, is in disorder and rebellion, and under the curse of its own law. Therefore, it needs the gospel to put it in order, subdue the rebellion, and remove the curse.

THE GOSPEL OF THE KINGDOM.

The gospel pertains to this sinful and groaning and cursed kingdom. It is good news of it, because it proposes to restore it to loyalty and remove the curse. This gospel was blindly hinted at in the garden: "The seed of the woman shall bruise the serpent's head;" but it was more fully brought out in God's promise to Abraham, and comprehended in this saying, "In thy seed shall all the nations of the earth be blessed." This promise and the oath by which it was confirmed, are the two immutable things in which it was impossible for God to lie. These have been the strong consolation of all who have fled for refuge to lay hold of the hope set before them in the gospel.

This promise is the gospel, and comprehends the whole of it. Christ was born to fulfil this promise. Luke i. 54, 55, 69, 73. He was raised from the dead in order to fulfil this promise. Acts xiii. 32, 33. He will occupy the throne of David, and of his kingdom there will be no end, in order to secure the blessings promised to all the nations of the earth. Paul hoped for the fulfilment of this promise. Acts xxvi. 6. He called it the gospel, (Gal. iii. 8.) and said, Though we, or an angel from heaven preach any other gospel than this, let him be accursed. Gal. i. 8. We are sure then, that this is the gospel.

How does this promise propose to affect the kingdom? The nations of the earth are now under the curse; they are subject to death. The promise gives assurance that the time will come when all the nations of the earth will be blessed so as to be cursed no more. This will put the kingdom in complete order. Just as much as the nations need to be blessed, just so much the kingdom needs to be improved. How does the promise propose to bless the nations, and thus put the kingdom in order? The seed of Abraham shall bless all nations by ruling over them. The nations are one class of people. They are earthy people. They will be the subjects in the kingdom forever. The seed are another class of people. They will be the heavenly and rulers in the kingdom forever. This is just what the kingdom needs. The nations need to be blessed, and they need a righteous Rulership. These are the two leading propositions in the gospel, (1) That all the nations of the earth shall be blessed, as a final result. (2) That the seed of Abraham shall bless the nations. The blessing of the nations is the end to be secured. The seed of Abraham is the means or instrumentality by which to secure that end. This relation between the seed and the nations, the means and the end, cannot be changed while the promise is valid.

WHO ARE THE NATIONS OF THE EARTH?

They are the inhabitants of the earth in an earthy state. They are not the seed of Abraham. They will never become the seed. They will always remain a distinct class, separate from the seed. They are called all the families of the earth, all nations, the heathen, the children of men, all the kindreds of the nations, all people, nations, and languages and all flesh. They are just what the promise describes them to be, "The nations of the earth." And as such, will be the recipients of the blessings of the promise.

WHAT POSITION DO THEY OCCUPY IN THE KINGDOM?

They will always occupy the position of subjects so far as the record shows.—Dan. vii. 14, 27.

THEIR BLESSINGS.

Their blessings will consist in things which pertain to an earthy people; such as a righteous government, and things growing out of it. Justice and judgment will be executed among them. They will have war no more. They will enjoy peace as long as the sun and moon endure. They will plant vineyards and eat the fruit of them, build houses and inhabit them without molestation. The leaves of the tree of life will be for their healing. Then shall the earth yield her increase, and the land that was desolate shall become as the garden of Eden; and there shall be no more curse. The seed of Abraham will do this work of blessing.

WHO ARE THE SEED OF ABRAHAM?

Christ and those that are Christ's, are the seed of Abraham. They are joint heirs of the same promise. They will share the same position and do the same work. Christ will be the head, and Christians the members of his body. They jointly will constitute the Seed that will bless all the nations of the earth, according to all the prophets have said. Before they commence this work, they will be made the heavenly, by a resurrection from the dead.

WHAT POSITION WILL THE SEED OCCUPY IN THE KINGDOM?

They will jointly occupy the throne of David; and have power over all the nations of the earth.

What will the Seed do? He will reign over all the earth. He will execute justice and judgment among all nations. He will restore all things spoken by the mouth of the prophets, and subdue all things unto himself. He will gather out of his kingdom all things that offend; and in him shall all the nations of the earth be blessed.

WHEN WILL THE SEED BEGIN TO DO THIS?

At the second coming of the Lord. When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory and begin his work to reign. (Matt. xxv. 37.) Then the twelve Apostles sit upon twelve thrones, judging the twelve tribes of Israel. Matt. xix. 28. Then all who are found worthy to attain unto the resurrection of the dead, will be made alive, and sit down with Christ in his throne and have power over all the nations; (Rev. iii. 21; ii. 26); and then he will commence the work of restitution as spoken by the mouth of the prophets. Acts iii. 21.

HOW LONG WILL THE SEED CONTINUE TO BLESS THE NATIONS BY REIGNING OVER THEM?

His reign will continue as long as the sun and moon endure. Psa. lxxii. His throne shall endure as the days of heaven, and as the throne before me. Psa. lxxxix. Of the increase of his government there shall be no end. Isa. ix. 7. His dominion over all people, nations and languages, shall not pass away. Dan. vii. 14. After all things are subdued unto him, and the new heaven, and the new earth appear, and after all things are made new, and the tree of life restored, and after the nations have been healed by the leaves of the tree of life, so that there is no more pain nor death, nor curse, then it is said, "they shall reign forever and ever." The Seed then will bless the nations of the earth, by ruling over them during the endless future. In this we have a through view of the work of the Seed.

THE QUALIFICATION OF THE SEED FOR THIS GREAT AND LONG WORK.

If the seed are to do so great a work, and so long a work, they must be qualified for it. They must have a moral character in harmony with such a work. They must love such an object. Their good will must flow out in the direction of such blessings. They must have a physical character which can endure and perform so long a service. How is it with the seed? Are they thus qualified? completely. Christ loved his Father so that he always did those things that pleased him. He loved the work so, that he said, It is my meat to do the will of my Father. He loved the world so that he gave his life for the life of it. In prosecuting this work, he endured the contradiction of sinners; was tempted in all points like as we are. He did no sin, neither was guile found in his mouth. He being tempted, can be touched with the feeling of our infirmity, and succor them that are tempted. Thus Christ was fitted by his own experience to be a complete Ruler of the world.

Being found worthy to obtain that world, he was raised from the dead, no more to die. He will live forevermore. Thus he became qualified physically to do the work of the seed through the endless future. To this work he was appointed by his Father. "As my Father hath appointed unto me a kingdom." His qualifications, therefore, are complete for the position, and the work of the Seed of Abraham.

Those who are Christ's, and have thus become the seed of Abraham, must have a qualification to make them complete in Christ. They have believed the gospel, and have thus made its purposes their own. They were sinners, but they have repented of their sins, and have yielded themselves unto God. They were aliens, but have become citizens. They have confessed their sins, and have been cleansed from all unrighteousness. They have been baptized into Christ, and thus become members of his body, and joint heirs to his inheritance. They have loved Christ and the cause which he represents, more than they have loved their fathers and mothers, their wives and children, their houses and lands, and more than their own lives. They have had his spirit, loved the things that he loved, and hated the things that he hated. They have purified themselves even as he is pure; and thus, like Christ their head, they become worthy to obtain that world, and the resurrection from the dead, so that they can die no more. To them will be appointed the kingdom, which was appointed to Christ. The Seed then, as a whole, will be completely qualified to occupy the position, and do the work of the Seed of Abraham.

On what principle will the work of the Seed be done? How can a sinner be pardoned and blessed?

This work must not be done in a way to dishonor the law which says, "thou shalt surely die." This penalty must not be laid aside, neither must it be doubled. It must be allowed to remain the *final* punishment of a righteous law. It must not be done so as to supersede the law, or to amend it, to add to it, or to diminish from it. It must not be done in opposition to this law, but in harmony with it. It must be done on the principle of *Surety*, as one man pays a debt for another.

This work must be done through the atonement of Christ. He gave his life for the life of the world. He died for us while we were yet sinners. With this sacrifice God was well pleased, and said, "Hear ye Him." The value of the price paid, was equal to the value of the thing purchased. The demand of the law was met, its claim was satisfied in the death of Christ, as a basis on which to offer pardon and blessing to the world.

The terms of salvation in this dispensation are *faith* and *baptism*. Faith in the gospel, commits us to its purpose, its plan, and its instructions, and makes them our own. It brings our lives into harmony with the gospel.

By baptism we become members of Christ's body, and joint heirs to his inheritance.

This summary contains a *through view* of God's purpose in the kingdom to which the gospel pertains. 1. The earth will be the territory of the kingdom forever. 2. The inhabitants of the earth, in an earthy state, will be the subjects in the kingdom forever. 3. The law given to Adam, will be the law of the kingdom forever. These elements show a *through view* of God's purpose in his kingdom.

The subjects in the kingdom became disloyal. This did not carry them out of the kingdom, but it brought the curse of its law into it. This is the present condition of the kingdom. To bring the subjects of the kingdom back to loyalty, and remove the curse, is the object of the Gospel of the kingdom. The through view of God's purpose in the gospel is shown in its purpose, (1) Its final purpose is to bless all the nations of the earth in an earthy state, so that there shall be no more curse. This will restore them to loyalty, and put the kingdom in complete order.

(2.) This work of restitution and blessing will be done by the Seed of Abraham, after being raised from the dead. This seed will bless all people, nations, and languages, by ruling over them, and of this kingdom and dominion there shall be no end.

Thus we have given a "*Through View*" of the *one* system revealed in the Bible, which view we believe will never need to be unlearned.

GRAND RAPIDS, *Mich.*, March, 1870.

Children's Department.

Little Blossom's Dove.

BY MARY LATHAM CLARK.

LITTLE Blossom received one day a beautiful present from her Cousin Willie. He sent it in a little basket by their dear grandmother, who had been there to make a short visit. It was something white and alive.

"O, a kitty!" you say; "of course it was a kitty!" No, it was not a kitty, for Willie would not have sent a kitty so far, when he knew that his little cousin had three or four already.

"A rabbit, then; a darling little rabit with long ears and pink eyes!" No, it was not a rabbit, but a dove, white as snow, excepting around its neck, where the feathers were tinged with blue. It was a charming and unexpected present, and little Blossom was delighted with it.

The little dove was so tame that it would eat from her hand, or even take a bit of sugar or cracker from between her lips.

Willie sent word to her that its name was Blanche.

"I will ask papa to build me a little house for my pretty dove," said little Blossom, as, the evening after her grandmother's return, she sat in her old place in her lap, while the dove, on the table beside her was cuddled up to sleep in its little basket.

"That will be fine," said grandma, stroking the white feathers of the dove, and then the soft hair of her pet.

"O grandma!" exclaimed the little girl, giving the dear old lady a "tight hug" as she spoke, "how I have missed you all these long days—you and your sweet Bible stories!"

"Have you, dear?" said the grandmother. "Then I must tell you one to-night, to help make up for the days you have been without."

"Could you?" asked little Blossom, looking up with sparkling eyes. "I should like to hear it, O! so much! but I thought I would not ask you, for fear you might be too tired."

"Not so tired but I can tell you one little story, my darling. What shall it be about this time?"

"Is there any thing," said the child, hesitatingly, "about a dove in the Bible?"

"O yes," answered grandma; "there is a beautiful story of a dove, that will please you very much, I know."

"What a wonderful book the Bible is!" said little Blossom; "full of stories about everything. How I shall love to read it when I am old enough, and how it will always make me think of you!"

"Yes it is indeed a wonderful book," said the grandmother; "full of every thing good and comforting."

"I am going to tell you now about Noah," continued she, "and his dove."

"And Noah's ark?" asked the little girl, thinking of one of her favorte toys.

"Yes, and Noah's ark. This is the story: "Many years ago, the people had grown so wicked that God determined to destroy them all except the family of a good man named Noah. God wished to save them, so he told him to build a large boat, called an ark, so that he and his family, and some of all kinds of birds and beasts, could be saved from the great flood that he was going to bring upon the earth.

"Noah went to work at once to build the ark, and when it was done, he and his wife, and his three sons with their wives, and all the animals that God wished them to save went into it, and God shut the door.

"Then it began to rain. O how it rained for forty days and forty nights! The water kept rising higher and higher until the trees hills, and mountains were all covered, and far above them all, floated the ark with its precious burden."

"Of course every body and every thing else were drowned," said little Blossom with a sorry look in her eyes. "Doesn't it seem almost too bad grandmother?"

"It was a very dreadful punishment, to be sure," said the grandmother, "but it was right, for God did it.

"When several months had passed away, God caused a wind to pass over the earth which dried up the water so much that, by and by, the ark rested upon the top of a high mountain.

"After awhile Noah opened the window in the top of the ark and let out a raven, which did not come back.

"Next he sent out a dove, perhaps a little white dove like yours, but it found no place to rest its 'pretty, rose-colored feet' upon, so it went back to its home in the ark, and Noah took it in at the window.

"When seven days more had passed away he sent his little dove out again, and in the evening it came back with a green leaf from an olive tree in its slender beak.

"Noah and his family must have been very glad to see that green leaf, because now they knew that the water was so far gone that they could soon go out into the pleasant sunshine and free air again.

"God told them at last that they might go out of the ark, and very happy they must have felt to set foot on the solid earth once more, after having been shut up in the ark so long!

"How joyously the animals must have frisked about in the sunshine, and how merrily the birds must have sung."

"It makes me happy just to think of it," said little Blossm.

"God set a beautiful bow in the clouds," said the grandmother in conclusion, "and said that it should be a sign that he never would send another flood upon the earth."

"I shall think of that," said the child, "the next time I see a rainbow; and, I am sure I shall love my sweet dove all the better to know that it is a Bible bird."—*Morning Star.*

No person ever got stung by hornets who kept away from where they were. It is so with habits.

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Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures." The first of these appeared in "The New Englander" of February, and the other in May, 1856.

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GEORGE STORRS, Box 4,[illegible],
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KNOCKING AT THE DOOR.

"Behold I stand at the door and knock."—Rev. iii. 20.

Hark! methinks I hear one knocking,—
'Tis the Saviour at the door;
See, He pleads with arms extended,
For your heart,—He asks no more.
Will you give it gladly, freely,
Have it washed and purified,
In the stream of crimson water,
Flowing from His wounded side?
Yes, He knocks for you, poor sinner,
Saying, "Bruised one come to me!"
Will you still resist His pleadings
And scorn His death on Calvary?
Linked by love in chains of promise
The cruel cross He bore, for you;
Hear Him there, so sweetly saying,
"Oh, they know not what they do!"
Hear Him in a gentle whisper,
Lisping, "Dear one, come this way,
'Tis the path where I will lead you
To a bright and endless day;
Lead you where the living waters
Ever sparkle, ever roll;
Where the tree of life is wafting,
Gentle zephyrs o'er the soul."
Oh, dear sinner, will you listen
To the Saviour's yearning plea?
He has suffered death and anguish
All to make redemption free.
He will give you rest when weary,
He will give you sight when blind;
Riches, honor, power and glory,
All for you He has designed.

WM. H. SPENCER.

ROCHESTER, N. Y., May, 1870.

A RETROSPECT.

BY JOEL A. SIMONDS.

A through view of God's purpose in the gospel of the kingdom. A look at the ground gone over.

Now of the things which we have written, this is the sum. Heb. viii. 1.

The gospel means, *good news, glad tidings, a joyful message.* It always pertains to the kingdom of God. It was designed to affect the condition of the kingdom, for good. Hence it is called the gospel, or good news of the kingdom. Everything in the gospel is for the kingdom, and to improve its condition.

WHAT KINGDOM?

The kingdom which God prepared when he made the world.—Matt. xxv. 34. The kingdom wherever the children of men, the beasts of the field, and the fowls of heaven dwell.—Dan. ii. 38. It is the kingdom where all people, nations, and languages dwell under the whole heavens.—Dan. vii. 14, 27. The Lord shall be King over all the earth.—Zech. xiv. 9. This is the kingdom which is promised to Christ, and to those who are joint heirs with Christ. And of which the gospel is good news.

WHAT IS THE PRESENT CONDITION OF THE KINGDOM?

There are in the kingdom now, people, nations, and languages, who do not serve God. —Dan. vii. 14. The will of God is not done in it now as it is done in heaven.—Matt. vi. 10. There are things in it, which offend, and them which do iniquity.—Matt. xiii. 41. There are enemies in it, and things to be subdued.—1, Cor. xv. 25, 28. All the things spoken by the prophets, which need to be restored are in it.—Acts iii. 21.

The Gentiles are now in the kingdom. Rom. xv. 12. The curse in all its length and breadth and depth is in it.—Rev. xxii. 3. Thus, the kingdom is in a condition which needs all the provisions in the gospel to put it in complete order.

HOW DOES THE GOSPEL PROPOSE TO AFFECT THE KINGDOM?

It does not propose to change the arrangement which God made for the kingdom when he made the world, or to supersede it. But it does so propose to affect the kingdom, that all the nations which now learn war, will learn war no more; that at the name of Jesus every knee shall bow, and every tongue confess that he is Lord to the glory of God the Father; that all things that offend in the kingdom shall be removed out of it; that all enemies and unsubdued things in it, shall be subdued unto God, that the will of God will be done in it, as it is done in heaven, and that there shall be no more pain, nor death, nor curse, in it. This is the way the gospel proposes to affect the kingdom. It is restoration as well as destruction.

This gospel of the kingdom must be preached in the world. It is the power of God unto salvation to every one that believeth. But, to believe it, it must be understood; and in order to understand it, we must understand the nature of the kingdom to which it pertains.

THE NATURE OF THE KINGDOM.

Its preparation, when the world was made, was for [illegible] for its beginning, nor for a kingdom to commence in 6000 years; but it was a preparation to take effect immediately, as soon as it was completed. The preparation was an immutable arrangement for an everlasting kingdom, and must, therefore, stand.

WHO ORIGINATED THIS KINGDOM?

God originated it. His power, his wisdom, his knowledge, and his goodness, are all infinite. Such a Being could not fail to make the best arrangement for a kingdom that could be made. Therefore his purposes in the matter must be immutable, and his counsel must stand.

THE PREPARATION.

1. *He prepared the territory.* He made the earth to be inhabited. He laid its foundations so that it cannot be removed forever. He arranged for seed time and harvest, summer and winter, day and night, while it shall continue. The Lord shall be king over all the earth, and of his kingdom there shall be no end. This gives us a through view of God's purposes in the kingdom, so far as the earth is concerned. Let this point, then, be forever settled.

2. *He prepared an earthy man to be the subject in the kingdom forever.* He commanded him to multiply and fill the earth and subdue it. He made him subject to his own law, and in the gospel we have the assurance that his race will serve the Lord as long as the sun and moon endure. One like the Son of man was to have dominion over all his race and this dominion was to be an everlasting dominion, which shall not pass away. Here, we have a through view of the subjects of the kingdom. They are adapted to the earth and the earth to them; both will stand or fall together.

3. *He prepared a law for the kingdom.* This law was to have jurisdiction over the race of Adam forever. It provided that, by obedience, man might have access to the tree of life, and eat of it, and live forever. It also provided that if he should transgress the law, he should live a sorrowful life, be excluded from the tree of life, and surely die. This law contains a through view of God's purpose in the government of the world. If man had continued obedient he would have enjoyed all the prosperity provided for him, and lived forever under the law given to him. But if he should disobey, he would be deprived of the prosperity provided for the obedient, and in sorrow he would eat his bread all the days of his life, till he should return to the ground from which he was taken, being held to the penalty of the same law which would have secured his life forever had he continued obedient. The jurisdiction of the law remained unchanged. These three elements of the kingdom God prepared at the same time. The earth was adapted to an earthy man; the man was adapted to the earth; and the law was adapted to both. They constituted the preparation for the kingdom. They were to stand or fall together. Thus we have a through view of God's purpose in the kingdom prepared when the world was made, and to which the gospel pertains.

4. *This preparation was complete when it was made.* The earth was just as well adapted to man, and man was just as well adapted to the earth, and the law to both, before the fall, as they will be after the restitution. Their nature cannot be improved, or God's work was not perfect.

5. *The reason why the nature of this kingdom can never be changed.* God is immutable. His work must be like him. All the attributes of his being were brought to bear in the conception and the preparation of this kingdom. When it was completed He said that it was very good. If the nature of the kingdom when it was prepared was very good, for the same reason the same nature will always be very good for the kingdom through its entire future history. It will never need to be changed. Its territory will always be the earth; its subjects will always be earthy people; and its law will always be the law given to Adam. These elements prepared when the world was made will constitute the elements of the kingdom forever.

This kingdom is now under the curse of its own law. Adam sinned and became subject to the penalty of the law of the kingdom. In him his race was condemned. All men sustain the same relation to the law given to Adam, that Adam did after he sinned. "As by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Adam's sin did not remove the jurisdiction of that law over his race forever. The curse passed upon Adam for his sin, is the same curse under which his race have ever lived. The law which held Adam to its penalty, is the same law that holds his posterity to the same penalty. The curse upon Adam is the curse upon the world to-day, and the curse that must be removed by the gospel of the kingdom if removed at all.

The kingdom then, is in disorder and rebellion, and under the curse of its own law. Therefore, it needs the gospel to put it in order, subdue the rebellion, and remove the curse.

THE GOSPEL OF THE KINGDOM.

The gospel pertains to this sinful and groaning and cursed kingdom. It is good news of it, because it proposes to restore it to loyalty and remove the curse. This gospel was blindly hinted at in the garden: "The seed of the woman shall bruise the serpent's head;" but it was more fully brought out in God's promise to Abraham, and comprehended in this saying, "In thy seed shall all the nations of the earth be blessed." This promise and the oath by which it was confirmed, are the two immutable things in which it was impossible for God to lie. These have been the strong consolation of all who have fled for refuge to lay hold of the hope set before them in the gospel.

This promise is the gospel, and comprehends the whole of it. Christ was born to fulfil this promise. Luke i. 54, 55, 69, 73. He was raised from the dead in order to fulfil this promise. Acts xiii. 32, 33. He will occupy the throne of David, and of his kingdom there will be no end, in order to secure the blessings promised to all the nations of the earth. Paul hoped for the fulfilment of this promise. Acts xxvi. 6. He called it the gospel, (Gal. iii. 8.) and said, Though we, or an angel from heaven preach any other gospel than this, let him be accursed.—Gal. i. 8. We are sure then, that this is the gospel.

How does this promise propose to affect the kingdom? The nations of the earth are now under the curse; they are subject to death. The promise gives assurance that the time will come when all the nations of the earth will be blessed so as to be cursed no more. This will put the kingdom in complete order. Just as much as the nations need to be blessed, just so much the kingdom needs to be improved. How does the promise propose to bless the nations, and thus put the kingdom in order? The seed of Abraham shall bless all nations by ruling over them. The nations are one class of people. They are earthy people. They will be the subjects in the kingdom forever. The seed are another class of people. They will be the heavenly and rulers in the kingdom forever. This is just what the kingdom needs. The nations need to be blessed, and they need a righteous Rulership. These are the two leading propositions in the gospel, (1) That all the nations of the earth shall be blessed, as a final result. (2) That the seed of Abraham shall bless the nations. The blessing of the nations is the end to be secured. The seed of Abraham is the means or instrumentality by which to secure that end. This relation between the seed and the nations, the means and the end, cannot be changed while the promise is valid.

WHO ARE THE NATIONS OF THE EARTH?

They are the inhabitants of the earth in an earthy state. They are not the seed of Abraham. They will never become the seed. They will always remain a distinct class, separate from the seed. They are called all the families of the earth, all nations, the heathen, the children of men, all the kindreds of the nations, all people, nations, and languages and all flesh, They are just what the promise describes them to be, "The nations of the earth." And as such, will be the recipients of the blessings of the promise.

WHAT POSITION DO THEY OCCUPY IN THE KINGDOM?

They will always occupy the position of subjects so far as the record shows.—Dan. vii. 14, 27.

THEIR BLESSINGS.

Their blessings will consist in things which pertain to an earthy people; such as a righteous government, and things growing out of it. Justice and judgment will be executed among them. They will have war no more. They will enjoy peace as long as the sun and moon endure. They will plant vineyards and eat the fruit of them, build houses and inhabit them without molestation. The leaves of the tree of life will be for their healing. Then shall the earth yield her increase, and the land that was desolate shall become as the garden of Eden; and there shall be no more curse. The seed of Abraham will do this work of blessing.

WHO ARE THE SEED OF ABRAHAM?

Christ and those that are Christ's, are the seed of Abraham. They are joint heirs of the same promise. They will share the same position and do the same work. Christ will be the head, and Christians the members of his body. They jointly will constitute the Seed that will bless all the nations of the earth, according to all the prophets have said. Before they commence this work, they will be made the heavenly, by a resurrection from the dead.

WHAT POSITION WILL THE SEED OCCUPY IN THE KINGDOM?

They will jointly occupy the throne of David; and have power over all the nations of the earth.

What will the Seed do? He will reign over all the earth. He will execute justice and judgment among all nations. He will restore all things spoken by the mouth of the prophets, and subdue all things unto himself. He will gather out of his kingdom all things that offend; and in him shall all the nations of the earth be blessed.

WHEN WILL THE SEED BEGIN TO DO THIS?

At the second coming of the Lord. When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory and begin his work to reign. (Matt. xxv. 37.) Then the twelve Apostles sit upon twelve thrones, judging the twelve tribes of Israel. Matt. xix. 28. Then all who are found worthy to attain unto the resurrection of the dead, will be made alive, and sit down with Christ in his throne and have power over all the nations; (Rev. iii. 21; ii. 26); and then he will commence the work of restitution as spoken by the mouth of the prophets. Acts iii. 21.

HOW LONG WILL THE SEED CONTINUE TO BLESS THE NATIONS BY REIGNING OVER THEM?

His reign will continue as long as the sun and moon endure. Psa. lxxii. His throne shall endure as the days of heaven, and as the throne before me. Psa. lxxix. Of the increase of his government there shall be no end. Isa. ix. 7. His dominion over all people, nations, and languages, shall not pass away. Dan. vii. 14. After all things are subdued unto him, and the new heaven, and the new earth appear, and after all things are made new, and the tree of life restored, and after the nations have been healed by the leaves of the tree of life, so that there is no more pain nor death, nor curse, then it is said, "they shall reign forever and ever." The Seed then will bless the nations of the earth, by ruling over them during the endless future. In this we have a through view of the work of the Seed.

THE QUALIFICATION OF THE SEED FOR THIS GREAT AND LONG WORK.

If the seed are to do so great a work, and so long a work, they must be qualified for it. They must have a moral character in harmony with such a work. They must love such an object. Their good will must flow out in the direction of such blessings. They must have a physical character which can endure and perform so long a service. How is it with the seed? Are they thus qualified? completely. Christ loved his Father so that he always did those things that pleased him. He loved the work so, that he said, It is my meat to do the will of my Father. He loved the world so, that he gave his life for the life of it. In prosecuting this work, he endured the contradiction of sinners; was tempted in all points like as we are. He did no sin, neither was guile found in his mouth. He being tempted, can be touched with the feeling of our infirmity, and succor them that are tempted. Thus Christ was fitted by his own experience to be a complete Ruler of the world.

Being found worthy to obtain that world, he was raised from the dead, no more to die. He will live forevermore. Thus he became qualified physically to do the work of the seed through the endless future. To this work he was appointed by his Father. "As my Father hath appointed unto me a kingdom." His qualifications, therefore, are complete for the position, and the work of the Seed of Abraham.

Those who are Christ's, and have thus become the seed of Abraham, must have a qualification to make them complete in Christ. They have believed the gospel, and have thus made its purposes their own. They were sinners, but they have repented of their sins, and have yielded themselves unto God. They were aliens, but have become citizens. They have confessed their sins, and have been cleansed from all unrighteousness. They have been baptized into Christ, and thus become members of his body, and joint heirs to his inheritance. They have loved Christ and the cause which he represents, more than they have loved their fathers and mothers, their wives and children, their houses and lands, and more than their own lives. They have had his spirit, loved the things that he loved, and hated the things that he hated. They have purified themselves even as he is pure; and thus, like Christ their head, they become worthy to obtain that world, and the resurrection from the dead, so that they can die no more. To them will be appointed the kingdom, which was appointed to Christ. The Seed then, as a whole, will be completely qualified to occupy the position, and do the work of the Seed of Abraham.

On what principle will the work of the Seed be done? How can a sinner be pardoned and blessed?

This work must not be done in a way to dishonor the law which says, "thou shalt surely die." This penalty must not be laid aside, neither must it be doubled. It must be allowed to remain the *final* punishment of a righteous law. It must not be done so as to supersede the law, or to amend it, to add to it, or to diminish from it. It must not be done in opposition to this law, but in harmony with it. It must be done on the principle of *Surety,* as one man pays a debt for another.

This work must be done through the atonement of Christ. He gave his life for the life of the world. He died for us while we were yet sinners. With this sacrifice God was well pleased, and said, "Hear ye Him." The value of the price paid, was equal to the value of the thing purchased. The demand of the law was met, its claim was satisfied in the death of Christ, as a basis on which to offer pardon and blessing to the world.

The terms of salvation in this dispensation are *faith* and *baptism.* Faith in the gospel, commits us to its purpose, its plan, and its instructions, and makes them our own. It brings our lives into harmony with the gospel.

By baptism we become members of Christ's body, and joint heirs to his inheritance.

This summary contains a *through view* of God's purpose in the kingdom to which the gospel pertains. 1. The earth will be the territory of the kingdom forever. 2. The inhabitants of the earth, in an earthy state, will be the subjects in the kingdom forever. 3. The law given to Adam, will be the law of the kingdom forever. These elements show a *through view* of God's purpose in his kingdom.

The subjects in the kingdom became disloyal. This did not carry them out of the kingdom, but it brought the curse of its law into it. This is the present condition of the kingdom. To bring the subjects of the kingdom back to loyalty, and remove the curse, is the object of the Gospel of the kingdom. The through view of God's purpose in the gospel is shown in its purpose, (1) Its final purpose is to bless all the nations of the earth in an earthy state, so that there shall be no more curse. This will restore them to loyalty, and put the kingdom in complete order.

(2.) This work of restitution and blessing will be done by the Seed of Abraham, after being raised from the dead. This seed will bless all people, nations, and languages, by ruling over them, and of this kingdom and dominion there shall be no end.

Thus we have given a *"Through View"* of the *one* system revealed in the Bible, which view we believe will never need to be unlearned.

GRAND RAPIDS, MICH., March, 1870.

CHILDREN'S DEPARTMENT.

LITTLE BLOSSOM'S DOVE.

BY MARY LATHAM CLARK.

LITTLE Blossom received one day a beautiful present from her Cousin Willie. He sent it in a little basket by their dear grandmother, who had been there to make a short visit. It was something white and alive.

"O, a kitty!" you say; "of course it was a kitty!" No, it was not a kitty, for Willie would not have sent a kitty so far, when he knew that his little cousin had three or four already.

"A rabbit, then; a darling little rabit with long ears and pink eyes!" No, it was not a rabbit, but a dove, white as snow, excepting around its neck, where the feathers were tinged with blue. It was a charming and unexpected present, and little Blossom was delighted with it.

The little dove was so tame that it would eat from her hand, or even take a bit of sugar or cracker from between her lips.

Willie sent word to her that its name was Blanche.

"I will ask papa to build me a little house for my pretty dove," said little Blossom, as, the evening after her grandmother's return, she sat in her old place in her lap, while the dove, on the table beside her was cuddled up to sleep in its little basket.

"That will be fine," said grandma, stroking the white feathers of the dove, and then the soft hair of her pet.

"O grandma!" exclaimed the little girl, giving the dear old lady a "tight hug" as she spoke, "how I have missed you all these long days—you and your sweet Bible stories!"

"Have you, dear?" said the grandmother. "Then I must tell you one to-night, to help make up for the days you have been without."

"Could you?" asked little Blossom, looking up with sparkling eyes. "I should like to hear it, O! so much! but I thought I would not ask you, for fear you might be too tired."

"Not so tired but I can tell you one little story, my darling. What shall it be about this time?"

"Is there any thing," said the child, hesitatingly, "about a dove in the Bible?"

"O yes," answered grandma; "there is a beautiful story of a dove, that will please you very much, I know."

"What a wonderful book the Bible is!" said little Blossom; "full of stories about everything. How I shall love to read it when I am old enough, and how it will always make me think of you!"

"Yes it is indeed a wonderful book," said the grandmother; "full of every thing good and comforting."

"I am going to tell you now about Noah," continued she, "and his dove."

"And Noah's ark?" asked the little girl, thinking of one of her favorte toys.

"Yes, and Noah's ark. This is the story: "Many years ago, the people had grown so wicked that God determined to destroy them all except the family of a good man named Noah. God wished to save them, so he told him to build a large boat, called an ark, so that he and his family, and some of all kinds of birds and beasts, could be saved from the great flood that he was going to bring upon the earth.

"Noah went to work at once to build the ark, and when it was done, he and his wife, and his three sons with their wives, and all the animals that God wished them to save went into it, and God shut the door.

"Then it began to rain. O how it rained for forty days and forty nights! The water kept rising higher and higher until the trees hills, and mountains were all covered, and far above them all, floated the ark with its precious burden."

"Of course every body and every thing else were drowned," said little Blossom with a sorry look in her eyes. "Doesn't it seem almost too bad grandmother?"

"It was a very dreadful punishment, to be sure," said the grandmother, "but it was right, for God did it.

"When several months had passed away, God caused a wind to pass over the earth which dried up the water so much that, by and by, the ark rested upon the top of a high mountain.

"After awhile Noah opened the window in the top of the ark and let out a raven, which did not come back.

"Next he sent out a dove, perhaps a little white dove like yours, but it found no place to rest its 'pretty, rose-colored feet' upon, so it went back to its home in the ark, and Noah took it in at the window.

"When seven days more had passed away he sent his little dove out again, and in the evening it came back with a green leaf from an olive tree in its slender beak.

"Noah and his family must have been very glad to see that green leaf, because now they knew that the water was so far gone that they could soon go out into the pleasant sunshine and free air again.

"God told them at last that they might go out of the ark, and very happy they must have felt to set foot on the solid earth once more, after having been shut up in the ark so long!

"How joyously the animals must have frisked about in the sunshine, and how merrily the birds must have sung."

"It makes me happy just to think of it," said little Blossom.

"God set a beautiful bow in the clouds," said the grandmother in conclusion, "and said that it should be a sign that he never would send another flood upon the earth."

"I shall think of that," said the child, "the next time I see a rainbow; and, I am sure I shall love my sweet dove all the better to know that it is a Bible bird."—*Morning Star.*

No person ever got stung by hornets who kept away from where they were. It is so with habits.

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IMMORTALITY. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by GEORGE STORRS. *Price,* in pamphlet, 30 cents; postage, 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures." The first of these appeared in "The New Englander" of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

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NEW YORK.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ*;" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

THE JUDGMENT MESSAGE.

A SERMON BY WM. H. SPENCER.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."—Rev. xiv. 6, 7.

[*Continued from last issue.*]

THE certainty of a day of judgment—a day for the fearful outpouring of God's wrath upon all the enemies of the Head of the Church—we have noticed as fully demonstrated in our text, and we may notice as another great truth, that the judgment will take place at Christ's second coming, and will be administered by Him.

THE BEACON LIGHT OF THE CHURCH.

No event is more susceptible of proof in the pages of inspiration than the literal return of Christ from His position at the right hand of the Father, at the end of this dispensation, as the appointed Judge; and no subject occupies so much space and prominence in the New Testament Scriptures. This event is the grand beacon light of the Church, around which all the hopes of God's people regarding a future life centre; for if Christ does not return from heaven then will God's promises be of none effect, and the hope which has animated our hearts and illuminated our pilgrimage, will be in vain. The second coming of Christ is the great well from which we draw consolation, rejoicing in that "blessed hope," and waiting for the glorious appearing of our Lord and Saviour Jesus Christ. It is the bounden duty of all to "watch," lest coming *suddenly* he find us sleeping.

THE CERTAINTY OF CHRIST'S COMING.

The Scriptures speak of but *two advents* of Christ: first, in humility, and second, in the glorious triumph of a king. He says: "Ye have heard how I said unto you, I go away, and come again unto you."—John xvii. 24. Many, at the present age of the world, assume that His coming is of a spiritual nature, and not a literal bodily advent. But did He "go away" spiritually? Nay, verily! He showed himself to His disciples to be the same literal, bodily Jesus that had been crucified. He exhibited the scars where the cruel nails had held Him to the cross, and told faithless Thomas to thrust his hand into His side, where the Roman soldiers had pierced Him, and henceforth be not faithless. And finally, His disciples *beheld* Him "as He went up," and received the comforting message, from angelic ambassadors, that "this *same Jesus* which is taken up from you into heaven, shall so come again in *like manner* as ye have seen him go into heaven."—Acts i. 10, 11. He will come again "in the clouds of heaven," and so visibly that it will be impossible for God's people to be deceived in regard to the event. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming (*Emphatic Diaglott*—'presence') of the Son of man be."—Matt. xxiv. 27. The apostle Jude informs us that even Enoch, the seventh from Adam, taught the personal second coming of Christ, "with ten thousand of His saints to *execute* judgment upon all."

A DAY OF SEPARATION.

The *characteristics* of this "hour of his judgment," spoken of in our text, (elsewhere referred to as "the day of the Lord," etc.,) is worthy of our consideration, and eminently so when we take into consideration the various opinions of men respecting it. But it is sufficient for us to know the light in which the Scriptures present it; indeed it must prove far more satisfactory than a discussion of doubtful theories, which have been offered by multitudes in exposition of the subject.

The Scriptures present this day of the Lord's return as a time of separation between the good and the bad; between an oppressed and persecuted Church waiting the Master's return, and those who have scoffingly asked, "Where is the promise of His coming?" Between those who have taken up their cross and followed Him, and those who by their rebellious course have "crucified afresh," the Son of God; yes, between those who "love His appearing" and have gone forth to meet the heavenly Bridegroom, and those whose lamps have gone out, and who say in their heart, "My Lord delayeth his coming." In proof of this we need introduce but few of the many passages which declare this great truth.

Jesus in answer to the inquiries of His disciples regarding the signs of His coming, says: "Immediately after the tribulation of those days (which was one of the signs of His second coming) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. xxiv. 29–31. It is not our purpose now to give an exposition of the "tribulation" here spoken of, or the darkening of the sun and moon, the falling of the stars, the "shaking of the powers of heaven," and the sign of the Son of man; but the truth is undeniably stated that the righteous are separated from the wicked, as Jesus elsewhere declares in the same chapter—"One shall be taken and the other left." One class have accepted the offer of eternal life—have washed their robes and made them white in the blood of the Lamb—and will share in the rapturous glory of the Messiah's reign; the other class have disdained the great love of God in giving His Son to die for a sinful race, and have refused His offer of full and free pardon, and life beyond the grave, and they will share the fate of unrepentant rebels. Let this truth sink deep into our hearts; life and death are placed before us, and the exercise of our powers of choice will decide our eternal destiny.

Again: In Matt. xxv. 31, 32, Jesus refers to this same great truth. He says, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats, and he shall set the sheep on his right hand, but the goats on his left." Sheep is the divinely chosen emblem of harmlessness, of innocence and virtue, and is very appropriately therefore, applied by our Lord to his followers. How truly Jesus has said, "I am the door of the sheep. By me, if any man enter in he shall be saved, and shall go in and out and find pasture." "I am the Good Shepherd, and know my sheep and am known of mine." (John x. 7, 9, 14.) In this great separation scene, at the return of our Master, the sheep,–the Lord's elect, —are placed upon his right hand, denoting a situation of honor and acceptance, and the goats upon the left, to denote *condemnation*. Like as a mother fondly nestles her first-born to her bosom, with parental care and affection so will our Saviour gather every member of his flock to His embrace, to partake of the honor and glory of His presence, while His enemies will be driven from him in condemnation, and the shadow of Mercy's wings will cease to hover over them. Will not the painful scene of Rev. vi. 15, 16, then be realized? "And the kings of the earth, and the great men, and the rich men, and the chief captains and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?"

In perfect harmony with the testimony that we have already adduced, Paul declares "by the word of the Lord" that "the Lord himself shall descend from heaven with a shout," "and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. iv. 15, 18.

Thus, beloved friends, by the words of Holy Writ we are presented one of the characteristics of "the day of the Lord," which is just before us. Shall we be one of the number who shall be assigned the position of honor and glory at the right hand of our Master, and join in the marriage supper of the Lamb? Let us ever bear in mind that the Lord is at the door.

[*To be Continued.*]

ROCHESTER, N. Y., May, 1870.

REWARDS IN THE COMING AGE.

"If any man serve me, him will my Father honor."—John xii. 26.

BOTH as an incentive to holiness and as a support under trials, it is manifest that the doctrine of rewards in resurrection is most important. Very brilliant promises have been given to the church by her Head for the purpose of animating her in her sore conflicts with the powers of evil, and bracing her strength in her Master's service. But there can be no doubt that the consciousness of unworthiness and the fear of presumption habitually prevent many Christians from realizing these promises. Of necessity the true church is humble, and it well becomes her so to be, for all her treasures, both in possession and in prospect, are of grace; but she injures herself, and dishonors the royal munificence of her Father in heaven when she is afraid to touch vast stores of wealth which are most certainly hers by deed of gift. These piles of heavenly gold are meant for her, and it is a false humility which tells her that to think of reward hereafter, whilst laboring and suffering for Christ here, would be presumption. Surely we may ask the simple question, Why has the Lord made so many and such great promises of honor, glory, reward, and recompense hereafter, if the very persons to whom they are made may not use them as encouragements amidst the complicated and sometimes terrible difficulties of the way? To deepen consecration, to sustain faithfulness, to nerve courage, we need every legitimate help we can get. And those promises are not made to unconverted men, but to men whom God in his grace has made partakers of life in the divine Redeemer; they are not for his foes, but his friends; not for aliens, but children; and it really seems a waste of time to point out the absurdity of the supposition that any unregenerate man will ever think of running—even if the thing were possible—for one or more of the *prizes of the* KINGDOM. The *utmost* that such men think of is salvation from hell and admission to heaven as the reward of their good works; for they know not God's way of salvation. The prizes of the kingdom *are* the glorious crown and reward of "good works;" for the same book that teaches salvation by grace teaches reward according to works—and in this, instead of contradiction, there is logical harmony; but the men who run in this race, and wrestle for this victory, and have an eye on this royal reward, have already passed through the narrow gate, and felt the joy of reconciliation through the blood of the Lamb, and lovingly breathed the sweet word of adoption –"Father!"

If the entire Christian system be not an elaborate delusion, a cunningly-devised fable having no foundation in fact, we might infer from the revealed character of God and the doctrine of resurrection, that there must be a reward for the righteous. Even if the promises of recompense were fewer in number and far more indefinite in character than they actually are, reason suggests that loving service amidst life-long difficulties will receive adequate recognition in the day of final settlement. Can it be that God's own children—for of such alone we speak—shall be allowed to endure privation, and suffer reproach, and abound in self-denying labor for his name's sake, from the beginning to the end of every year of their Christian pilgrimage, without a large reward of glory and honor from the Father's right-hand in the heavenly kingdom? Men whose religion brings them high worldly honor, large incomes, and princely palaces, will not see the force of this question; but men whose religion leads them away from all these things to be tried and tempted with care and poverty, to be misunderstood, and shunned, and evil spoken of, are in a position to appreciate the loving forethought of the Father in reserving for his suffering sons an inheritance of regal splendor against "that day." The tossings and temptations of the wilderness will find bountiful compensation in the city of the great King. Rough usage for Christ's sake will not be forgotten by him in the day of his coronation. When the King returns he will remember his faithful people who served him out of pure love, amidst many deep afflictions, and counted all things but loss that they might stand before God accepted in the Beloved. Love, gratitude, admiration, loyalty, constrained them to live to him whose life in them was the proof of their salvation and the pledge of their immortality. They did not wish to "reign as kings" *before* the time; they were content to wait and labor and suffer reproach as the Master did before them, and he will show by-and-by that not a tear, or groan, or sigh escaped his watchful notice. Let the tried followers of the Son of man take courage. The Lord is coming, and his reward is *with* him; and great, lasting, and glorious will be the recompense of those who were true to him during their earthly pilgrimage.—*The Rainbow.*

THE THEOLOGICAL HELL.

THE Scriptural theory of the final death of the wicked is advancing steadily and surely both in this country and in America.

The advocates of Augustine's hell are always telling us that we are incapable of judging at all correctly of the *justice* of God in the question of future punishment. They feel that their view looks so black and unjust in the judgment of mankind that it cannot bear examination. They are therefore always telling us not to examine it, not to discuss it at all as a question of right or wrong, but to leave all such discussion and thought to our future state, when they generally maintain that we will receive such additional light that we will clearly see that it was an act of the purest equity to condemn men to eternal agonies for the sins of time. The ablest writer on their side whom we have met with, Professor Bartlett, of the Theological Seminary in Chicago, goes much farther. He does not think that the redeemed will *ever* be able to see the justice of God's conduct. "It would require," he tells us, "a knowledge of God's whole being, resources, views, intentions, of his entire plan of government, with all its necessities and peculiarities, more thoroughly exhaustive than one man ever yet possessed concerning a fellow man, his equal," in order to be able to judge of the matter. So that throughout eternity, according to Professor Bartlett, God's treatment of the lost must appear unjust in the eyes of angels and of men, for certainly no creature can ever attain the "knowledge of God" which he requires to be possessed.—Bartlett's "Life and Death Eternal," p. 19.

But the Augustinian advocates are not *easy* in their minds on this point. They writhe under the notion that they are presenting God's conduct in a light that appears unjust in the judgment of every man that calmly and fairly examines it. Hence they are ever catching at speculations, and theories, and arguments, however far-fetched and ridiculous, which may relieve their view of its ugly look of injustice. In older times they used to tell us that, as every sin was a sin against an infinite God, an endless life in agony was the only suitable punishment that could be inflicted, whether the sin was one of ignorance or of knowledge, committed in or out of covenant. This old argument, repeated until men thought there must be something in it, is now seldom heard. The Augustinians are ashamed of it, as well they may.

Our readers will remember Mr. Birks' attempt, in his "Victory of Divine Goodness," to set this matter of future punishment, as viewed from the Augustinian side, in an endurable light. He so qualifies the aspect of hell as to make it, after all, a very tolerable and good place to dwell in forever. His effort was the spasmodic effort of a good and feeling mind, to get rid of the horrible aspect of injustice and cruelty in which the ordinary view of future punishment, as held by his party, presented itself to him. He sacrificed his noble powers of judgment and reason at the shrine of mercy and justice, and we honor him for his noble sacrifice.

The Rev. R. B. Girdlestone, in his lately-published work, "Dies Iræ," as also in his articles published in "Fairbairn's Imperial Bible Dictionary," furnishes us with another instance how keenly the Augustinian advocates feel the apparent injustice of their view, and seek to get rid of it by the most desperate pleas. He supposes there will be eternal life in hell, but that it will be a life all but devoid of feeling. "The idea of strong nervous sensibility" is excluded from his notion of the future of the lost. The soul will be "faint and exhausted," in a state of "lethargy." The lethargic state of the lost can alone, in Mr. Girdlestone's mind, justify the Augustinian theory He seems to produce this lethargic state by the wonderful power of "habit." He supposes that the wicked will become so accustomed to their agony that at length they almost cease to mind it, and forget that they are in hell or living at all.—Dies Iræ, pp. 113, 123; Fairbairn's Imperial Dictionary, article, "Perdition." We put it to Mr. Girdlestone that he might, without much violence to his theory, go a little—a very little—farther. His doing so would have the recommendation of turning nonsense into sense. Lethargic, we believe, is derived from the Latin "letum," signifying "death:" lethargy is defined by Webster as "a profound sleep, from which a person can scarcely be awaked." Let Mr. Girdlestone convert his lethargic state into a state of *death*, a state from which there is *no* awaking. He now nearly agrees with us, he will then agree with us completely; he now talks what sounds like nonsense, he will then speak like a sensible man.

Beecher's "Conflict of Ages," presents us with another effort of an Augustinian theorist to rid his view of its hideous aspect of cruel injustice, which fully equals, if it does not surpass, the desperate efforts of Messrs. Birks and Girdlestone. Our readers know who Mr. Beecher is. The name is of world-wide celebrity. He is brother of Henry Ward Beecher, and has won himself no common reputation as a writer. He is an Augustinian in his views of future punishment. He holds that all who are not redeemed in this world must, by God's ordinance, live an endless life of misery in hell. But still the sense of the injustice of this punishment on the ordinary view of his party comes home to his mind just as strongly as it does to ours. He holds, "that the doctrine of eternal woe, as now held, cannot be vindicated on the principles of justice; and greatly dishonors God." How does he get rid, or rather feebly attempt to get rid, of that terrible sense of injustice which is roused in the human mind by the diabolical theory of Augustine? Hear it, men of the 19th century, Christian men, who think themselves living under the gospel of Christ, and not under the threadbare cloak of a heathen philosopher. Edward Beecher, of New York, justifies his Augustinian theory of punishment by going back to the old Pythagorian dogma of the transmigration of souls! He does not think that hell is for the punishment of the sins of this life at all! He thinks that if it were it would prove the God who inflicts it to be a monster of injustice. To rid God of this stigma he supposes that every man had an existence in some former state of being of which he has lost the remotest recollection: that in this former state of being every man sinned in a degree to which the deepest sin of this life is not to be compared: that God, in sending the soul of a former being into this life, gives it one more opportunity of redemption: that, if this last opportunity is neglected or rejected, God will consign the despiser of this, his last offer, to endless misery, not at all however for any conduct of his here, but for the fearful sins of that old life, the memory of which has wholly faded from his mind! Such is Edward Beecher's gospel! Such is the desperate effort of a man of genius to defend the theory of Augustine! What must be the theory which forces such men as Beecher, and Birks, and Edwards, and a hundred more, to senilities worthy only of the most extreme dotage?

The Augustinian theory has from its beginning, and essentially, connected itself with one old heathen error, *the eternity of evil*; it is now, in the person of Edward Beecher, connecting itself with another old heathen error, *the transmigration of souls.* When will men abandon philosophy for the doctrine of Christ, and Paul, and John?—*Selected from the Rainbow, England.*

DEATH IS DESTRUCTION.

I SHALL prove from Scripture in the plainest way I possibly can that death *is* destruction in the full and absolute sense; though "death" in any sense is a destruction of some sort. For instance, when a tree dies, it becomes a destroyed thing as far as fruit and leaves are concerned, though the trunk for a long time remains. When a dog or a horse dies it goes at once to corruption, or speedy destruction, though the question of Solomon, "Who knoweth the spirit of the beast that goeth downward to the earth," arrests one for the moment, at least, ere he falls in with his father David, who asserted, "Man being in honor and understanding not, is like to the beasts that perish." Destruction is either partial or absolute. You may break a golden chain and it may be repaired; or you may reduce it to fine dust, and scatter it to the winds and waters, as Aaron did the ashes of the golden calf: the latter is absolute destruction as far as man can destroy any thing, but it is not "annihilation," for the minutest atoms have an existence, though not a conscious one. We are destructionists, then, but not annihilationists.

We are all agreed that in a matter of this sort the appeal must be made to Scripture: *that* is decisive, all else is guesswork, and guessing at truth is not stating truth. I take then for granted that whatever God has revealed he will do, is essentially and eternally right. If he says he is going to destroy the wicked, then to destroy them is the right thing to do; if he says he will hold them in unending torture, then to do that is the right thing; and if he says he will ultimately save them all, then to do THAT is the right thing.

What, then, saith the Scripture?

First of all, it assumes throughout that the great Creator has formed man capable of living, and capable of dying; otherwise it would be unmeaning to say, as Scripture does, that man was made a living soul, but became through sin a dying one: the "soul that sinneth it shall die:" "dying thou shalt die;" but, on the other hand, "*hear*, and your soul shall live." The hearing of faith is life to man's soul; but to refuse to hear is to "choose death." The words of God are quickening or life-giving words; no others are like them. We who believe are begotten by the word of truth, born again of incorruptible seed, even the Word of God which liveth and abideth forever. Bound up in the bundle of eternal life with Christ, we can no more perish than he can. He is "*our* LIFE." "I give to my sheep eternal life, and they shall *never* perish," or be destroyed. "Because I live, ye shall live also."

But, "The wicked shall perish: they shall be as the fat of lambs: into smoke shall they consume away." They shall "see the honor or glory of the righteous, gnash with their teeth, and melt away."—Psa. cxii. 10. In New Testament language, "He will *burn up* the chaff in unquenchable fire."

Again, the connection between the Psalms and the New Testament is seen in that now famous verse, Matt. x. 28, and Psa. cxlv. 20, "Fear him who is *able* to destroy both soul and body in gehenna." "All the wicked he *will* (utterly) destroy." I would take my stand on these two verses if there were no others in the Bible, to prove "the destruction of the wicked." But there are scores which prove that there is no escape from perdition on the one hand, and that perdition is not unceasing blasphemy and torture, but absolute destruction.

Take the following (where *apoletai* from *apollumi* is used):

"Except ye repent, ye shall all likewise *perish*," or be destroyed. Now, to me, it is childish to quote the passage, "weak brethren perishing," or "Destroy not thy brother for whom Christ died," as though the words "perish and destroy" were used in the *same* sense, both with reference to the righteous and the wicked. A man's usefulness and freshness as a Christian may be destroyed by improper treatment, as, alas! is too often the case; but the feeblest believer's "life" is "hid with Christ in God, beyond the reach of harm;" no man, no, not Satan even, can touch *that*. The strongest word that the Greek language is capable of, is used by the Apostle Paul to describe Christian risen life, namely, *akatalulon*, "the power of an *endless* (or indissoluble) life."

Paul speaks of vessels of wrath fitted, or made up (by their own sins of course) for destruction; and of certain despisers of the gospel who shall be punished with everlasting destruction from the presence of the Lord. Moreover in 1 Cor. xv., where he fixes the meaning of the word, "perish," ("if Christ be not risen they that are fallen asleep in Christ are *perished*"), he goes on to affirm that every enemy shall be put down and destroyed, the last enemy being death; and when destruction has passed upon all that is rebellious and wicked, so that rebellion is crushed out, God shall be "all in all" (not all in some) forever and ever.

Peter speaks of the day of judgment and perdition, or destruction of ungodly men, and uses also the following very strong language, "these as natural brute beasts, made to be taken and destroyed, shall *utterly perish* in their own corruption." James says, "There is one Lawgiver who is able to save and to destroy." And John speaks of the second death thus: "Whoever was not found written in the Book of Life was cast into the lake of fire:" fire and brimstone elsewhere, proving that the fire is for destruction, not for purification. "He is able to *destroy* (not purify), both soul and body in hell." "He *preserveth* them that love him, but all the wicked he will *utterly destroy.*"

Just as ideas of the fall, the flood, the incarnation, and the resurrection, are preserved in some distorted form in almost every religious system, so this great truth concerning the destruction of the wicked is represented in the Pagan image or idol of *Vishnu triumphant*, with his heel on the head of the serpent, and in *Apollo killing the Typhon.* Even the Persians and the Buddhists have some inkling of the complete demolition or destruction of evil, which we, with our clearer light ought to know and hold without a shade of doubt.

I shall conclude these remarks by quoting two texts. The first is the Chaldaic version of Psalm xxii. 29, "God will not keep alive the soul of the wicked." The other is from the preceding Psalm xxi. 4, where it is said, concerning "the King," Christ Jesus who was saved "out of death," "He asked *life* of thee (Jehovah), and thou gavest it him, even length of days forever and ever." *This* is the life vouchsafed to us believers, for "Because I live (not because you are naturally indestructible) ye shall live also."—*Selected.*

DEAN ALFORD ON MATT. XVI. 26.

DEAR SIR:—It is very delightful and matter for deepest thankfulness, to see the progress which the truth is now making. In spite of many opposing influences, the blessed doctrine of Life and Immortality in our Lord Jesus Christ is being gradually received by careful readers of the inspired volume. In a recent number of "Good Words," the Dean of Canterbury thus writes: "The Greeks in their wonderfully accurate language, expressed by the same term (*psyche*) the soul of man which he has to save, and the life of the reptile which man crushes under his foot. And it would have been immensely to our profit if we had done the same. For then we should have understood what very few now do understand, the true nature, the true place of this our intellectual and emotional being. We should then have read in our Bibles not only, 'Whosoever will save his life shall lose it, and whosoever shall lose his life for my sake shall find it;' but also (for the same word is used), 'For what is a man profited if he gain the whole world and lose his own life? or what shall a man give in exchange for his life?' For it is this life of man which carries his practical will, with all those motions of intellect and feeling which set it at work; it is the life which is mysteriously bound up with the body, which is reft from it at death; it is this life, which, if a man spend on God and upon good, he will save to life eternal."

Thus is the light of truth being diffused, and devout students of Scripture are beginning to see that it is not according to the revealed will of God that the life of *every* man, regenerate or unregenerate, will be saved to life eternal, but that it is only "he that doeth

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the will of God that abideth forever." God's "jewels" will be preserved everlastingly, but the "stubble" he will burn up, leaving neither root nor branch; a doctrine which, while it humbles the sinner exalts the Saviour. I am dear sir, Yours respectfully,

A GRATEFUL READER.

—*The Rainbow.*

SIGNIFICANT ACKNOWLEDGMENTS.

"When thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. xxvi. 9.

GOD will not be without his witnesses. Even amid the greatest corruption and degeneracy, there will still be some, who will not bow the knee to Baal, and who will boldly confess the Lord Jesus Christ and his kingdom. And, no doubt, the nearer we approach the end, the greater the corruption and degeneracy will become, and the more will those who love the Master but have not accepted the doctrine of his speedy, personal coming, be made to see and feel that the time is at hand.

This idea was forcibly suggested a few days ago, at a conference of ministers, as a certain brother, who would not see previously any merit in this momentous subject, and who still hoped that there would be a turn in human affairs, when things would grow brighter and better, made the following acknowledgment: "Although I cannot subscribe to the prophetic views put forth by Dr. Seiss and others, yet I firmly believe there is much more truth in their teachings than many of us have believed. For it cannot be denied that things all around us, in the church and out of it, are growing worse and worse, and darker and darker, every day; and I see no earthly hope that they will get any better. Things are becoming truly awful." To this, another brother who had been still more bitter against these Advent views, replied: "This dreadful state of things is only fulfilling the Saviour's words; 'Broad is the way, that leadeth to destruction, and *many* there be which go in thereat: because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.' And 'as the days of Noe were, so shall also the coming of the Son of man be;' and thus it will continue up to the time of the end when the Master shall come."

These brethren have thus been forced to confess the truth against their own theories and hopes. God grant that many more ministers of the Gospel may be led to discern the signs of the times, and to give the trumpet a sound which shall not be mistakable! F.

—*Prophetic Times.*

FROM JAMES HARLAN.

BR. STORRS: After long silence I once more attest my views of eternal or future life only in our precious Christ. I have studied much the different ideas of good men and the blessed record of the word of life. I pored over Moses' teaching, and can find no sentence of future life, but a prolonging of the blood life, to enjoy all heart could wish for; though the Bible teaches that the Israel that simply believed, as Abraham did, will come up out of their graves and be put into the land promised as a *pure gift*. But my mind is interested about the Gentile nations, who, I am obliged to hear, are to appear again on the earth, to be burned, or to have another trial! Solemn charge to Infinite Wisdom. As a young Bible student, I do want sound doctrine, and think in these days it is most essential. Paul tells me, they [the nations] were without Christ, being *aliens* from the commonwealth of Israel and strangers from the *covenant* of promise, having no hope, without God in the world. Also, in another chapter he says, they are alienated from the *life of God*. Such plain, positive talk helps me to liberate myself from the creed of men: *ergo*, Jesus the redeemer of all Adam's race from the grave, to a responsibility, for what? That's a point I do ask light on, in the name of Him who is LOVE, WISDOM and POWER. Moses said, Ask now the days that are past, since the day God created man upon earth, and was it ever known for man to hear the voice of God as thou hast?—Deut. iv. 23–40. David endorses it, Psa. cxlix. 2; Amos iii. 2, You only have I known, etc.

I ask in solemn earnestness, will LOVE bring them again into living existence to condemn and burn? I don't believe Gen. Grant has such a policy. My heavenly Father inspired men to write that sin was not imputed where there is no law. My native forefathers were idolators when my heavenly Father sent Jesus to die, and spread to *all* nations the glorious message of life and immortality, resurrection to newness of life. Herein is His marvellous unasked-for, unmerited *love*. No longer alienated from the blessings, but heirs of God and joint heirs with Christ. Oh! for more gratitude for being born in these days of the fulfilment of Abraham's promise, "In thy seed, which is Christ, shall all the nations be blessed." "I am the resurrection and the life." What an announcement to a people once alienated. Whosoever believeth on me, I will raise him up at the last day, and give to him eternal life, and they shall never perish. What precious promises, to simply believe, and rely on "the way, the truth, the life," the blessed hope to a people once without hope. Still only fulfilling the word to Abraham.

The Lord bless the HERALD OF LIFE to the seekers after light, as it has comforted, edified and liberated me. I only wish I could afford to give it away.

It is a noticed fact, that believers in "Life only in our precious Christ," are steadily increasing. Heaven help more to ask, think, and realize the fulness of the word JESUS.

CHICAGO, *Ill.*, May, 1870.

PARCELS SENT SINCE LAST ISSUE.

Chas. W. Higginson, Mrs. John McClean, Polly G. Pitts, Eld. J. Lewis.

THE HERALD OF LIFE.

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No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

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The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE LIFE QUESTION.

WE present our readers with a series of editorial articles this week, which are intended for a tract, as we have none, in a cheap form, of the same character. A few other like articles will be added and issued immediately in a tract of some 24 pages. It will take its place as No. 18 in our "Campaign Documents," and be furnished at two cents per copy, adding two cents for postage on each seven copies. Those who wish them to circulate will give us their orders soon. Donations to enable us to send out to such as cannot pay for them, but who would gladly circulate such a tract, will be a help in the work. A hundred dollars just now, will enable us to send out several thousand with good results. There is more desire to hear on these points than most people are aware of. The truth on this subject is advancing, and the wilful rejectors of these truths are fast pushing themselves back into the endless torment doctrine, or forward into Universalism. They cannot stand where they are.

"NO LIFE OUT OF CHRIST."

BY this expression we mean not only that without union with Christ there is no eternal life, but that there is no life after death to any of Adam's race; once dead they remain eternally under death's dominion, except there be, in this life a union formed with the LIFE-GIVER, Jesus Christ.

This doctrine is taught in many ways, or forms of expression in the Bible; and may be said to be the unvarying, or general tenor of the testimony of God, both in the Old and New Testaments. In 1 Corth. xv., the apostle Paul clearly sets forth this doctrine, making a future life to depend on union with Christ and his resurrection. "If Christ be not raised . . . ye are yet in your sins: then they *also* which have fallen asleep in Christ are perished." Why are believers in Jesus yet in their sins, if Christ be not raised from the dead? Because, if he is not raised there is *no* resurrection for any one; and believers, as well as others, are yet in their sins; that is, unpardoned and under the curse of sin, which is *death;* hence, will have no resurrection: "then they *also* who have fallen asleep in Christ are perished," and have no resurrection because they died "in their sins."

Now, what is all this but saying, if any man dies in his sins, death has its natural course, and holds him under its power, never to be revived into life? "Death is the wages of sin:" sin unpardoned—unremoved by a living union with the living Christ—holds his victim under death and no power can extricate him, even for a "temporary life."

Peter declared, on the day of Pentecost, that it "was not possible that" Christ "should be holden of death," Acts ii. 24. Why was it not possible? Because he "knew no sin"—on him death had no claim. But suppose he had sinned, would not death have held him? Certainly; and man's deliverance would have been impossible. Men have sinned, and but for Christ and his revival into life, our opponents admit, "all ground of hope is gone." Why? Because men are yet in their sins. Very well. If sinners do not come to Christ to have their sins taken away, are they not yet in their sins? and if so, is not "all ground" for their revival into life removed? It really seems to us that it is demonstrated that if men die in their sins there is no ground to expect their revival into life at all.

Thus, to be in our sins, while alive, here, is to be without a revival from death, according to Paul's logic, or theology; and if the living Corinthian believers were in their sins all ground of hope was gone; but not these alone were excluded from hope of future life, but "then they *also* which are fallen asleep in Christ are perished."

To be *in* sins, then, is to be excluded from a revival into life:

But all the wicked dead died in their sins:

Therefore, they will have no revival into life.

Such seems to us to be a logical conclusion from the construction of the text, and the reference of the term "also;" and being "in our sins" is in fact the reason assigned for perishing without a revival into life. This idea is in harmony with Paul's concluding remarks of this chapter. He says, "The sting of death is sin:" *i. e.*, sin is that which gives death its destructive power and its victory; and sin's power to hold its victim under death "is the law;" but to believers "God giveth the victory through our Lord Jesus Christ;" for unbelievers there is no deliverance from death; no, not even a "temporary" one; "the wicked is driven away *in* his wickedness; but the righteous hath hope in his death." Prov. xiv. 32. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. xxi. 16. Yea, "he shall be holden with the cords of his sins." Prov. v. 22. Christ was raised from death; "God loosed the *pains*" [or, as some render it, "the cords"] "of death." By virtue of the cords of death being loosed in his case, all his members, viz., all true followers of Christ, shall have victory over death and have its cords loosed from them; but the wicked dying in his sins, "shall be holden with the cords of his sins"—they "remain in the congregation of the dead." "The dead," who are revived into life, "shall be raised incorruptible," and "put on immortality." 1 Corth. xv. 52, 53. Such to our mind is the truth on this deeply interesting subject.

The long and the short of the whole matter seems to be this—Any life after death is a gospel *benefit* or *privilege;* and peculiar to those, and to those *alone*, who do not die in their sins; or, who come to Christ that they "may have life:" John v. 40. All others are "holden with the cords of their sins;" and follow the condition of Adam the first, who was mortal, corruptible, and without any life principle to revive from the dead; that life principle is *alone* in Adam the second, and communicated to none but his members, or to those in him; and who are delivered from their sins.

Rev. John Howard Hinton, of England, the strongest writer that has ever written against our views, speaking of our Lord's discourse with the Sadducees, Luke xx. 27–38, and endeavoring to establish the idea that the dead are in a conscious state, and that all men, good and bad, "will live forever," or are immortal, attempts to sustain the position that it is not the righteous alone our Lord speaks of as attaining that world, or a future life. He says:

> Let it be supposed that our Lord did refer to the righteous only. In that case his words would seem to imply that there is no future existence for any but the righteous; since his speaking of them *peculiarly* as living after death may fairly be held to exclude others.

Mr. Hinton of course, rejects the sentiment which he says is a *fair* conclusion, from the idea that our Lord was speaking of the righteous only, who cannot "die any more."

Now we have no doubt that our Lord was speaking of the "righteous *only*," in that discourse; hence, according to Mr. Hinton's admission, "it may be fairly held to exclude others," viz., all the wicked from "future existence," or life; even a temporary one; and the Scriptures never speak of the wicked being restored to a "temporary life."

But some tell us, men must be "punished according to their deeds." The Bible uses no such phraseology. Every one shall "*receive* according to that he hath done." The righteous "receive" *life.* The wicked "receive" *death*—"everlasting destruction:" death from which there is no recovery. That is receiving, or being "punished," if the expression is liked better, "according to his deeds." Christianity *in its spirit*, forbids all "cruel and unusual punishment," and no construction of its letter is admissible which contradicts its spirit. Hence, when a sinner is dead, to make alive again to torment him, without any design to reform him, or benefit any of his race, looks like a pure and unmitigated act of *revenge*, a feeling which we can never consent to fix on our CREATOR without clear and unequivocal testimony of the CREATOR himself. Such testimony we have never yet seen.

ACTS XXIV. 15, CONSIDERED.

THIS text is supposed to justify the idea that Paul taught the resurrection of both the just and the unjust; and it is asked, What does the term "also" import but that he allowed such a resurrection? This term, in our mind, is unavailing. The original word is *kai*, and is translated variously in the New Testament: its first sense is that of *and;* it has the sense of even, moreover, beside, further, etc. Even or moreover is quite as likely to be the apostle's meaning as "also."

Paul was a believer in the resurrection of Christ and of "the dead *in* Christ." For preaching this doctrine he was accused of the Jews themselves; not because they were unbelievers in a resurrection of some sort; but they disliked the doctrine of Christ raised from the dead, and of life from the dead only through him. This they called "heresy," (v. 14), as some do now. Paul professes that in his course of life and preaching he adheres to, and worships the God of the fathers, "believing all things which are written in the law and in the prophets." Now, the "law" never speaks of a future life for the wicked, or of their revival from death, and hence Paul did not "allow" it, but some of his accusers did; and yet these same persons charged Paul with "heresy" for preaching a resurrection less extensive than that which they allowed, or *admitted*—for so the original may be translated; they admitted a resurrection "both of the just and the unjust," which was more than was ever "written in the law or prophets:" holy men of old, who "spake as they were moved by the Holy Ghost," gave utterance to no such sentiments. Now, saith Paul, "I believe all things written in the law and in the prophets: and have hope toward God:"—hope of what? Of that which was common to all men? Nay, verily, as his language, Phil. iii. 11, clearly shows—"If by *any means* I might attain unto the resurrection of the dead." Why this implied doubt, if the resurrection of all men was a settled fact, which the apostle "allowed?" Could he fail of that which was certain to all? Paul, then, did not allow the resurrection was universal; but some of his accusers did admit such a resurrection, and yet condemned Paul as guilty of "heresy" for preaching the resurrection of "hope" by Jesus Christ.

Such are the facts in the case; and Paul rebukes his accusers for their hypocrisy in condemning him for preaching the resurrection, "which they themselves *moreover* allow, that there shall be a resurrection of the dead, both of the just and the unjust." With such an admission on their part, why do they condemn him for proclaiming the resurrection of Christ and of all that fall asleep in Christ? That such, and no other, was Paul's proclamation concerning the resurrection of the dead, is clear from Phil. iii. 11; 1 Thess. iv. 13–18; and the entire chapter of 1 Corth. xv. "If Paul allowed that there shall be a resurrection both of the just and unjust," we wish our opposers to find where he taught such doctrine, and not rest it on a doubtful text. Where did he ever say, in all his preaching or epistles, The wicked dead shall live again? or shall be raised from the dead? We say again, "Paul never said any such thing." Such a plain, outspoken speaker as Paul, did something more than speak doubtfully; he stated distinctly the grand fact of the resurrection of "the dead in Christ." If the awful doctrine of the wicked dead made alive, tormented, and killed again were true, we may depend Paul would not have left his hearers, and those to whom he wrote to infer it. The great apostle to the Gentiles, was not such a man. When taking his final leave of the elders of the Church of Ephesus, he saith, "I kept back nothing that was profitable unto you, but have showed you, and taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts xx. 20, 21. To what end was this faith in Christ? To the end that they might have the promise of Christ fulfilled unto them—"I will raise him up at the last day." John vi. 40. Repentance toward God and faith in Christ are essential to being raised up from the dead at the last day;" and, "he that believeth not shall not see life, but the wrath of God abideth on him." John iii. 36.

Paul in writing to the Ephesian church, after he had taken his last personal leave of them, calls their attention especially to the resurrection of Christ, and to the fact that the same power that raised him from the dead, would quicken them "together with Christ:" that "through Jesus' blood we have the forgiveness of sins;" and he taught the Corinthians, if our sins are not forgiven when we die, we "are perished." 1 Corth. xv. 17, 18. Here we rest the question of Paul's "allowing" the revival of dead sinners into life. He never preached a *penal* resurrection: none such did he ever speak of.

OBJECTIONS URGED AND ANSWERED.

God "hath appointed a day, in the which he will judge the world in righteousness, by that man whom He hath ordained; whereof He hath given assurance unto all, in that He hath raised him from the dead." —Acts xvii. 31. Now if the wicked dead never come up, who will there be at the day appointed to be judged?

THE term *judge* is not restricted to the one sense of trying and determining cases. It often in the Bible has the sense of *ruling*, governing. The "Book of Judges" is an example of this, in which all who ruled Israel were termed Judges. The Psalmist says, "O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon earth."—Psa. lxvii. 4.

A striking resemblance is seen between this language and that quoted from Acts xvii. 31. They both appear to refer to the same time and event, and correspond to the language of prophecy, "Behold the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."—Jer. xxiii. 5.

We might multiply texts, to any extent, showing that the expression in Acts xvii. 31 refers not to a judicial judgment of individuals, but to ruling or governing "the world" in righteousness. The world hitherto has seen no perfectly righteous government. Iniquity and corruption have found place in the best forms of government that have ever yet been seen in the world; but "God has appointed a day," or period, yet future, "in the which he will judge," or *rule*, "the world in righteousness," as the prophets have said, "by that man," whom God raised up to David, according to His promise, "whom He hath ordained." He "hath given assurance unto all," of his being the "righteous Branch and King," "in that He hath raised him from the dead."

The "righteous Branch" could not have been King upon earth if he had not been raised from the dead; but God has demonstrated to all men that this man, who was put to death, is His appointed King, to rule the nations upon the earth and to do it in righteousness.

Paul had "preached unto the" people of Athens, "Jesus and the resurrection." He had set before them the folly of worshipping idols; but tells them God overlooked these things, done in their ignorance; but now commandeth all men, everywhere to repent of such superstition and folly; and that, because He had determined to establish a righteous rule, or government in the world; in, or under which rule none could have part who did not repent; that is, "turn from idols to serve the true and living God, and wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come;" *i. e.*, from "death, the wages of sin;" without which deliverance we can have no part in the kingdom of God, or in the government of the saints, which is to be "under the whole heaven," and "shall stand forever," and "shall not be left to other people."—Dan. vii. 14, 27; ii. 44.

Then will Paul's language, Acts xvii. 31, have its perfect accomplishment. But,

I can't see how the wicked are ever made to see the righteousness of God, or the world to see it, if they and the righteous go down alike into the grave.

The wicked and the righteous do *not* go down alike into the grave. "The wicked is driven away in his wickedness: but the righteous hath hope in his death."—Prov. xiv. 32. "Like sheep they [the wicked] are laid in the grave: *death* shall feed on them . . . the grave being a habitation to every one of them;" [margin]. "But God will redeem my soul from the power of the grave."—Psa. xlix. 14, 15. "He that believeth on the Son hath everlasting life, and I will raise him up at the last day." "He that believeth not the Son shall not see life, but the wrath of God abideth on him."—John iii. 36, and vi. 40. These various texts sufficiently indicate the wide difference between the going down into the grave of the righteous and the wicked.

We see no necessity that the wicked dead should be made to see the righteousness of God. It could be no advantage to them, nor satisfaction to holy beings to have them see it, if it could be of no service to them. What profit was it to the antediluvians to see the righteousness of God? They probably did not even think it was a righteous matter thus to destroy them; but Noah and his family did; and so will all the saved see the righteousness of God in cutting off the incorrigibly wicked living from the earth, and in condemning the wicked dead not to see life, but to "be holden with the cords of their sins," and to "remain in the congregation of the dead."

But will there not be a day that Malachi speaks of, "Then shall ye discern between the righteous and the wicked, between him that serveth God and him that serveth him not?"

Undoubtedly there will be. But who will discern it? Surely nothing is said or intimated that it is the wicked dead. The righteous of all ages will discern it when "God makes up his jewels," and the living wicked will discern it "when the Lord Jesus is revealed from heaven in flaming fire," and "punishes with everlasting destruction" the corrupters of the earth, civil and ecclesiastic: they will discern their folly and madness, and perish without hope.

THE JUST DESERT OF SIN.

LET us test the theory of the revival into life of the wicked dead to die again. Thus:

If the wages, or just desert of sin, is *death*, it follows that any punishment which vastly exceeds this is *unjust.*

A revival into life, from death, to torment awhile and kill again "vastly exceeds death:"

Therefore, such revival, torment and killing again is *unjust.*

If the punishment of a temporary life from the dead, to be spent in agonizing torments, and followed by dying a second time, is not more than what sin justly deserves, it follows, unavoidably, that *death*, which will terminate all consciousness, is not the just desert of sin; it falls short of what justice demands, and the divine testimony that, "The wages of sin is death" is a mistake. "Let God be true" whoever else is mistaken.

The proposition that the "wages of sin is death," plainly imports and teaches that the cessation of the sinner's life, or conscious existence, is a punishment *perfectly* satisfactory to divine justice, and adequately honors the violated law of God. It follows, therefore, that the horrible dogma of a revival of them, when dead, to life, or into a conscious existence in agonizing torments is a libel on the just God, as it is on the Father of mercies.

We long ago saw that the view we maintain of "No life out of Christ," and "The wages of sin is death," must lead to a plain and open confession, ultimately, that the wicked dead will never live again. *Death* is their fate: not *dying*, whether once or twice, nor any torments that may precede that dying; but to be dead, to live no more—death to have unbroken dominion over them. Such dominion it had not over Christ, and it shall not have over any member of his body, the true believers in him; all others are "holden with the cords of their sins" under death's dominion; eternally irrevocable.

IS THE JUDGMENT AFTER RESURRECTION?

THIS is a question of vast importance. Those who take the affirmative may now be divided into several classes. 1. Those who believe the righteous have a priority in the resurrection, or will be raised before the wicked. 2. Those who believe the resurrection is simultaneous, both classes rising at the same time, but the righteous immortal and the wicked mortal. 3. Those who hold all are raised mortal, and so continue till after all have passed through an investigating judgment.

If the righteous will have a priority in time, in the resurrection, whether that time be one hour, one day, one year, or a thousand, how is it to be known who are to have part in this favored class, if all in their graves have not been judged before the resurrection begins? Are the righteous to be raised and then the process of judgment to be instituted to see whether the Searcher of hearts has made a mistake? Or, are they to be tried, undergo an examination after their resurrection, as if suspected characters? Can we adopt either of these positions? If not, must it not be manifest they had been judged before being raised? And why are they raised, and not the wicked, at the same instant, except the wicked also have been judged, and found not worthy to have part in this prior or "first resurrection?"

There is no escape from these questions by those who hold all men are revived at the same time, and yet say the wicked are raised corruptible; for it is clear the righteous come up incorruptible and immortal. Why this distinction in the revival state, if both classes had not been judged prior to the revival? And those who have taken the unscriptural position that both classes are raised in a *mortal* condition, and yet a thousand years apart, do not help their side of the question; for how does it happen that one class are raised before the others at all, if both had not been judged prior to this separation of the dead ones? Why do the righteous come up before the wicked? Why? No rational answer can be given by the advocates of a *mortal* resurrection, if they deny that all had previously been judged.

This dilemma has driven some of the advocates of the judgment *after* the resurrection to abandon not only the thousand years supposed to intervene between the resurrection of the righteous and the wicked, but also to deny that the righteous "are raised incorruptible," and to maintain that both righteous and wicked are raised *mortal.* This makes the righteous wait through the entire period of the judgment, whatever its length may be, before they can receive their reward or know certainly what their destiny is to be; which waiting may be 1,500 years, or two billions of years, according to the time occupied in investigating the acts and character of each individual. Such a preposterous idea as this *mortal* resurrection of all, good and bad, would be unworthy of notice, if some were not found who seem to believe it.

To say nothing of its palpable denial of Paul's affirmation, "the dead shall be raised *incorruptible*," what a grand state of suspense the whole race are held in for an indefinite period! And we might ask, How are this mortal multitude to be fed during this time? If by cultivating the earth, shall not all take part therein? If by miracle, then God will show mercy, for the time being, to the wicked as well as to the righteous, perhaps for thousands of years. That will be some, yea, a large compensation to the wicked to be fed

without work for so long a period. We might ask very many questions about the occupation, places of retirement, sleep, etc., all of which are essential to mortals; but the thought of such an assemblage, for such a period, for the purpose of deciding what to do with each, after a minute examination, is too much for any unbiased mind to entertain: there must be an indefensible theory to serve before any man can resort to such a position. So it seems to us.

We will now look at this position as if it were presented by men of reason who profess to believe the Bible. That book positively declares, "The dead shall be raised incorruptible:" hence they are not raised mortal. But again: Christ is "the first fruits" from the dead; the sample of the harvest. If he was not raised from the dead, mortal, and judged afterward, to see if he should be changed to immortality, neither will they be "that are Christ's at his coming;" they are "the harvest," represented by the first fruits. Two facts show that Christ was judged before, or antecedent to his revival from the dead. First: The fact that he was revived previous to the "general resurrection," as it is called. Why is he revived before others, if he had not been judged worthy of such peculiar resurrection? Clearly, he had been so judged prior to his revival from the dead.

Second: His revival demonstrated that he had been so judged: for, he was "declared to be the Son of God with power, according to the spirit of holiness, *by the resurrection from the dead*." That was the demonstration that he was judged to be the Son of God, and that this judgment passed on him prior to his resurrection from the dead. He was not raised mortal, then judged, and afterward changed to immortality, but his resurrection was his acquittal from mortality; "knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him."—Rom. vi. 9. So Christ saith of those who are his followers: "they which shall be accounted worthy to obtain that world [*kai*] even the resurrection from the dead . . . neither can they die any more." Why not? Because they "are the children of God, being the children of the resurrection."

They are "declared to be the *sons* of God, by the resurrection from the dead;" they are like the first-fruits, Christ the Son of God, and are demonstrated to be such by their revival from the dead, and cannot die any more, and hence are not raised mortal, but "incorruptible," as the Scriptures affirm.

If these things are so, then we are brought to the inevitable conclusion that the judgment in which *character and doom* are decided, is at some period prior or antecedent to the resurrection, and that the resurrection is, of itself, the *executive* judgment.

What and Where is the Second Death.

Some say that "it is a return to *hades* after having been in it once before:" others say that "the wicked come from *hades* and go into *gehenna*, or the lake of fire." Who are right? the former or the latter?

To my mind there are great obstacles in the way of accepting either view.

The great, and I think insurmountable objection to the first view is, that after death and hades have delivered up the dead which are in them, it seems impossible to *return* any of them to hades, for death and hades are cast into the lake of fire, "for their destruction," we are told by our brethren. Then, to return a man to hades after hades has been destroyed, would be as paradoxical as to return a man to his house after it had been burned down.

Concerning the second view, that men "go from hades into gehenna or the lake of fire." I can find no Scripture that declares that wicked men are to go from hades into gehenna; or that gehenna is the lake of fire or a symbol of it, even.

The Scriptures nowhere declare that either hades or gehenna are the second death, neither do they intimate that they are symbols of the second death spoken of in Revelations. The lake of fire *itself* is the second death, according to that book, and the following parties are to be cast into it: Death who sat on a pale horse; Hell, that followed with him; the Beast that came up out of the sea, having seven heads and ten horns, and upon his horns ten crowns; the False Prophet, or the Beast that came up out of the earth, having two horns; the Devil or great red Dragon that had seven heads, ten horns, and a tail which drew the third part of the stars of heaven and did cast them to the earth; and all whose names were not found written in the Lamb's Book of Life.

All do not go into the second death at the same time. The Beast and False Prophet are cast in there more than a thousand years before the Dragon. The Dragon is shut up in a *bottomless pit* for a thousand years, while his two coadjutors are in the fiery lake. *After* the thousand years are expired the Dragon is let loose for a little season, and then he is put into the lake of fire. Next, Death and Hell deliver the dead which are in them; then Death and Hell are cast into the lake. Finally, after all these parties have been cast into it, and after more than a thousand years from the time Beast and False prophet were cast in, those that, whose names are not found in the Book of the Life, are cast in.

No one of the above-named parties are returned to hades, for the Beast, Prophet, Dragon, Death and Hell, did not come from there at any time; hence, if to be returned to hades is the second death, then none of these will suffer the second death, for they are not threatened with hades, but with the lake of fire.

Gehenna never was preached by way of threatening to any other people than the Jews. It was preached in this manner; "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell;" literally, "how can ye escape the judgment of the Valley of Hinnom;" spoken of by Jeremiah the prophet.

The second death of Revelation, can be no other than the lake of fire—not hades, or gehenna. May we see to it that our names are written in the Book of Life, for then if we die we shall live again. It is my desire and purpose through grace, to attain unto the resurrection out from among the dead, that I may not die any more. With naught but Christian love in my heart for all the brethren, I subscribe myself their affectionate brother in Christ.

F. H. Bubbank.

Philadelphia, *Pa.*, May 21, 1870.

John v. 28, 29, Considered.

BY STEPHEN PELL.

I have not seen as yet any satisfactory explanation of John v. 28, 29, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." If the word "graves," here is not *hades* or sepulchre, but *hidden places*, or "dark places," is the literal meaning in this passage, I think I can solve the meaning, God permitting. It is a self-evident fact that Christ's mission was unto the Jews, (Matt. xv. 24.,) and that he taught them in parables: "All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them."—Matt. xiii. 34. Here is a point worth considering, that Jesus spoke unto the Jews John v. 28, 29, in a parable, and it will be noticed that all the parables of Jesus related unto themselves or heathen; hence, it will be seen in this parable; and that the gospel, or word of life, was to be preached unto the heathen, as I will hereafter show. Now, please bear in mind that the gospel was hid from the heathen from the beginning of the first circumcision (Gen. xvii. 9–14), until the end of the Mosaic dispensation, or "It is finished." By referring to Matt. x. 5, 6, 7, we see that the disciples were not allowed to preach the gospel of the kingdom, unto any but the Jews. But after the end of that dispensation they received a different commission. See Matt. xxviii. 19, and parallel texts. Hence, marvel not at this, for the hour is coming in the which all that are in *the* "graves" (not *their* graves) but the hidden places (hid from the light of the gospel) shall hear his voice. "Go ye into all the world and preach the gospel to every creature."—Mark xvi. 15. "For, for this cause, was the gospel preached unto the dead, (not literal dead, but dead in trespasses and sins) that they might be judged according to men in the flesh, but live according to God in the spirit."—1 Peter iv. 6. It will be noticed that in the preceding passage we have a figurative resurrection. Hence, "and shall come forth" (the 1st class have heard the good news of the everlasting gospel call and have obeyed) "unto the resurrection of life" (have passed from death unto life. 2d class) "and they that have done evil" (have not obeyed the gospel call) "unto the resurrection of damnation," and, "he that believeth not the Son shall not see life, but the wrath of God abideth on him."—John iii. 36. Yours in the hope of the coming kingdom.

Newark, N. J., May, 1870.

From Helen Robertson.

Br. Storrs: To-day I am too happy to keep still. When we feel so, we generally want one who can appreciate our feelings to talk to; and as there is no such one, to my knowledge, in this place, I must converse a little with my dear Herald of Life.

What makes me so happy? It is "good news from a far country." It is that the precious truth that God *is* love, is beginning to be investigated in England, by men who are noted for their "*piety* and *scholarship*."

John Angel James was a great and good man. His portrait long hung in my sister's parlor; and now comes the news that his successor in Birmingham has adopted the truth, in its literal sense, which Jesus himself uttered, "I am the resurrection and the life."

Pilate, who delivered Jesus up to be crucified, said of Him, "I find in him no fault." Judas, His betrayer, said of him, "I have betrayed innocent blood." The chief priests and Pharisees also said of Him, "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." Thus witnessed his cruel enemies, those who opposed him to the death.

A few in these days follow after and believe that the risen One, when he says, "They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are the children of God being the children of the resurrection." They simply believe this and publish, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Hence, no future life to the wicked, for the Bible reveals no future life except eternal life, and that only through Jesus Christ our Lord. O Blessed One! Thou coming, glorious King! Thou art indeed the resurrection and the life. Thou shalt never give thy glory to another; and we shall never attempt to rob thee of it by saying that there is a resurrection into life independent of thee.

I am glad it is testified of those Life believers as it was of the Master. Their teachings are condemned, but what is their standing? "As thoroughly evangelical in his discourses as ever, still, has embraced these views and has written strongly in their defence." Of another successor to the well known John Angel James. That, itself, speaks a great deal. Still another, "A man of piety and scholarship;" and the doctrine is "now maintained by a large number of Christian scholars, as well as less learned believers in this country and elsewhere." Of others it has been said, "Men of prayer"—"Thinking men"—"The cream of the church," and many such testimonies.

Thank God. Such witnessings are worth something.

"Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be magnified; but He shall appear to your glory, and they shall be ashamed."

Let us live on, and labor on. The battle will soon be over, and truth will triumph at last, God being Judge.

Racine, *Wis.*, May 16, 1870.

From Eld. H. Rockwell.

Br. Storrs: Once more through the tender mercy and long-suffering of our kind heavenly Father, I am permitted to be out in the field among the mountains and valleys of our grand old county of Litchfield, trying in much trembling to stir up the pure and impure minds of those that seem ready to die; of which class, if I might be allowed to judge, I should say, if their own testimony is admissible, that those belonging to the orthodox churches are largely in the majority; for when they hear me preach they appear to be interested in the principles of eternal life; and, as they know that I was once a Methodist, they seem to think that unless they take up that old-fashioned Methodist cross, and speak in the meeting, they would miss of their heaven, which they locate "beyond the bounds of time and space," where nothing is nor never was; and some of these testimonies are quite refreshing, for they appear perfectly honest in their long-traditioned theology; and when I review my former position, and remember how hard it was for me to break away from my former theology, it makes my heart sad to see what a great amount of intelligence is lost in consequence of the old immortal soul and eternal misery theory. But thanks, many thanks be to God, that I, in my great ignorance and obstinate unbelief, have ever had the light of oft-rejected truth to shine in my dark and benighted heart; although I have been searching for truth for many long and dreary years, yet I mourn over lost blessings and misimproved opportunities; but the past is gone forever, and now I rejoice to know that the past is all forgiven, and that it remains for me to work while the day lasts, or I, too, shall be left with the things that were, as though I had not been, to remain under the dominion of death, never to see life; for, "the man that wandereth out of the way of understanding shall remain in the congregation of the dead."

If we inquire of those professing to be Christians, in regard to the coming of Christ and the kingdom of God, the general answer is, "O, I do not trouble myself about these things; I have so much to do that I don't find time to study the Bible; but if I live good, and prepare for death, it will be all right, and when I die I hope to go to heaven." But how do they get this hope? Surely they do not find it in the Bible; and when it is looked at from a Scripture stand-point it looks to me very much like a web spun out of the bowels of false theology; and it somewhat resembles the hope of the hypocrite, which shall perish; and as to the preparation for death, they do not consider that all sinners are preparing for death at every step they take in sin; and all this without any special effort; and if any of them are over anxious to have this work of preparation for death perfected, and made sure, it appears to my mind conclusive that the most certain way to accomplish it would be to kill the first person that should come in their way. But perhaps you start with a shudder, and say, Why, that is really awful! Do you? Well, with its awfulness it is nevertheless true; for no murderer hath eternal life abiding in him. O Lord, grant that this death system may go out of the teachings of the Christian ministry.

O my brethren and sisters, what a work lies before us, after almost eighteen hundred years of toil and untiring effort, by different instrumentalities for the spread of gospel truth and light, we are still compelled, when looking for light, to behold obscurity. "O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." I am sorely grieved to know that among those who profess to be Advent preachers, who are well posted on the principles of the coming of the Lord, that they wilfully neglect to preach it, together with the resurrection of the dead, so that the offence of the cross shall not rest on their delicate shoulders; hence, if the orthodox churches, and those of no profession, do reject the truth, it is not quite so strange, so long as they do not hear it preached by those professing to believe it.

It is quite amusing to listen to their flights from earth to heaven, in the aerial coaches, mounting up in moonshine mid air, drawn by unknown horses, up to an unknown God. But I leave them in the hands of Him who hath done and ever will do all things well, praying the Lord not to lay this sin to their charge.

I have heard two of our young Advent preachers since I arrived in this hill country; one of them claimed that he loved all denominations, and went on to designate them, embracing Mohammedans, Catholics, Shakers, Mormons, Spiritualists, and Free-lovers, and I might add, black-legs. I listened to hear whether his extensive love would not embrace the devil and all his infernal clan, but it did not. O how strange! Surely we have fallen on evil times.

The other preacher was opposed to the Life principles. In his discourse he made all Universalists, by saying that we did not die for Adam's sin, but in consequence of his sin. He then gave us a few beautiful touches on redemption, saying that, As in Adam all died, so all would live again in the resurrection. But enough of such teaching, unless it is better and more truthful.

Yours, in hope of future life.

Roxbury, *Conn.*, May 16, 1870.

The Preaching of the Gospel.

Different theories are advanced in our days concerning the object of the preaching of the gospel. Some of these theories have little or no Scriptural basis. Some say that the preaching of the Gospel will eventually bring all men to Christ; others, that this our land will become Immanuel's land, and that American laws and institutions will bring about the Millennium; still others hold that woman's right to vote and to be voted for, must be acknowledged, before Christ's kingdom, can be established in its full extent. We shall pay but little attention to these views. Our object is to inquire, What does Scripture teach concerning this point?

1. Is it contemplated in the word of God, that the present preaching of the Gospel is to result in the salvation of all men? We answer most emphatically, *No.*

The Scriptures nowhere teach that all men shall be saved. Paul, in the last chapter of Acts, stating the result of his preaching to the Jews at Rome says: "And some believed the things which were spoken, and some believed not." And this has been the result from the very first sermon ever preached until to-day. Some believed, and some believed not. "Many are called, but few are chosen." "The wheat and the tares will grow together until the great harvest."

But may not the preaching of the Gospel ultimately convert the world? Seeing what it has done in the past, may we not confidently expect that it will do much more in the future? Although we believe that the Gospel will accomplish great results, more even than we possibly can conceive, yet have we no assurance in God's word that all will be brought to Christ. On the contrary, we have many Scripture warrants to believe that until the second coming of Christ wickedness will increase, for Christ asked: "When the Son of man cometh, shall He find faith on the earth?" "As in the days of Noe so shall the coming of the Son of man be." He shall come as a thief in the night, finding most of the people unprepared, in the midst of pleasure and worldly lusts, and "there shall be weeping and gnashing of teeth." Furthermore, we find a most positive prophecy in the third chapter of 2 Tim., that in the "last days perilous times shall come." For men shall be lovers of their own selves, blasphemers, disobedient to parents, unthankful, unholy; that is to say, wickedness will abound, and righteousness be greatly wanting.

2. If, then, the preaching of the Gospel is not to bring all men to salvation, and not to bring about the conversion of the whole world, what is its object? We answer, it is threefold: (1.) To make known God's plan of salvation. (2.) To bring God's believers unto Christ. (3.) To be a witness against those not believing.

In the Gospel is made known that which by no other agency could be known, that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" that "Jesus Christ came into the world to save sinners;" that pardon is provided; and that God is willing to impart that pardon to every penitent and believing soul. These precious truths the wisdom of man could not find out; great philosophers could not discover them. For though natural religion undoubtedly reveals much, yet its revelations cannot save man, nor lift him out of his darkness and sins. By this preaching and making known God's plan of salvation, believers are to be brought to Christ and life everlasting; even those who believe, both from among the Gentiles, and from among the Jews. To these, preaching is "the savor of life unto life." "Faith cometh by hearing and hearing by the word of God." "There is no difference between the Jew and the Greek, for whosoever shall call on the name of the Lord shall be saved;" but, "How shall they hear without a preacher?"

The Gospel is preached as a witness against those who believe not. Christ said: "This Gospel shall be preached as a witness unto all nations, and then shall the end come." And Paul understood that he was not only serving God by successfully proclaiming the truth as it is in Jesus in the case of those who received his word and came to Christ with repentant hearts, seeking that Friend that sticketh closer than a brother, but also in the case of unbelievers. He says: "We are unto God a sweet savor of Christ; in them that are saved and in them that perish; to the one we are a savor of death unto death, and to the other a savor of life unto life." Those who reject the Gospel salvation, shall be condemned by this very Gospel, which having heard, they did not accept. Therefore we must preach it, whether men will hear or forbear.—*Selected.*

Science at Fault Again.

A great deal of obloquy is heaped upon those who are found to give themselves serious concern about what God has predicted to come to pass. It has become the custom of modern savans and wiseacres to ridicule and sneer at the students of sacred prophecy, and to set them down as fools, because, here and there, it has been found that some have anticipated events, in given times, which did not come. Because mistakes have been made by some, and the prophesyings of others have failed, therefore, it is assumed, that there is really nothing in the Scriptural predictions of the future, at least nothing that we can know beforehand, and that any attempt to make something out of them is evidence of a crazed brain, and mere fanaticism.

But, what is the reason that people will not reason in the same way against what is lauded and admired as sober science and wisdom? Some years ago, the astronomers and philosophers predicted a grand universal star-shower, and set themselves and the world on tiptoe of expectation with reference to it. Science swept out her dusty observatories, and brushed off the lenses of her instruments, and gathered together her confident professors. Institutions of learning everywhere made ready for the splendid and impressive exhibition. Watchmen and watch-women were stationed with pen and pencil for observations. Presidents of colleges, mayors of cities, and high authorities of all sorts everywhere, gave their commissions and orders touching what was to come to pass on the 14th of November, 1866. And the newspapers were busy for months in advance giving explanations and directions for a right understanding and enjoyment of the sublime celestial performance to come off at the given time. But, after all that was said, and done, and expended, the stellar performers failed to make their appearance, any more than on multitudes of other nights not foretold by the philosophers. The whole thing turned out to be a miscalculation—a mistake—a miserable blunder. The wisdom, the science, the calm and sober learning, to which we are called to pay reverence, had to hang its head; and the world's models of astuteness and sobriety, whose words we are to receive as oracles, and whose enlightened and philosophic judgment we are to accept over against all this stupid speculation about what God has revealed of things to come, had to confess themselves at fault.

Another specimen of this oracular wisdom of sober science has come under our notice. Herr Fall, a notable German astronomer and meteorologist, had been giving out certain prognostications of a very alarming character. He affirmed that a great earthquake was to occur within the past year, by which the whole continent of South America was not only to be terrifically shaken, but crumbled into dust, if not engulfed in the sea. In Peru, his predictions were so firmly believed, that, at the time fixed for the disastrous event, the inhabitants removed from the cities into the plains, and sat in terror awaiting the awful catastrophe. In Europe, also, the man's scientific announcements obtained such credence, that a large number of ships, bound from Bremen and Hamburg for South America, were detained until news should arrive as to how the thing had turned out. But it so happened, that no shaking whatever came to pass, and the Southern continent of America, with its appurtenances of cities, mountains, and plains, continues as usual. The philosopher's science was wholly at fault.

Now, we do not propose to discard science because of such blunders. We do not consider it a disgrace to scientific pursuits, nor a good reason for denouncing them as fanatical and unfit to occupy the time and energies of men with a genius for them. But we do claim, that such failures and mistakes on the part of our wise men, furnish a legitimate basis on which to demand a little more forbearance and respect toward those students of the Divine word who are persuaded that they have solid Scriptural warrant for certain doctrines concerning things that are yet to come to pass. What if mistakes have here and there been made? If our savans in the scientific world, who claim to have a monopoly of sober and solid wisdom, can be so sadly led astray in their interpretations of nature, and still have the respect of the community for themselves and their professions, is it not most uncharitable, illogical, and unjust, to rule the study of sacred prophecy illegitimate and fanatical because some have erred in their interpretations of the Scriptures? We honor science for its efforts to get at the truth, and to make it of account for the welfare of mankind, even though it is often very far from the mark; but have we not a right to claim, on the same ground, similar respect and attention for honest and faithful attempts to search out the meaning of God's predictions, even though there have been instances in which texts and dates have been misapplied? We do not cry down all astronomers as fanatics and fools because some have too confidently misled the world in the matter of the falling stars in 1866, or in the matter of Herr Fall's earthquake which did not come to pass. These very mistakes are important items in the processes of reaching a true comprehension of such things. But neither should students of prophecy be condemned, because some have broached theories of interpretation which have miscarried. In the one case as in the other, the very error thus detected is argument for more diligent and profound investigation, and its explosion the further clearing of the way to the right understanding of the truth.

It is, at any rate, clear and settled, that a large part of Holy Scripture is made up of predictions which yet remain to be fulfilled. They have been divinely given to forewarn of what must come to pass in the course of God's mysterious providence. They are meant to inform and prepare us for what must prove infinitely disastrous to those who fail to perceive what has been written for our learning, and so are overtaken unawares. Is it not therefore our business, our Christian duty, our bounden obligation, to study these things, and to do what we can to have the church and the world awake to the things which must shortly come to pass? Blessed is he that shall be found watching.—*Prophetic Times.*

Pere Hyacinthe on Prophecy.

Before the Peace League of Paris, on the 10th of July last, this distinguished preacher, whom Rome has made efforts to silence for his faithful testimony to the truth, and who has excited so much interest in the Protestant world, made the following remarks, which we quote with much pleasure. They show how great minds, when unprejudiced, are impressed with the scripturalness of our teachings. The eloquent speaker said:

In the present age of the world, universal and perpetual peace is only a chimera. In the age to come, it will be a reality. For my part, I have always believed—and now, in this assembly of my brethren, I don't mind telling the secret—I have always believed that in some nearer or remoter future, mankind would come, not to complete perfection, which does not belong to earth, but to that relative perfection which precedes and prepares for heaven. After the fall of Jerusalem and Rome, and at the predicted end of the ancient world, the primitive Christian, heirs of the promises of Jewish prophecy, did not expect immediately the beginning of the heavenly and eternal state, but a temporal reign of Jesus Christ and His saints, a regeneration and triumph of man upon the earth. I also look for this mysterious millennium, about which our errors of detail cannot shake the deep, unalterable truth. I look for it, and in the humble but faithful measure of my labors, my works, my prayers, I strive to prepare the way for it. I believe that nations as well as individuals shall some day taste the fruit of universal redemption by the Son of God made man. I believe that the law and the gospel shall reign over this whole planet. I believe that we—that you and I—shall see descending from heaven a manhood humbler and nobler, meeker and mightier, purer and more loving, in a word, greater than our own. "And this man shall be the peace!" *Et erit iste Pax.* –Micah v. 5.

Over the cradle of our Lord Jesus Christ the angels sung, in the majestic beauty of that Christmas night, "Glory to God in the highest, and on earth peace, good-will to men." And over the tomb from which he rose, the cradle of his new life, Christ says himself, "I have overcome the world! My peace I give to you!" The future shall receive that promise of the angels, and that gift of Christ—the double hosanna of his cradle and his tomb. The future is the inheritance, not of the violent, but of the gentle. Then shall be brought to pass that other saying, written among the words that shall never pass away, "Blessed are the meek, for they shall inherit the earth."—*Prophetic Times.*

Appointments.

West Leeds, Me., Sunday, May 29.

J. C. Wheeler,
North Turner, Bridge, Me.

West Meriden, Conn., Sunday, May 29.

Wm. Stuart.

Groton Junction, Mass., eve., May 26.
Nashua, N. H., eve., May 27.
Manchester, N. H., Sunday, May 29.
Roby's Corner, N. H., eve., June 1.
Northwood Narrows, N. H., Sunday, June 5.
Exeter, N. H., eve., June 7.
Lawrence, Mass., eve., June 8.
Charlestown, Mass., eve., June 9.
Lynn, Mass., eve., June 10.
Providence, R. I., Sunday, June 12.

S. W. Bishop.

North Hermon, Me., May 29.
Plymouth, Me., June 5.
Amherst, June 12.
Hamden, June 19.
Kenduskeag, June 26.

L. Wetherbee.

West Abington, Mass., May 29.
Pleasant Valley, Conn., (West Winsted in the evening), June 8.
New York City, Cooper Istitute, (Room 24), June 12.

W. S. Campbell.

Business Department

Cash Receipts.

One dollar each from—Stephen Pell, N. S. Page, R. W. Neale, James H. Jacobs, Dimmes Tanner, Peter Morrison, Edwin Paul, J. F. Whitney.

Two dollars each from—John McClean (paid to end of volume).

Various sums—D. B. Salter, $25 on pledge; Samuel F. Clapp, $20 on pledge; Louis Morgan, $3; A. Bugbee, $3.

Receipts to Tract Fund.

Eld. H. Rockwell, 50 cents.

THOUGHTS ON LIFE.

Eternal life, how sweet the sound
To suffering mortal man;
There is a life beyond the grave,
God's love devised the plan.

CHORUS.

"We're almost down to the river's side,
Soon will our wanderings cease;
If Jesus himself will be our guide,
We shall walk thro' the valley in peace."

Come unto me and freely drink
Of life's pure fount, he cries;
For he who drinks shall thirst no more;
I come, my soul replies.

Come rich or poor, come high or low,
No money ye need bring;
Life *as a gift* will I bestow,
Said Israel's mighty King.

Mortal, there is no other life
For thee, beyond the grave;
Except the life that Christ bestows,
For he alone can save.

Connected with the Living Vine,
Its nature ours must be;
O blessed state, dear Lord, to live
And move and breathe in thee.

But should we, wearied, fall asleep,
Our sleep will not be long;
The trump shall sound, refreshed we'll rise
To sing the conqueror's song.

Eternal life, eternal life,
God's gift through Christ to man,
There is a way from out the grave,
And Love devised the plan.

MARIA M. WEAVER.

FEEDING HILLS, *Mass.*, April, 1870.

ANTICHRIST ONCE MORE.

BY ABEL LARKIN.

[Continued from week before last.]

BUT in order to show the religious aspect of the times, immediately at the apostolic age, and which show the rapid decline of that light in the religious mind, that constitutes Christian vitality, I will give an extract from J. B. Lippincott's *Book of Martyrs*:

"Persecution was general in all the Roman provinces; racks, scourges, swords, daggers, crosses, poison and famine are made use of in various parts to dispatch the Christians; and invention was exhausted to devise tortures against such as had no crime, but thinking differently from the votaries of superstition. A city of Prygia, consisting entirely of Christians, was burned, and all of the inhabitants perished in the flames."—P. 41. "If famine, pestilence, or earthquakes afflicted any of the provinces, it was laid to the Christians."—P. 20. "Errors were common, and the Christians were at variance with each other. Self-interest divided those whom social love should have united; and the virulence of pride occasioned a variety of factions."—P. 29. "The Arians commenced a persecution against the orthodox bishops and clergy, and their Sees were filled with Arians. In Lybia thirty bishops were martyred. In A. D. 386, George, the Arian bishop of Alexandria, under the authority of the emperor, began a persecution in that city and its environs, and carried it on with the most infernal severity; and assisted by the governor of Egypt, the persecution now raged so that the severities practiced by the Arians were as great as those that had been practiced by the Pagans. If a man accused of heresy made his escape, his whole family were massacred, and his effects confiscated."—P. 51.

But to get a view more clear of those times. I will make one or two quotations from the ancient history of Universalism, by Hosea Ballou:

"Ever since Justin Martyr (A. D. 150–60) it had been a common opinion among the orthodox fathers, that at death all souls, both the righteous and the wicked went to a world either of joy or suffering, according to their deserts."—P. 73. "Origen, as a doctor in the church, as a philosopher among the learned, stood alone, without either rival or competitor, and enjoyed, while living, such a reputation as few in any age have ever acquired."—P. 75. "Origen believed and taught, not only the immortality of the soul, but the pre-existence of all souls."—P. 85. "The celebrated Tertullian, a presbyter of Carthage in Africa, a man of extensive learning, is thought to have been the first Christian writer who expressly asserted that the torments of the damned will be of *equal* duration with the happiness of the blest."—P. 71. His time was A. D. 204.—Origen 185–253. "Next to Turtullian is Minucius Felix, who advocated endless misery."—P. 72, A. D. 210.

We find as early as the second and third centuries various conflicting opinions, jars and dissensions, schism after schism, inflaming themselves into hatred, animosity and persecutions. The Arian persecution against their Christian opponents was as barbarous as any from the Pagans; and when the power of strength took a reaction, and went to the opposite side, the Arians received the same brutal treatment that they had been giving for not accepting what they supposed to be heresy. Now, if the Papally persecuted are saints, I ask if those persecuted, who belonged to these early Christian's factions were not also saints? The power of persecution was equally against them at the time of their oppression.

Or would all of the latter class be such, had their blow of death been from the former power and not of themselves? We find as early as A. D. 185 and 200, that not only the doctrine of the immortality of the soul and the pre-existence of all souls, but the doctrine of eternal damnation was taught by the most influential characters and bishops of the church. Now, what can we expect when a constant flowing stream of errors and heathen views of poison, uniting themselves as it were to this general focus of corruption for some three or four centuries, and in the church, but the extermination of vital Christian understanding?

This being the case, I fail to find any saints in the dark ages. He who wishes to read the persecutions of the saints and Christians of the Apostolic age can find it in the ten Pagan persecutions given in the Book of Martyrs. And he may also read Dan. viii. 24, "And shall destroy the holy people."

But I find that I am here met with a passage that is in the mouth of every Catholic, and our Br. not excepted. "Lo I am with you always even unto the end of the world." Many suppose this promise is responsible for a perpetual or unbroken chain of true and existing Christians from the time given to the end of the age. But I fail to see it in this light; because Christ cannot be with his people when they have no existence. But when they do exist he is in some way with them. And we know they did, and do, or will again exist.

But to extend the clearness of this view, let us if possible get the true symbolic meaning of the dragon, the leopard, and the scarlet colored beasts, their seven heads and ten horns; and in proportion to the variation of these figures, we should expect the change of their meaning only. And as it is generally admitted that the horns of each are the same, I claim with the same propriety that the heads of each are also the same. I understand the great red dragon, symbolizes the Roman empire; and his prophetic acts, having only a partial fulfilment in the Apostolic age. A parallel of this dragon is in Dan. viii. 9–12. "And out of one of them (one of the four divisions of the Grecian empire) came forth a little horn (little in its infancy was Rome), which waxed exceeding great even to the host of heaven. Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away," etc. See also, Dan. xi. 31; xii. 11.

Here we have a short and condensed history in few words of the Roman Empire from its commencement to the millenial day, including the dragon, the beast, and even the beast's heads, horns and all, in one descriptive draft. Its ruling and growing power waxes great down the channel of time, even to the host of heaven, where it magnifies itself by "speaking great words against the Most High."—vii. 25. But we are not left with only this fragmentary description of this noted power; but various and rehearsed forms of delineation are given. The dragon—Pagan Rome—gave his seat, power and great authority to the beast. That is a willing transfer of imperial power from the senate of Rome and her prince Augustulus to Zeno the Greek king in Constantinople, in A. D. 469.

The ripening of the imperial apostacy into prophetic notice was in Constantine the Great, who decreed that the head of the Church should be forever at Constantinople. See Divine History, by Frederick Fysh, pp. 268, 272. Then, at near the age of 150, the dragon gave her his seat and power, and soon she, (the beast) put on the first head of imperial persecution under Justinian 533. But what are we to understand by the leopard and scarlet beasts; only that they represent the Christian apostacy under the influence and power of Papal Rome, with all the elements of that corruption? The variation of color is a requisite convenience for two rehearsed descriptions of the same thing.

The next question is, What do the seven heads of this typical beast represent, each having a crown and blasphemy? I understand they are seven imperial and consecutive powers defending, sustaining, and cultivating the Papal corruption and creed, and which exterminate all dissenters, making disbelief a penal offence. The crowns symbolize this power, and the blasphemy this law. The suspension or delays of time between these heads some of which are long, are no violation of the symbolic law. Now there are only seven of these powers or heads, worthy of prophetic notice. But all separated in the distance of the time of their action. Can we find on the historic page this number? Let us see.

The Greek kingdom comes in with the first head under Justinian. "In the creed of Justinian the guilt of murder could not be applied to the slaughter of unbelievers; and he piously labored to establish by fire and sword,—the unity of the Christian faith."—*Gibbon*, vol. 3, p. 265. I will give a short extract of Justinian's letter to the Pope. "It has always been our earnest study to preserve the unity of your Holy See, and to unite to your holiness all the priests of the whole East. Nor do we suffer anything that is agitated to pass without the knowledge of your Holiness, for in all things *we are prompt to increase the honor and authority of your See.*" Surely this is sufficient to prove the first head.

The second is of France. "It was after the Nicene Synod, and under the *reign of the pious Irene,* that the Popes consulted the separation of Rome and Italy by the translation of the Empire to the less orthodox Charlemagne. On Christmas the last year of the eighth century, Charlemagne appeared in the church of St. Peter, and Leo placed a precious crown on his head." etc. *See Gibbon* vol. v. p. 43.

The third head is of Saxony under Otho. "His father, Henry the Fowler, was elected by the suffrage of the nation to save and institute the kingdom of Germany." "Otho his son was crowned (not far from 940) in Aix-la-Chapelle. The sword and belt, the imperial mantle, the armlets, and the staff, together with the sceptre and the crown were given him, saying, Take this sword, destined to repulse all the enemies of Christ. Christianity was propagated by the sword."—*Gibbon*, vol. v. p. 55. *Prof. Rohlrausk's History of Germany*, pp. 122, 123.

The fourth head is of Franconi, under Conrad the Elder, a nobleman of Franconi, who was elected as a new emperor by the Germatic Dukes assembled for that purpose, and who was subsequently crowned in Rome about 1,014. Conrad was succeeded by his son Henry III. He was crowned at Rome by the Pope in 1046. Hallam's history of the Middle Ages, says on p. 229, "At his death (Henry V), in 1125, the male line of the Franconian emperors was at an end." The fifth head is of the House of Swabia, under Frederic Barbarossa, duke of Swabia, crowned at St. Peter's church in 1155. *Roch.* p. 49.

The sixth head is of Spain. Philip II., king of Spain, prepared an expedition which he fondly hoped would conquer England, and thus destroy the stay of Protestantism in Europe. Ships were prepared in all the ports of his dominions—Spain, Portugal, Naples, and all the countries that still recognized his authority. The armament consisted of 150 ships, 2,650 great guns, 20,000 soldiers, 8,000 sailors, and 2,000 volunteers, under the Duke of Sidona. The Pope blessed the expedition and ordered Philip, king of Spain, to take Queen Elizabeth dead or alive. The fleet was called the Invincible Armada, and sailed from Lisbon, May 3, 1588. But from storm, English bravery and skill, received such a defeat, that only a few shattered ships returned. This head brings us to the Protestant Independence.

And since this time, no Imperial Dynastic power has presumed to proclaim to the world, that they who dissent from the Papal creed, should be punished with death. Hence there is another head, for only six are in the past.

"The seven heads are seven" (Imperial) "mountains" of power, on which the Papal See—Woman—sitteth. Or in other words, they are seven kings; five are fallen. Now, "the beast that was, and is not, and yet is," is the scarlet colored beast, Rev. xvii. 3. Now I have shown that seven heads belong to this beast, and that five of them are in the past, and of course dead. And the first he had, which was of the Greek horn, and which he kept some 250 years, he knocked off by repudiation. So he now has no head; and of course, he is not. And yet in another sense he is. Now take him all and in all, is he not of or from the seven, being all combined in one universal apostate body? And yet if we take him alone, and as one, he makes eight. So I understand it. But again. In describing the beast under the figure of a leopard, it is said that the dragon, *i. e.*, pagan Rome gave him his power, and this power went directly into the hands of the Greek horn or kingdom, that gave the apostate church the first head. This head continued faithful until the church at Rome set claims to territory that belonged to the Greek horn or kingdom. The Pope, taking shelter of assistance under Pepin and Charlemagne of France; and they formally erected themselves into a Republic. "Such was the weakness of the Eastern empire that all the efforts of the Emperor, to reduce the Romans to subjection proved unavailing. The Greek viceroy who marched to besiege Rome was killed in battle, and his son." Rohlraush's History, p. 18. Hence the separation; and of course the wounded head is here, the first of the Greek horn. "And I saw one of his heads as it were, wounded to death; and his deadly wound was healed."—Rev. xiii. 3. Let the reader observe that this verse, and verses 5, 6, and 7, give a special chain of description of the Greek horn or kingdom that has these heads. Hence, the Revelator here omits entirely, the five that have fallen, for they belong exclusively to the other branch, or, the Papal apostacy. The wounded being the first, and the healed head the last, and in the future, and of the seven, makes it certain that its revival, into action and power is yet to come, and also the events that cause his indignation. The seven heads are seven mountains, or "Seven kings; five are fallen," which are of, 1, France; 2, Saxony; 3, Franconia; 4, Swabia; 5, Spain. These are forever gone. "And one is." Now which is this, if it is not the one which had the wound as it were unto death, Rev. xiii. 3? This wound was from the sword. See verse 14. Is not this the sword that the Pope and Charlemagne used in forcing back to Rome the Imperial power?

The wound not being fatal, supposes that "It yet is;" and its being healed proves the existence of its life in the growing kingdom, until events ripen it into its destined action. "And the other is not yet come." That is, the healed head. "And when he cometh, he must continue a short space." How long is this? Let Daniel decide. "And times and laws were given into his hands, until a time times, and the dividing of time:" vii. 25. But how long is a time? Here again, we appeal to Daniel iv. 25, where he makes seven times seven years. And would he violate or change his own rule, in almost the next breath, without any notice of it? But, says one, We believe Daniel vii. 25, means some 1260 years. Then as this is the shortest time of any of the seven heads, their whole time must be at least 8,820 years.

But to continue the description of this head. "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. Rev. xiii. 5. The same time as Daniel vii. 25, xii. 11, the commencement of the abomination xi. 31, and Matt. xxiv. 15.

"And it was given unto him to make war with the saints, and to overcome them," etc. Rev. xii. 7; the same as Daniel vii. 21. "I beheld, and the same horn (Greek) made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High, and the saints possessed the kingdom." Here I wish to make one point. All the time from the commencement of this war with the saints until their victory in the kingdom, is occupied by this imperial law of persecution on them. For it is the time that the "Times and laws" are in their enemies' hand; and although knowledge shall increase, many shall fall by the sword, and by flame, by captivity and by spoil many days; *i. e.*, 1290, the time of the abomination that maketh desolate. Now the question is, Has the kingdom come? No. Is the Imperial law of persecution in process? No. Are the events in the East, against which this persecution comes, matured? No. Then the covenant, or Daniel's seventieth week is in the future.

Now having traversed the Revelator's short description of the two heads of the Greek horn, culminating at the end of the age, we find he goes back where the first had received his wound, and brings up another description that is purely Papal. And beginning at the eleventh verse of the same chapter, "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon." The coming up of this beast was the result of the Greek and Papal separation. The Pope getting back the imperial power, or seat to Rome, and from the assistance of Pepin, king of France, subjugated country that belonged to the Greek king; and the Pope took rank among the kings of the earth. Making the Duchy of Ravenna one horn, and the Duchy of Spoleto the other. This acquired strength caused the Papal power to say "to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live." Ver. 14. "And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause, that as many as would not worship the image of the beast should be killed." V. 15. This image symbolizes an imperial power or law for Papal defence, coming up as the second head, resembling and granting to the Papal See the same protection it had received from the first Greek head.

But how are we to understand this? Whose deadly wound was healed, ver. 12? Evidently the Revelator simply refers back to the description he had just given of the Greek horn or kingdom, extending or reaching to the end of the world, when, as he there of course had to say, "the head was healed." And in bringing up the Papal description he had to refer to it by saying, "Whose deadly wound was healed." As the point is important I will analyze it thus.

Whose deadly wound, I, the Revelator have just told you was, at the *end* of the age, healed. Not that it was healed at the time the image was made, or second head came up, by any means. For in that case the beast would have had two heads at once; which would destroy their consecutive order. But I have said that the healed head of the beast is the seventh or last, and of the Greek horn or kingdom, and is the one who is to make war on the saints of Dan. vii. 20–25. And I have proved that the first six heads of the beast gave their exclusive support to the Papal See. Though the first head was of the Greek horn, it was before that power withdrew from the Papal with her wounded head and loss of territory.

[To be Continued.]

REVERSE DEFINITIONS.

IN order to maintain the popular traditions of the churches, our orthodox expositors have been compelled to reverse the ordinary meaning of some of the most prominent and simple words in the Bible. As examples, we have selected the following:

To be *dead* means to be more conscious than ever before. To *die* is to live on in misery. To *lose life*, is to preserve a miserable existence. *Life* means happiness. To *burn up*, means to burn forever. To *destroy* is to preserve whole; as also the terms *devour*, *perish*, *consume*, etc. *Not to be*, means to be without end.

The author of the tract from which this extract is taken, has shown over two hundred texts in the Bible which require this style of perversion to bring them into apparent consistency with the popular dogmas. We have asked several of our opponents to give us an intelligible idea of death from their standpoint, but we are yet without an answer, and are logically forced to treat that word, as also the other terms above alluded to, in the same manner in the Bible as in other works. We hold that the literal and figurative uses of the terms death and dead, are plainly distinguished. For instance the passage, "Our fathers ate manna in the wilderness and are dead," and the phrase "dead in trespasses and in sins," obviously bear this distinguishing mark.

If the English language in the Bible will not bear its ordinary construction, then we have not a faithful translation, and those unacquainted with the original languages are yet without a Bible. But by allowing the plain language of the Bible its ordinary and obvious import, the harmony becomes so perfect, and the teaching so God-like, that we cannot avoid the conclusion that false theology is the prime cause of much that seems mysterious in the Scriptures, and also of much of the existing skepticism regarding that Book, and the lack of living faith amongst those who profess to believe it.—*The Nazarine.*

No trait of character is more valuable than the possession of good temper. Home can never be made happy without it. It is like flowers springing up in our pathway, reviving and cheering us. Kind words and looks, are the outward demonstration; patience and forbearance are the sentinels within.

CHILDREN'S DEPARTMENT.

LITTLE ONES, LOVE JESUS.

ABOUT ten months ago, I saw many children in this city weeping over their sins, and soon after I saw many of them with happy faces joining in sweet songs of praise to Jesus for having loved them. But some grown people, who only *looked on*, said: "I don't believe these little children will hold out; they are too young to understand these things." They did not seem to think the Good Shepherd, who says, "Suffer little children to come unto me," is able to take care of every little one in his flock.

While resting here a few days, I have been looking up some of the little ones who then thought their sins were all forgiven for Jesus' sake. It has made me very happy to hear such good reports of the way these dear children have kept "looking unto Jesus." A good many of them were taken into the Church, and the ministers were glad they took the little lambs into the fold. Some of only seven summers were taken by the hand and led to the Lord's table, where they were reminded by the bread and wine of how he poured out his life's blood for us on the cross.

When we reached here, no one knew that we were coming that night. And so we went at once into the regular weekly prayer-meeting. There we found a good number of little children scattered among the older people. One little boy stood up and told of a boy's prayer-meeting they had kept up since last spring, and of how other boys were still being led by God's Spirit to trust and love the Saviour.

If I can find any little boy or girl here who last spring thought they had found Christ as their Saviour, but who have since wandered far away from him, I mean to go and see them, and try and get them to come back to his open arms, for I know he will receive them and forgive them.

There is a beautiful story told of a young robber in the life of the blessed Apostle John. A young man of Ephesus, who had become a Christian, and of whom St. John was very fond, got into trouble while St. John was away and had to flee for his life into the mountains. There he joined a band of robbers, and was so daring and desperate, that they soon chose him as their leader. St. John came back and found the poor lad gone. St. John had stood at the foot of the cross years before, and heard his Lord pardon the penitent thief; and he knew how to deal with such wild souls. And what did he do? Give him up for lost? No; he set off, old as he was, by himself, straight for the mountains in spite of the warnings of his friends, that he would be murdered, and that this young man was the most desperate and blood-thirsty of all the robbers. At last he found the young robber. And what did the robber do, as soon as he saw St. John coming? I will tell you. Before St. John could speak one word to him, he turned and ran away for shame; but the old man followed him, never saying a harsh word to him, but only crying after him: "My son, my son, come back to your father!" And at last he found him where he was hidden, and held him by his clothes, and embraced him, and pleaded with him so that the poor fellow burst into tears, and let St. John lead him away; and so that blessed St. John went down again to Ephesus in joy and triumph, bringing his lost lamb with him.

Did you, my little reader, once think you loved the dear Jesus, and have you yielded to temptation, and are you now far away from him on the dark mountains of sin? One who loves you more than St. John loved that young robber is now following after you. Oh! do not run away from him. His loving words to you are: "Return unto me, and I will return unto you."

Once a flock of sheep were in a beautiful pasture, when the farmer thought they had everything they could wish—plenty of rich green grass and clear sparkling water. One day he went out to view the flock, but he found one of them missing. At last he saw the stray sheep away in a plowed field. He called to it, but it did not come. He sent his shepherd's dog after it, but the dog only barked at, but did not bring it to the owner. At last he went for it himself. And what do you think he found the matter? I will tell you. The poor thing was *caught in a trap* set there to catch game. If it had kept off the plowed field with the rest of the sheep, it would not have been caught. But the shepherd pitied it, and opened the trap, and let it scamper away with the rest.

Do you feel that you have wandered away from the Good Shepherd, and have been caught in an enemy's *trap?* Oh! then rejoice that Jesus is following after you. God's word says: "He shall feed his flock like a shepherd. He shall gather the lambs with his arm, and carry them in his bosom."—Isa. xl. 11.—*Selected.*

A BAD MARK.—"I've got a boy for you sir." "Glad of it; who is he?" asked the master-workman of a large establishment. The man told the boy's name, and where he lived. "He has got a bad mark." "A bad mark, sir; what?" "I meet him every day with a cigar in his mouth, I don't want smokers."

PROCRASTINATION says, "Oh it will be pleasant to do your work by and by; wait awhile." The Bible says, "Do with thy might whatever thy hand findeth to do;" diligence never delays. Which of these do you mind?

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GEORGE STORRS, Editor.

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TROUBLE IN THE SUN.

WE copy the following from an editorial in the "New York Times" of the 23d ult. We express no opinion of the statements, but give it as a matter of interest, and as showing what some secular papers say and think. If it had been an editorial in an Advent paper, some would have thought it a sensational effort. Nevertheless, there are to be "signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken: and they shall see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for *your redemption* draweth nigh."—Luke xxi. 25–28.

THE GREATEST OF ALL FUTURE POSSIBILITIES.

The sun is beginning to be an object of great anxiety to many scientific men. Spots on that orb are not at all uncommon, as may be ascertained by any one who will take the trouble to look at it through a bit of smoked glass. But these phenomena have of late assumed an appearance which astonishes astronomers, and is calculated to alarm that class which fancies it can detect portents of the future in the heavens. There are great gulfs now to be seen in the sun, each much larger than this earth which we think of so much consequence in the universe. They increase at a prodigious rate, and sometimes seem destined to work a convulsion similar to that which has undoubtedly overtaken other solar systems. Suns as vast as that which lights and warms this world have been shattered to pieces, or disappeared, and only the philosopher in his roving glance over the sky has detected the change. The inhabitants of other planets would not notice the disappearance of the planet we inhabit, any more than we can see a speck of sand carried off by the wind on the sea-shore.

It is not a mere theory, but an ascertained fact, that the sun is always in a highly fluid condition—as one recent writer describes it, "a hurricane of flame, the disturbance of which might, perhaps, be best represented to our imaginations by the occasional explosion of a planet or two of nitro-glycerine." It is, moreover, subject to "magnetic storms," produced, as many suppose, by the movements of the planets around it. The great disturbance which is now going on was predicted months ago by scientific men. That we are much more concerned in the event than many people suppose, is quite certain. Self-registering magnetic instruments have revealed the fact that whenever a spot breaks out on the sun, the earth thrills under a mysterious magnetic influence. In one case, a few years ago, it is upon record that telegraphic machinery was set on fire, and the "pen of Bain's telegraph was followed by a flame," at the very instant a sudden burst of light showed itself in the sun. "In the telegraph-stations at Washington and Philadelphia the signal-men received strong electric shocks." In fact, the electric condition of the earth was changed, though by what precise agency none can fully explain. We are at once lost in a region of conjecture, and can only feel that the fate which was foretold of old for the earth may at any moment overtake it. The forces are all in existence by which, in the solemn language of Holy Writ, the "heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up."

Once in every eleven years the sun exhibits the stupendous phenomena which are at present engaging the attention of philosophers. In 1859 "chasms and abysses," similar to those which are now reported, were seen by many observers. Their recurrence was predicted for 1870. Great disturbances in the world have usually accompanied these outbreaks, though why it should so happen is another of the unfathomable mysteries of the universe. In 1848 there were magnetic storms, and we had the French revolution. Again in 1859 they occurred, and we saw wars and rumors of wars in Europe. The electrical condition of the atmosphere is thought to exert a greater influence upon the minds of men and nations than many are willing to believe, or than any one is able to explain. The telegraphs denote the changed condition of the earth, but they cannot indicate the extent of the change. In the language of the astronomer whose description of the sun we have just quoted, "the pens of all our telegraphic wires may some day trace in flame a handwriting more ominous of human destiny than was the handwriting which, during Belshazzar's feast, traced a warning on the wall of the fall of the Babylonian dynasty."

THE SHEEP AND THE GOATS.

"PLEASE write an article on the '*Sheep and Goats*' of Matt. xxv. I am compelled to think that these are distinct from the 'Elect Church'—and that they are really the nations that are spared to the 'life of the age,' or Aionian life, over whom Christ and the saints reign. I may be mistaken. Please write on the subject."

So a friend requests. Not having the leisure to give full attention to the subject, we reprint the following from an English publication, which is at least suggestive.

What are the facts? There is no mention of *resurrection* in the context; the people living on the earth when Jesus Christ shall set his feet on Mount Olivet are the sheep and the goats spoken of in this passage. Men in fleshly bodies are referred to, and none else. The entire discourse refers to Christ's return, and the allusions and references are so purely Jewish, that the disciples could not fail to understand him.

I. Who are the *persons judged?* You will find them described in Joel iii. 2. "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." The Septuagint uses the very words of Matthew, *panta ta ethne*, "all nations," all the heathen. Now look at Isaiah x. 20, 21: "And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God." Clearly our Lord is describing the time when the controversy of Sion shall be settled, and if you just look at what he says in the chapter we have read, you will see this. Inasmuch as ye did it, or did it not, to one of these my brethren, who are described as sick, imprisoned, as hungered, as athirst, as naked, and as deeply afflicted, ye have done it, or not done it, unto me. He is speaking of his Jewish brethren, the remnant of Israel that have turned to the Lord, and that have dared to refuse to worship the Antichrist. The enemies of God on the one hand, and the persecuted Jews on the other, are obviously referred to in the seventy-ninth and one hundred and second Psalms. "Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed. Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die."—Psa. lxxix. 10, 11. "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord."—Psa. cii. 19–22.

Now then we have the triumph of Antichrist, and the picture of the small, faithful, remnant who refuse to worship him and receive his mark on their foreheads; we see many in dungeons, "appointed to die." The mandate has gone forth from the cruel king, that no one shall relieve them under penalty of death; but Christ says to the righteous, "You have relieved those who were in prison, your suffering, tortured brethren, and now I have heard the sighing of the prisoner, and have come to deliver him." This is the time described in Rev. vi. 16, 17, when the panic-stricken foes of the Lord shall call to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand?"

Christ has come to open the prison-houses of Judea, and other parts of the world over which the blaspheming Antichrist has had power, and he deals with nations, the representatives of the world who shall be present at that time; he calls them before him, and he deals with them as the Shepherd King of Israel, who has come to his throne. He sets the sheep on his right hand, and the goats on his left.

II. Now we come to the *sentence.* The language is distinctly Jewish, and refers to matters which the Lord's hearers would easily understand. Christ does not speak about the church to these Jews, because at that time it did not exist, and they would not have understood him. Look at Isaiah lxvi. 15, 16: "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Passing over the next few verses, read the twenty-fourth: "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Go a little further, down to Malachi, and we see the effect of fire upon these impious men: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."—Mal. iv. 1, 3. There is no mention of "resurrection." It is manifestly the judgment of the living.

III. *The place of execution.* "When the Lord comes and sits upon his glorious throne, he will gather all nations before him." If you take the great men and the chief captains who shall be there by order of the Antichrist, you have the representatives of the heathens. The time for that judgment may be very brief, but if you like to prolong the thought, you may well imagine that the nations are shortening the period that will elapse, that telegraphs and railroads are hastening the time when the true king of humanity shall be on his throne, and put down all evil. You will not understand this subject unless you believe in Jesus Christ as king sitting upon his throne of glory. From the Mount of Olives, where he is to appear, on his left (to the south of Jerusalem) stretches a long valley, the valley of the Son of Hinnom. The god of the Ammonites (named Molech) was worshipped in that valley of the Son of Hinnom. Now, God had strictly forbidden the Israelites to pass their children through the fire to Molech, but they did it frequently, notwithstanding. Solomon had built a temple to Molech, to please his heathen wives. In a part of the valley of the Son of Hinnom, the prophet locates Tophet, which comes from Toph, meaning a drum, a drum being beaten to prevent the screams of the children from being heard, whilst they were being branded. Amon, Manassah's son, was equally wicked, but his grandson, Josiah, worshipped God. Search the book of Kings, and you will find all this, for I go by my brief. Josiah defiled the valley of Tophet, to prevent the horrid rites of Molech.

When the Lord comes, his adversaries will be consumed, and, as if to put the everlasting brand of infamy on the wickedness of men who sacrificed to the horrible god Molech, the spot on which they did so is selected as the place of execution, where the enemies of the great King, who are found in open rebellion against him at his coming, will be destroyed by fire. The scene of condemnation is close by the future capital of the whole world. The place of execution is this valley of the Son of Hinnom. I give you this rapid sketch to show *that this scene relates to the living wicked* at the time of the Lord's visible revelation, and not to men raised from the dead.—*Prophetic Times.*

IS GOD TO BE BLAMED.

[The following article is from the "New York Herald" of May 3.]

ATTRIBUTING HORRIBLE DEEDS TO PROVIDENCE.

CONSPICUOUS amidst the ten columns of church reports published in the "Herald" of yesterday, were the sermons devoted to a consideration of the recent calamity in Richmond. It is a weakness of clergymen to attribute to providential agency, as either directly or indirectly manifested, the most horrible of deeds. In this particular case we find the Rev. Mr. Hepworth gravely asserting that "there was a God in it; it was no blind accident." Rev. Mr. Smythe, discoursing on the same subject, held that homes were made desolate and hearts cruelly wrung because of political injustice, which was true enough; but he followed up these ideas by indirectly expressing the conviction that the accident was due to a special visitation of Providence. In Washington the Rev. Mr. Barry, after declaring that "God moved in a mysterious way," applied this quotation from the hymn to the disaster, by saying that "the Richmond catastrophy and similar calamities only illustrate the fact of God's providence. Such things are not the work of chance." We could quote from several other sermons to show that all the preachers were of one mind; but these will suffice for our purpose.

Now, with all due respect to the clergymen, we must differ with them in their conclusions. The Richmond accident was due to purely natural causes, or, rather, to the disobedience of laws laid down by nature. We cannot see wherein the Lord had anything to do with the giving way of the floor. Ignorant architects, and not Providence, are responsible for the killing and maiming of nearly two hundred persons. There was not, and is not, the slightest evidence of the supernatural having been concerned in the disaster. Certain pillars which had supported the floor had been injudiciously removed, thereby weakening the power of the beam to support a heavy weight. For the first time probably since the alterations were made, the court room was densely crowded. As a natural consequence, the laws of gravitation asserted themselves; the girder gave way, and the mass of human beings was precipitated to the floor beneath to meet death or wounds. Here we have a clear simple statement of the affair. Nowhere in it can we see the hand of Providence. Nothing occurred which can not be accounted for on purely natural grounds.

If we are to agree with the preachers that the Almighty deliberately cut off from earth some sixty persons, mangled the bodies of more than one hundred others, brought misery and penury to many domestic circles and plunged an entire community in mourning, why should we not hold Him responsible for the commission of every frightful act? Shall we hold that when one man murders another the hand of Providence is apparent in the deed? Are all the horrible and nameless crimes almost daily committed, the work of God? If they are, then nothing is left for Satan to do. Certainly when we reflect that the victims of the Richmond disaster were not more sinful than the majority of men, it seems very much as if the King of evil had more to do with it, than the God of mercy and righteousness. One's faith in the divine truths of Christianity, would be much shaken if the belief could find lodgment in the mind that to the direct agency of Providence is due all, or a great part, of human woe and misery. No; mysterious as are God's ways, they do not manifest themselves in such horrors as that which occurred at Richmond last week. The Infinite mind seeks not thus to impress its power upon sinful humanity, and we must, therefore, dissent from the views of those clergymen who argue that it does. And more; in leaving this subject we must give expression to the profound conviction that one of the great reasons for the widespread skepticism of the age is to be found in clergymen preaching from the pulpit, the doctrine of providential agency in the most repulsive occurrences. By this teaching, Christianity is divested of its most beautiful features, and God himself is represented as the very incarnation of cruelty and revenge.

CHRISTIANITY VS. RELIGION.

THE common fusion of the terms Christianity and religion leads to many erroneous impressions, and the many attempts in these days to palm off barren religion for Christianity have caused much reproach to be heaped upon the cause of Christ. Christianity is one thing and religion is another. The Pagans have a religion, the Mohammedans have a religion, the Jews have a religion; yet any one can see the absurdity of calling any one of these Christianity. True, we have what is called the Christian religion; but it not unfrequently occurs that those of its professors who are the *most* religious seem to realize and manifest the *least* Christianity. The disposition of multitudes to reject Jesus and his free gift of eternal life, on account of the glaring inconsistencies in the legion of modern religions, has induced us to endeavor to point out a few of the contrasting characteristics of Christianity and religion.

Religion rejected, persecuted and crucified the Saviour of the world; Christianity "forsook all and followed him." Religion boasts of divers leaders, faiths, and baptisms; Christianity says "One Lord, one faith, one baptism." Religion impelled Saul of Tarsus to persecute the church of God "beyond measure, breathing out threatenings and slaughter against them;" but Christianity led the same Saul (Paul) to glory in being accounted worthy to undergo the same persecutions. Religion often sits down in despair and looking *backward* for relief, sighs—

"Where is the blessedness I knew,
When *first* I saw the Lord."

Christianity "grows in grace daily and in the knowledge of the Lord"—"forgetting the things that are behind," it "pushes on toward the mark for the prize." Religion is always complaining of being tempted by the devil to sin. Christianity says, "Resist the devil and he will flee from you; one is tempted when by his own lusts he is drawn away and enticed." As to the follies and vanities and allurements of the world, religion is generally lenient, and sometimes exceedingly accommodating–allowing some of the "branches" whose creeds are easy, to indulge in the theatre and ball-room, while others a little more *religious* are provided with substitutes for these luxuries, whereby the same propensities are gratified. To all these things Christianity says, "They that are Christ's have crucified the world, with the flesh and the lusts." Religion is particularly fond of forms and ceremonies, and is ever tenacious about the "traditions of the elders;" Christianity replies, "Why do ye make void the word of God for the sake of your traditions"—"The law of ordinances was nailed to the cross." Religion says to the man of the world, Come, patronize my festivities, try your luck at my *innocent* games, give me thy money, that I may build a finer church, to enable this or that denomination to successfully compete with the others. Christianity says to the same man, "Son give me thy heart—take of the water of life freely, without money and without price."

The contrast might be truthfully carried to a much greater length, but we feel confident that enough has been said to convince any thinking mind that the appalling worldliness of modern religion is not chargeable to Christianity.—*The Nazarene.*

PREPARATION FOR THE LAST DAYS.

THE man who has to cross a wide heath when the blast of winter blows in his face, will not have his garments hanging loose as though he were in July fields; he will button his coat around him and grasp his staff firmly. There is no lounging among sailors when the sea and sky are mingled in a blinding storm, and the lamps overhead lost in thick darkness. By the voice of authority, by the sense of duty, by the fear of danger, all are quickened into almost superhuman activity; and the provident skill of man gives battle to the fury of the elements. Now, though the children of this world are wiser in their generation than the children of light, yet surely the latter will begin to make some preparation for the dreadful days which are coming. It connot be denied that it is the period of disintegration. The millions are drifting away from old mooring into unknown seas. Old races and institutions, old thrones, altars, and creeds are caught like chaff in a whirlwind, or blown about like autumn leaves. What a din there is with Secularism, and Spiritualism, Mormonism, and Positivism, Ritualism, and Rationalism; and how earnestly any man with reverence in his soul desires to escape from the turbulence of all the *isms* into some quiet wilderness where he may hear the whisper of God. The bishops of a worn-out superstition have gathered together in the "eternal city" to decree the infallibility of a poor old man, and the Assumption of the Virgin; while apostles of an insurgent science are seeking in council for an ape ancestry and a universe without a God. It is hard to say which party has drunk most fully the mingled wine of confusion and astonishment. But there are myriads who care no more for Comte and Huxley than for Manning and Antonelli; and with them it is the roar of animalism in all the gates. Race-courses, taverns, hells, gambling-houses, theatres, concerts, all present their coarse attractions; and the masses swarm on, seeking to drink from broken cisterns or from wells of poison and death.

Is there any thing certain? Is the whole country barren from Dan to Beersheba? Have we ourselves received a cunningly-devised fable? Are the ancient fountains of inspiration all dry?

Can we stand anywhere without the ground shaking under our feet? It is high time to inquire. The writer of this article can assure the reader that he is disposed by constitution to Rationalism a long way north, and if found in the *House of Faith* it is purely through the force of evidence.

As it appears to me, there is immense power in the message which professes to come from God in the Christian documents, truth authentic in the testimony, independently of any external seals. "No man hath seen God at any time, the only-begotten Son from the bosom of the Father he hath revealed him." "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live; and he that liveth and believeth in me shall never die." "The word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." "Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." "Herein is love, not that we loved God but that he loved us and sent his Son to be the propitiation for our sins." "Then shall be brought to pass the saying which is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

What words of power we have here, and what a story of wonder is indicated! God descending for human recovery; Christ the sinless one dying for the guilty: Christ the dead one shaking the house of death, and bringing immortality to light! "God commendeth his love to us;" it is infinite love; the deep sea of life has neither bottom nor shore—in power it is awful, in wisdom profound and fathomless. As to the mystery of it, which frightens some poor icebergs in human shape, how can we escape if we wished from *that* element? We swim in it like the fish in water; and if we ever make our escape from the sweet and solemn mysteries of faith it is only by getting into the deeps of Satan. The fact is that men *must* keep hold of the supernatural world, and if they lose their hold on the divine side they seize with eagerness the infernal. It is not the actual transformation of God into humanity, for that would be impossible; nor does it involve the transformation of man into divinity, which is equally impossible; but it is the Word incarnate. The divine nature takes the human into incorporate alliance, so that the Man Christ Jesus has dwelling in him all the pleroma, all the fulness of the Godhead bodily; revealing in and through the human vehicle all the perfections of the divine nature. The Second Adam, the Lord from heaven, the new and better leader and commander of the people, rays forth the glory of God in the form and fashion of a man. In his transcendent exhibition of the sinless and Godlike life there is matchless quickening force, which has been amply proved in the records of Christian life during eighteen hundred years. The Almightiness of power runs in fountains of love; the fathomless wisdom comes out in sweetest simplicity; the unsullied holiness and purity is never austere, but as richly human as any thing could be descended from above. The final scenes of his death and resurrection have a grandeur all their own. The one who sweated in the garden till the drops fell like blood, and cried through the darkness that veiled his agonies as though he were forsaken, was more than a martyr, was doing a work of solemn significance, which the character of God and the need of humanity equally demanded. He made his soul an offering for sin, by himself he purged our sins and then sat down on the right hand of God. He could have no companionship in that mysterious expiation. The solitary sufferer, though his bones were not broken, had his heart broken by reproach; but there never was love like his love in earnestness and self-sacrifice. No chronicles contain any thing like unto it in measure or glory, in fulness or infinity. One died for all when all were dead, and he who might have poured upon us the red rain of penal fire washed our sins away in his sacrificial blood. The one who was lifted up on the cross lifts the world along with him. Though covered by the waves of horror, and sunk in deep mire where there was no standing, he emerges again with rescued humanity, and is our glorious High Priest in the present and in the future.

The power of his resurrection is great, not merely as a proof of his accepted sacrifice, but as the revelation of the eternal for man, as the demonstration of another and a better life. Now, the resurrection of Christ from the dead is a historical verity, a fact as well established as any fact can be which we have not witnessed with our own eyes. It has under it, and around it, great massive columns of evidence; and is surely the field where the war with unbelief must be prosecuted, so long as we confine ourselves to ground purely historical.

But what I wanted to remark when I began to glance at foundation-facts was simply this: *man never could have invented such a story.* God revealed in human form for the redemption of a fallen race, Christ slain in sacrifice for human transgression, Christ raised from the dead as the revelation of a certain future, Christ exalted at God's right hand as Prince and Saviour, Christ coming back in power to wind up all the mysteries of existence, and found through resurrection the everlasting Kingdom of Righteousness and Glory. This is nothing like stories of human manufacture. Such men as Homer and Shakespeare can tell us fine things, but they work with the material of humanities in history. They simply put the life of genius into old records. Such men as Dante and Milton can tell us still deeper stories in other domains, but they have divine traditions to operate upon, and that which they originate themselves is frequently outrageous and revolting; but this great history is unique. In its supernaturalism, and in its humanism, in its transcendence, in its coherence, in its grandeur and in its simplicity, in its power and in its love, it stands alone. In fact, we speak soberly when we declare that it is from God and of his eternity, and that his essential light burns in it from root to blossom, shines in the temple from cope to basement. We may speak then of Christianity as we do of nature, only with more perfect assurance. The great visible house which we inhabit in the flesh may sometimes be shaken by storm, temporarily deformed and darkened by tempest and eclipse; but after all it is a rock-bound world, finely lighted by lamps ethereal, and full of sculpture and painting of no finite workmanship. In the view of the whole reality from the roof of fire to the granite foundations—while sea and forest, field and river, and mountain, shine out before us in beauty and profusion, we may fairly say that the devil never planned or lighted the building; that it came not from any infernal god, but from the same God who gave unto man his being and his work, his nature and his service. We argue from the correspondence between man and his house, a common and glorious origin from one Lord God Almighty. The house is adapted to man in his material-

ism, and in his idealism; soil, rivers, and atmosphere, solid rocks, and hoary forests, and living fields supplying all that he needs for sustenance and enjoyment while he remains under the conditions of time and flesh. Nor is the place mere house of residence, granary and workshop, but it partakes of the temple: a mystical charm is through all, and over all its departments, and nature speaks in motherly tenderness to all who live worshipfully and seek for close communion.

We reason in like manner concerning Christianity. The correspondence between man as a spirit—that is, man in his mortal nature—and Christianity, though not more real is certainly more glorious. That which promises him the forgiveness of all past sin, the regeneration of his nature, the peace of God in the seal and witness of the Holy Spirit, deliverance from the dominion of death, immortal youth and blessedness in a kingdom of surpassing glory—so profoundly corresponds with his actual wants and capabilities, that his soul responds to the truth and divinity of the message. No hostile power could, or would have sent such tidings; and they are above all that man could have dreamed in his alien condition.

But in view of the gathering darkness and confusion of the last days, when faith will be sorely tried by the prevalence of false miracles, debauching pomps, atheistic philosophies, and general ungodliness—and when there may be expected many shipwrecks upon desolate and Godless shores—there is one matter which I desire to emphasize. The kind of evidence which I have before me was indicated by our Lord when he said, "If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself." Coleridge, though he poured too much contempt on the miracles and on all external evidence, was in substance right when he said, "Christianity is a life and a living system, try it." We might say to the poor creature who has tried many fields and springs where life was said to reign—and is bankrupt and miserable—*try this!* You have been in barren fields and at broken cisterns—or in pastures of poison and by rivers of death; try this; if it fail, it will only be another failure. But there never was a man who found it fail—or his experience would be indeed awful.

We cannot all be ripe scholars, not many of us have philosophic power, or logical sharpness; few of us are skilled in balancing historical probabilities. But here is a region in which the mechanic and the peasant, without recondite knowledge or rich culture, may have the most conclusive and indestructible evidence. Faith is grand and powerful, but knowledge is deeper in assurance. "He shall *know* of the doctrine whether *it be of God.*" The three thousand at Pentecost who heard the tongues and beheld the flame-like radiance, firmly believed. The Ethiopian nobleman, who heard the gospel in his chariot, received it with confident faith. The Samaritans, when they heard of the kingdom of God, and the name of Jesus, and beheld the healing power and the casting out of demons, received the truth in cordial reliance. Cornelius and his friends were convinced that the tidings were from God. But none of these parties, in that stage, *knew* that the system was from God. Knowledge is the ripe fruit which grows after we have been planted in the celestial soil, the gradual growth of rich experience gleaned from trial. As we do his will, and advance in the knowledge of his ways, we discover in the depths of consciousness that the promises and consolations of God are all realities, and that, in comparison, all other things are shadows. The assurance of divinity in the Christian religion becomes regnant and living, throned in the head, beating in the heart—heaving in all the tides, and throbbing in all the pulses of our nature.

It is then of prime importance that we should cultivate that loving obedience, which is the condition of insight and the spring of divine knowledge. We all need deeper fellowship, closer, more abiding communion with the living God, and as we seek it in paths of obedience and self-sacrifice, the sunshine of his countenance will be continually with us, and we shall hear in spirit those overshadowing wings of the Eternal One, which are our only security. We shall have in more fulness—the manifestation of the Son—the power of the Spirit—the presence and glory of the Father. And so we shall be preserved unto that kingdom which is reserved for the resurrection of the just, where all our loftiest desires and hopes shall be more than realized. We may see approaching the transfigured earth, where Paradise blooms again—the metropolitan city with its golden streets and river of life. But the promised glories are all for a prepared people—beautiful in holiness, strong in spiritual might, profound in devotion, tremulous with love—such are the sons of light who are lifted with desire, looking for and hasting unto the day of his appearing, and so in readiness for translation.—*The Rainbow.*

Bones and Meat.

Rev. John Newton once made a visit to a very distinguished preacher in London. The man had a great reputation as a dialectic teacher, and Newton heard him in the multitude of his distinctions so logically and analytically laid down. When the discourse was finished the preacher came to him, shook him cordially by the hand, and said,—

"Well Mr. Newton, how did you like the distinctions that I made?"

"Why, sir, I liked them very well; but I perceive that you forgot one main one that lies at the bottom of them all."

"Pray, sir, what was that?"

"Why, sir, the distinction between *bones and meat!*"

THE HERALD OF LIFE.

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No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"The Wicked Dead."

The tract on this subject, numbered 18 in our "Campaign Documents," we expect will be ready next week. *Price* 2 cents per copy; postage to be added, which will be two cents on seven copies.

John v. 28, 29.

This text is the stronghold of believers in a universal resurrection. We have always admitted the difficulty of harmonizing it with the non-living of the wicked dead, and therefore sympathize with honest inquirers after truth who find a difficulty with our views on account of this text. One text however, cannot rule against the general tenor of the Scriptures. If a construction can be given the text that harmonizes with the known perfections of God and the general scope of the subject in hand we are bound to accept it notwithstanding it conflicts with "the traditions" of men.

Any one must be struck with the fact that our Lord's language, John v. 28, 29, seems to have been based on Ezek. xxxvii., as his language Mark ix. 44, is based on Isa. lxvi. 24. In John v., our Lord had been speaking of himself as God's appointed Messenger to give *life* and to *execute* judgment; and affirmed that he had power to *quicken* whom he would; and he tells his hearers, "The hour now is, when the dead shall hear the voice of the Son of God; for the Father hath given to the Son to have life in himself; hence, He can make alive whom He will: and the Father judgeth no man, but hath committed all judgment to the Son." The works Christ wrought in quickening many dead in sins, and raising to life literally dead persons, during his personal ministry, would be evidence that his claim of having power to quicken whom He would, and of executing judgment on all, was a true claim. As He was addressing the Jews, who were seeking to kill him (verse 18), He goes on to tell them, it was himself the Father had given power to do what is plainly declared in Ezk. xxxvii., God would do, viz., "Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel: and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and I will put *My Spirit in you, and ye shall live,*" etc.

Whatever this resurrection is—whether national, spiritual, or literal—it is perfectly clear, it is the very same Jesus speaks of, John v. 28, 29. If one is national, so is the other; if one is spiritual, so is the other; if one is literal, so is the other. If any choose to say it is literal, then none but God's "people" are made alive; none others are embraced in Ezekiel's prophecy; and none others received life in our Lord's enunciation in John v. We repeat, the two scenes are evidently identical. The Jews certainly understood the fulfilment of Ezekiel's prophecy to be future when Jesus spoke in their hearing. John v. 28, 29. To us, it is evident, it was Exekiel's vision he referred to, and claimed that He would fulfil it. He tells them not to marvel at his statements that God had given him life in himself, authority to execute judgment, and to quicken whom he will, etc., for the hour was coming in which that still more wonderful prophecy of Ezekiel should be fulfilled, and He would open the graves of God's "people" and bring them "to the resurrection of *life;*" while at the same time the doers of evil (like themselves, who sought to kill him) at this resurrection should be noticed only to *condemn* them. Condemn them to what? *Not to see life.* John iii. 36. Thus our Lord and Ezekiel harmonize; one throws light on the other, and neither, says a word of any *life* to the wicked, but both make the life bestowed as the portion of God's people only. The text John v. 28, 29, when compared with other Scripture, and explained in harmony with it, gives no support to the idea of any life from the dead, except to such as God emphatically calls, "*O my people.*" If we would live again, after death, we must have that characteristic; then—and not without—shall we be children of the resurrection, and thereby be constituted permanently and eternally the children of God, and be as the angels of God in heaven.

Hasten, O sinner, to Christ the Life-giver; and rest not till the Spirit of him who raised up Christ from the dead dwell in you, and you are under its sanctifying power evermore; so shall you come to the resurrection of life or be changed in a moment, in the twinkling of an eye, at the last trump, and mortality be swallowed up of life. Let none of us rest in a mere doctrinal acceptance of the truth, but earnestly seek for the experience and power of the truth on our hearts and lives.

Dying Twice: Is it a Bible Doctrine?

All men are equally subject to the first, or Adamic death, regardless of what they have done or can do; hence to receive the wages of personal sins there must be a temporary life from the dead for the wicked, in order that they may suffer the wages of sin by dying a second time.

Such is the strong argument of the advocates of future misery for the wicked. They seem to overlook the clear distinction of death as a penalty, and death as a disciplinary administration. They also combine the idea of suffering with death, as if that, and not death itself, were the penalty; or, at least, they think suffering is an essential part of it. Both of these positions we regard as erroneous.

1. No man dies the death to which Adam was subjected, except for his own personal sins. Adam's death was a penal infliction: that is, it was the penalty of the law under which he was placed; which law made no provision for deliverance from death's power. None of his posterity were ever under the penalty of such a law, unless they became so by their own personal act. They were "made subject to vanity"—or, to a life brief in duration, ending in death—"not willingly"—or, not for personal sins, but as a part of a system of discipline to which God subjected Adam's posterity, making their trial one of more severity than Adam's, and their deliverance from death possible. Hence the "subjection was made in hope." In this subjection to suffering and death all Adam's descendants participate: but only those of them "which have the first fruits of the Spirit" ever will have the hope realized, or receive "the adoption, to wit, the redemption of our body." That is the hope of the gospel: it is deliverance from death, or from "vanity." Whoever is delivered from this, is "delivered from the bondage of corruption into the glorious liberty of the children of God." All others remain under the bondage of corruption for their own personal sins in not improving their day of discipline: their sins were not remitted, and they reap eternal bondage to corruption, or death.

2. The idea that suffering must be combined with death to make the penalty complete, we regard as a pure assumption, entirely without foundation in the Bible, and as the offspring of the eternal misery theory. No reason can be assigned for the temporary revival to life of the wicked dead, to torment and kill again, which is not just as good for eternal torment. Both are without any manifest object to Adam's race. Each system demands torment—so far as any reason appears—without any design of benefitting the saved or lost. Beside this, suffering is no expressed part of the penalty for sin. "The wages of sin is death."

That the law given Israel, under the Mosaic dispensation, threatened sufferings and tribulations of various kinds and degrees, is admitted: but not a word in that law extended those sufferings beyond this life. There is not a word therein of a life after death to a wicked man, or suffering in a life beyond the present.

3. Let it be distinctly marked, then, that dying a second time is no expressed penalty of any law God has ever placed man under, either Adam or his posterity. There was *one* trial for Adam, and but one, so far as revelation is our guide. His posterity have but *one* trial; but theirs is far more severe than his; yet this is in mercy to them; for though subjected to death as a part of their disciplinary state—thus keeping them constantly in mind of what sin deserves—yet they were bid hope in a Deliverer, who should bring them up from death's dominion, if they would *believe* in him, or rely on him for such deliverance. Their reception or rejection of this promised Deliverer was that which should determine their final state, whether to be delivered from death or to have it *confirmed* on them as the penalty of incorrigible unbelief and sin. "This is the will of him that sent me," saith Jesus, "that every one that seeth the Son and believeth on him may have everlasting life; and I will raise *him* up at the last day." "He that believeth *not* the Son shall *not* see life, but the wrath of God *abideth* on him!" Such is the utterance of eternal truth; and none will escape death's eternal dominion, who once come under it, if they have refused to accept Christ as their Life-giver: their *one* death is confirmed as penal, "at the last day," by the reliving of the righteous dead, while the wicked dead remain under the "condemnation" of death eternal, and do "not see life;" or, if alive at the last day, are "punished with everlasting destruction," and live no more.—See 2 Thess. i. 9. They do not die twice; but their death is irrevocable, and may therefore be called the second death, because subjected to death's eternal dominion for their personal sins, which were unremitted.

4. The phrase "second death," found only in the book of Revelation—a book of allegories—certainly does not prove that it is twice dying, for, "death and hell were cast into the lake of fire; this is the second death." Death and hell were subjects of this death, but they did not die twice, nor die at all, except allegorically; that is, they were utterly abolished, or ceased to exist. Hence the "second death" is a phrase which signifies to cease to exist—to have no revival—and clearly does not mean twice dying. Beside, it was a phrase employed by the Israelites, as shown by several writers, where no such idea as twice dying can possibly be assigned to it; as for example: some of the Jewish writers speak of Adam, and say, "Adam lived nine hundred and thirty years, and died the second death." And of the ten spies sent out by Joshua to spy out the land of Canaan, who brought back an evil report, it is said by a Jewish writer, "They died the second death before the Lord." Such a form of expression, therefore, is no proof of twice dying; but they did express by it that such persons "shall not enter into the world to come;" that is, their death was to be made "perpetual;" no recovery from it. Such we believe to be the true import of the phrase: they die through Adam; but that death is made perpetual by their own sin, and hence, by a figure, is called the second death: death is confirmed on them, and they live no more.

5. The text from Peter shows that "the Lord *knoweth how* to reserve the unjust unto the day of judgment to be punished;" because he did it in the case of the antediluvians and in the case of Sodom; so that wicked men need not suppose they can escape the punishment God has proclaimed; but there is nothing in the language that indicates any dead ones are to be made alive for punishment, any more than that the dead antediluvians and Sodomites were to be made alive to share in the punishment for which Peter brings their case to show that the "mockers in the last times" cannot escape; for God has proved that he "knoweth how to reserve," or hold such sinners to the infliction of the punishment of the day of judgment with which this age is to wind up. "With all who are dead, the day of [the investigating] judgment [or, time of trial] is past;" but the executive, or declarative judgment is yet future, and will take place in the "twinkling of an eye at the last trump."

The Symbols of Rev. xx.

We may suggest that one thing is tolerably clear: Rev. xx. is a symbolical representation of the final triumph of the church of God, at some stage of its history, and of the complete overthrow of all its enemies, especially of all those earth-born *governments* which have been the chief instruments in persecuting the true church. Above all these *dragonic* powers the church is to rise, or have a resurrection; but whether this is all to be accomplished at *one* time, or at several, making two or more distinct periods of the triumph, we presume not to determine with certainty, nor is it essential that we should, so long as the symbols make the triumph certain, and finally complete, putting "down all rule, all authority and power" that opposes the supreme rule of Christ. See 1 Corth. xv. 24, 25. We think the whole structure of the symbols employed in Rev., from chap. xii. to the end, shows a mighty conflict of the church with wicked civil and ecclesiastical organizations, which tread her down, so that she is symbolically represented as dead: but finally, either in several divisions, or all at one time, she rises victorious over all these wicked organized bodies of her oppressors, and they are utterly and eternally destroyed.

The "Rich Tract."

As we stated, two weeks since, this tract is divided into two, for the present. One is headed "The Life Views. *Questions by a Methodist preacher,*" etc. The other is entitled, "A Ministerial Attack: *The Life Views the Mark.*"

Each one is 12 pages; and are sent singly or together, as may be desired. Fourteen of either, or seven of each, will be sent for 20 cts. which includes the postage. 70 of either, or 35 of each, for one dollar. About 1,000 of each have already gone on their mission, and another 1,000 of each are ready.

It may be well that they have been published separately, though costing something more, as they can thus be used with each denomination with more probability of being read. Please scatter them where they will do good, and as many and early as possible.

The Eternally Tormented only a Few.

The following charitable article we copy from "The Advance" of May 19. It will be recollected that we published an article from that paper in our issue of May 11, wherein it was more than intimated that the lost were few compared to the saved. We asked our Br. of "The Advance," if he admitted the lost to be a "small remnant?" and quoted our Lord's words, Matt. vii. 13, 14, of "many" lost and "few" saved. We do not know that "The Advance" intended its article as a reply to what we said, but it answers our inquiry, and we thank it for the information; it shows *advance* from the old theology, which gives promise and hope for the future of Congregationalism, in which we were educated, and with which we were connected till about 28 years old. We append *Notes* to the article from "The Advance."

THE NUMBER OF THE SAVED.

A correspondent calls in question our statement that the finally lost will be but a small remnant of the human race, and thinks that exactly the opposite idea is the one taught in Scripture, and generally accepted by Christians. As to the latter point, it is of small consequence compared to the former, and in past ages probably it has been the popular conception, and for various reasons has been encouraged by ecclesiastics, Romish and Protestant. But the Scripture no where asserts such a view of the results of human history. The idea has arisen from several mistaken sources. Some have held that all mankind, infants and adults, are born under a sentence of eternal damnation because of the sin of Adam, and that only those finally escape who embrace the gospel, if they are adults, or receive baptism if they are infants. As but a small part of mankind can be included in these two alternatives, it is inferred that the vast majority will be lost. But as we deny the abhorrent premises of that argument, we are not bound by the conclusion. (1.) Many mistakenly apply to the whole human race, the words used by Isaiah, and quoted by Paul concerning the Israelites at a particular time in their history, when God's judgments should come upon them: it was said that then "a remnant (only) shall be saved." But the most rely on the words of Christ, when a certain man, full of idle curiosity, inquired, "Are there few that be saved?" and, instead of having his curiosity gratified in the answer was pointed to the spiritual condition of men as Christ daily noticed them, in order that he might be led to anxiety for his own salvation: "Strive to enter in at the strait gate; for many I say unto you will seek to enter in, and shall not be able." And this explains the similar language of Christ: "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction; and many there be which go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be which find it." It is without warrant that any one applies these words, spoken of adults and of the disposition of those among whom Christ was laboring, to the whole human race from the birth of Adam to the judgment day.

There is thus no Scriptural proof of the theory that the mass of mankind will be finally lost. There is proof to the contrary. It begins with the earliest promise of a Saviour, when, at the time of the fall, it was said to the serpent in the garden, "It (the seed of the woman, the Messiah) shall bruise thy head." *Christ is to conquer Satan.* From the long and bitter conflict, He, who was "born of woman," is to come out victor. This necessarily implies, that, in the end, salvation shall far exceed ruin; that those saved through Christ shall immensely out number those destroyed by Satan. Else, on the reverse supposition, the victory would be with the tempter, and not with the Redeemer. (2.) It would have been a singular triumph of our government over the Confederacy, if, at the end of the struggle, Jefferson Davis had retained in rebellion the vast majority of the population of the Union! Christ will have no mere nominal victory over Satan. (3.) The same idea pervades the numerous Old Testament prophecies which, in varied forms, express the idea that the Messiah shall gloriously triumph over all his foes, putting them to rout and shame, and that He shall "see of the travail of his soul, and shall be satisfied." It is involved yet more plainly in the New Testament declarations that "where sin abounded, grace shall yet more abound," and that Christ shall prevail conspicuously before all worlds, over the devil and the kingdom of darkness. (4.)

Nor is it difficult to discern the facts which will substantiate this view. Our readers will not doubt the salvation of those who die in infancy and early childhood. But in granting this, the salvation of the majority of the human race is conceded; for more than half of all who are born die thus prematurely—a fact which lightens greatly the darkness of the past, and especially of the heathen world, where infant life so commonly goes to waste. (5.) Then even as to adults, the case as regards the world's history thus far is brighter than many picture it; because, by reason of the atonement made for all men, none are judged by a law of works, simply, but by a law of grace, which considers every soul according to its circumstances, and saves whatever has the smallest element of true penitence according to its measure of light as to holiness and sin. (6.) But the aspect changes rapidly and gloriously, when, under the guidance of prophecy, we look into the ultimate future of the earth, which in its holiness is to witness a reversal of present scenes. When the nations shall have been converted unto Christ, and the reclaimed earth shall teem with ten times its present population, and long ages shall roll on in purity, another face will be put on the moral history of man, and the destined results of redemption. What right has any one to judge from the mere beginnings of the divine system; from the era of preparation and of conflict? It is as though one should have judged of the results of American liberty in the midst of the late civil war, instead of thinking what they would be, one century or five centuries after its termination. (7.) The Bible takes no gloomy view of the human race as such. As a race it will be saved! The lost will be the exception and not the rule. Dr. Schaff well remarks in his additions to Lange on Romans, that, "from the great stress which Paul lays on the superabundance of grace, which greatly exceeds the evils of the fall, we have a right to infer that by far the greater part of the race will ultimately be saved." And Dr. Hodge, the personificatian of Puritan theology, than whom no one will be considered more orthodox, in his commentary on the same epistle uses this emphatic language: "We have reason to believe that the lost shall bear to the saved no greater proportion than the inmates of a prison do to the mass of the community." Such is our own faith, and we cannot consent to belie Scripture, to dim the glory of the Redeemer, or to play into the hands of adversaries who delight to malign orthodoxy, by teaching that the great mass of mankind for whom Christ died, will forever perish. The prison-convicts shall not outnumber the holy, nor the census of hell, exceed that of heaven. (8.)

Notes by Editor of Herald of Life.

1. We are glad to find our brother "denies the abhorrent premises;" and it gives us hope that, at some future day, he will equally *abhor* the doctrine of the eternal torture of any creature the Lord God hath made.

2. We are quite willing to let our Br. have his own way thus far, and will be glad to find he is correct. It certainly is a great advance from the old theology. We rather think, however, if "Christ is to conquer Satan," He will not leave that "enemy" *alive*, nor any who are "destroyed" by him. "The last enemy" to be "destroyed is death." Is the destruction of death, eternal torment? If not, how is it proved that the victims "destroyed by Satan" are thus disposed of? "The last enemy shall be destroyed," saith Paul, and that enemy is "death," he testifies, 1 Corth. xv. 26. If "the *last* enemy" is destroyed, viz., "death," surely no enemy is left, and "Him who had the power of death, that is, the devil," Paul saith, Christ will "destroy;" Heb. ii. 14; and "the last enemy" shares the same fate at the same time, or, rather, subsequently, because it is "the *last* enemy." That looks like a clean sweep, and leaves no subjects for eternal torture.

3. But, will not Christ have a "mere nominal victory," if His grand enemy survives with his multitude of victims, and there is to be an eternal vigilance to keep him and them in prison? If that enemy still lives, who knows but that, like "Jefferson Davis," he may one day be a good loyal subject? for, certainly the time will come, when "Every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are therein" shall be "heard saying, Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb forever and ever."—Rev. v. 13.

This looks as if "Satan" and "those destroyed by" him, if alive, were converted and reconciled to their "Conqueror," and were as peaceable and happy as "Jefferson Davis" now is, if not more so.

4. Very true. But if the language of Paul is to be taken in the absolute sense, then all sin must be abolished—because, "where sin abounded, grace shall yet more abound," so that "Christ shall prevail," to "destroy" sin: for, "He that committeth sin is of the devil; for the devil sinneth from the beginning: for this purpose the Son of God was manifested, that he might destroy *the works* of the devil."—1 John iii. 8. If the devil is to live eternally, and a large company of the human family with him are to keep sin alive where is the boasted "victory over Satan?" and is there not a failure in the mission of Christ to "destroy the *works* of the devil?"

Our Br has misquoted Paul's language in Rom. v. 20. He quotes it, "Where sin abounded grace *shall yet* more abound," making the event future; whereas, Paul puts it in the past, thus, "But where sin abounded, grace *did* much more abound." The text therefore does not prove more are to be saved than lost in the future, and does not apply to the case in hand, unless it proves *universal* salvation.

5. "The Advance" touches a tender point here. We have no objection to our Br. proving this position, if he can. He can only do

ism, and in his idealism; soil, rivers, and atmosphere, solid rocks, and hoary forests, and living fields supplying all that he needs for sustenance and enjoyment while he remains under the conditions of time and flesh. Nor is the place mere house of residence, granary and workshop, but it partakes of the temple: a mystical charm is through all, and over all its departments, and nature speaks in motherly tenderness to all who live worshipfully and seek for close communion.

We reason in like manner concerning Christianity. The correspondence between man as a spirit—that is, man in his mortal nature—and Christianity, though not more real is certainly more glorious. That which promises him the forgiveness of all past sin, the regeneration of his nature, the peace of God in the seal and witness of the Holy Spirit, deliverance from the dominion of death, immortal youth and blessedness in a kingdom of surpassing glory—so profoundly corresponds with his actual wants and capabilities, that his soul responds to the truth and divinity of the message. No hostile power could, or would have sent such tidings; and they are above all that man could have dreamed in his alien condition.

But in view of the gathering darkness and confusion of the last days, when faith will be sorely tried by the prevalence of false miracles, debauching pomps, atheistic philosophies, and general ungodliness—and when there may be expected many shipwrecks upon desolate and Godless shores—there is one matter which I desire to emphasize. The kind of evidence which I have before me was indicated by our Lord when he said, "If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself." Coleridge, though he poured too much contempt on the miracles and on all external evidence, was in substance right when he said, "Christianity is a life and a living system, try it." We might say to the poor creature who has tried many fields and springs where life was said to reign—and is bankrupt and miserable—*try this!* You have been in barren fields and at broken cisterns—or in pastures of poison and by rivers of death; try this; if it fail, it will only be another failure. But there never was a man who found it fail—or his experience would be indeed awful.

We cannot all be ripe scholars, not many of us have philosophic power, or logical sharpness; few of us are skilled in balancing historical probabilities. But here is a region in which the mechanic and the peasant, without recondite knowledge or rich culture, may have the most conclusive and indestructible evidence. Faith is grand and powerful, but knowledge is deeper in assurance. "He shall *know* of the doctrine whether *it be of God.*" The three thousand at Pentecost who heard the tongues and beheld the flame-like radiance, firmly believed. The Ethiopian nobleman, who heard the gospel in his chariot, received it with confident faith. The Samaritans, when they heard of the kingdom of God, and the name of Jesus, and beheld the healing power and the casting out of demons, received the truth in cordial reliance. Cornelius and his friends were convinced that the tidings were from God. But none of these parties, in that stage, *knew* that the system was from God. Knowledge is the ripe fruit which grows after we have been planted in the celestial soil, the gradual growth of rich experience gleaned from trial. As we do his will, and advance in the knowledge of his ways, we discover in the depths of consciousness that the promises and consolations of God are all realities, and that, in comparison, all other things are shadows. The assurance of divinity in the Christian religion becomes regnant and living, throned in the head, beating in the heart—heaving in all the tides, and throbbing in all the pulses of our nature.

It is then of prime importance that we should cultivate that loving obedience, which is the condition of insight and the spring of divine knowledge. We all need deeper fellowship, closer, more abiding communion with the living God, and as we seek it in paths of obedience and self-sacrifice, the sunshine of his countenance will be continually with us, and we shall hear in spirit those overshadowing wings of the Eternal One, which are our only security. We shall have in more fulness—the manifestation of the Son—the power of the Spirit—the presence and glory of the Father. And so we shall be preserved unto that kingdom which is reserved for the resurrection of the just, where all our loftiest desires and hopes shall be more than realized. We may see approaching the transfigured earth, where Paradise blooms again—the metropolitan city with its golden streets and river of life. But the promised glories are all for a prepared people—beautiful in holiness, strong in spiritual might, profound in devotion, tremulous with love—such are the sons of light who are lifted with desire, looking for and hasting unto the day of his appearing, and so in readiness for translation.—*The Rainbow.*

Bones and Meat.

Rev. John Newton once made a visit to a very distinguished preacher in London. The man had a great reputation as a dialectic teacher, and Newton heard him in the multitude of his distinctions so logically and analytically laid down. When the discourse was finished the preacher came to him, shook him cordially by the hand, and said,—

"Well Mr. Newton, how did you like the distinctions that I made?"

"Why, sir, I liked them very well; but I perceive that you forgot one main one that lies at the bottom of them all."

"Pray, sir, what was that?"

"Why, sir, the distinction between *bones and meat!*"

THE HERALD OF LIFE.

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No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"The Wicked Dead."

The tract on this subject, numbered 18 in our "Campaign Documents," we expect will be ready next week. *Price* 2 cents per copy; postage to be added, which will be two cents on seven copies.

John v. 28, 29.

This text is the stronghold of believers in a universal resurrection. We have always admitted the difficulty of harmonizing it with the non-living of the wicked dead, and therefore sympathize with honest inquirers after truth who find a difficulty with our views on account of this text. One text however, cannot rule against the general tenor of the Scriptures. If a construction can be given the text that harmonizes with the known perfections of God and the general scope of the subject in hand we are bound to accept it notwithstanding it conflicts with "the traditions" of men.

Any one must be struck with the fact that our Lord's language, John v. 28, 29, seems to have been based on Ezek. xxxvii., as his language Mark ix. 44, is based on Isa. lxvi. 24. In John v., our Lord had been speaking of himself as God's appointed Messenger to give *life* and to *execute* judgment; and affirmed that he had power to *quicken* whom he would; and he tells his hearers, "The hour now is, when the dead shall hear the voice of the Son of God; for the Father hath given to the Son to have life in himself; hence, He can make alive whom He will: and the Father judgeth no man, but hath committed all judgment to the Son." The works Christ wrought in quickening many dead in sins, and raising to life literally dead persons, during his personal ministry, would be evidence that his claim of having power to quicken whom He would, and of executing judgment on all, was a true claim. As He was addressing the Jews, who were seeking to kill him (verse 18), He goes on to tell them, it was himself the Father had given power to do what is plainly declared in Ezk. xxxvii., God would do, viz., "Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel: and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and I will put *My Spirit in you, and ye shall live,*" etc.

Whatever this resurrection is—whether national, spiritual, or literal—it is perfectly clear, it is the very same Jesus speaks of, John v. 28, 29. If one is national, so is the other; if one is spiritual, so is the other; if one is literal, so is the other. If any choose to say it is literal, then none but God's "people" are made alive; none others are embraced in Ezekiel's prophecy; and none others received life in our Lord's enunciation in John v. We repeat, the two scenes are evidently identical. The Jews certainly understood the fulfilment of Ezekiel's prophecy to be future when Jesus spoke in their hearing. John v. 28, 29. To us, it is evident, it was Exekiel's vision he referred to, and claimed that He would fulfil it. He tells them not to marvel at his statements that God had given him life in himself, authority to execute judgment, and to quicken whom he will, etc., for the hour was coming in which that still more wonderful prophecy of Ezekiel should be fulfilled, and He would open the graves of God's "people" and bring them "to the resurrection of *life*;" while at the same time the doers of evil (like themselves, who sought to kill him) at this resurrection should be noticed only to *condemn* them. Condemn them to what? *Not to see life.* John iii. 36. Thus our Lord and Ezekiel harmonize; one throws light on the other, and neither, says a word of any *life* to the wicked, but both make the life bestowed as the portion of God's people only. The text John v. 28, 29, when compared with other Scripture, and explained in harmony with it, gives no support to the idea of any life from the dead, except to such as God emphatically calls, "*O my people.*" If we would live again, after death, we must have that characteristic; then—and not without—shall we be children of the resurrection, and thereby be constituted permanently and eternally the children of God, and be as the angels of God in heaven.

Hasten, O sinner, to Christ the Life-giver; and rest not till the Spirit of him who raised up Christ from the dead dwell in you, and you are under its sanctifying power evermore; so shall you come to the resurrection of life or be changed in a moment, in the twinkling of an eye, at the last trump, and mortality be swallowed up of life. Let none of us rest in a mere doctrinal acceptance of the truth, but earnestly seek for the experience and power of the truth on our hearts and lives.

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Such is the strong argument of the advocates of future misery for the wicked. They seem to overlook the clear distinction of death as a penalty, and death as a disciplinary administration. They also combine the idea of suffering with death, as if that, and not death itself, were the penalty; or, at least, they think suffering is an essential part of it. Both of these positions we regard as erroneous.

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2. The idea that suffering must be combined with death to make the penalty complete, we regard as a pure assumption, entirely without foundation in the Bible, and as the offspring of the eternal misery theory. No reason can be assigned for the temporary revival to life of the wicked dead, to torment and kill again, which is not just as good for eternal torment. Both are without any manifest object to Adam's race. Each system demands torment—so far as any reason appears—without any design of benefitting the saved or lost. Beside this, suffering is no expressed part of the penalty for sin. "The wages of sin is death."

That the law given Israel, under the Mosaic dispensation, threatened sufferings and tribulations of various kinds and degrees, is admitted: but not a word in that law extended those sufferings beyond this life. There is not a word therein of a life after death to a wicked man, or suffering in a life beyond the present.

3. Let it be distinctly marked, then, that dying a second time is no expressed penalty of any law God has ever placed man under, either Adam or his posterity. There was *one* trial for Adam, and but one, so far as revelation is our guide. His posterity have but *one* trial; but theirs is far more severe than his; yet this is in mercy to them; for though subjected to death as a part of their disciplinary state—thus keeping them constantly in mind of what sin deserves—yet they were bid hope in a Deliverer, who should bring them up from death's dominion, if they would *believe* in him, or rely on him for such deliverance. Their reception or rejection of this promised Deliverer was that which should determine their final state, whether to be delivered from death or to have it *confirmed* on them as the penalty of incorrigible unbelief and sin. "This is the will of him that sent me," saith Jesus, "that every one that seeth the Son and believeth on him may have everlasting life; and I will raise *him* up at the last day." "He that believeth *not* the Son shall *not* see life, but the wrath of God *abideth* on him!" Such is the utterance of eternal truth; and none will escape death's eternal dominion, who once come under it, if they have refused to accept Christ as their Life-giver: their *one* death is confirmed as penal, "at the last day," by the reliving of the righteous dead, while the wicked dead remain under the "condemnation" of death eternal, and do "not see life;" or, if alive at the last day, are "punished with everlasting destruction," and live no more.—See 2 Thess. i. 9. They do not die twice; but their death is irrevocable, and may therefore be called the second death, because subjected to death's eternal dominion for their personal sins, which were unremitted.

4. The phrase "second death," found only in the book of Revelation—a book of allegories—certainly does not prove that it is twice dying, for, "death and hell were cast into the lake of fire; this is the second death." Death and hell were subjects of this death, but they did not die twice, nor die at all, except allegorically; that is, they were utterly abolished, or ceased to exist. Hence the "second death" is a phrase which signifies to cease to exist—to have no revival—and clearly does not mean twice dying. Beside, it was a phrase employed by the Israelites, as shown by several writers, where no such idea as twice dying can possibly be assigned to it; as for example: some of the Jewish writers speak of Adam, and say, "Adam lived nine hundred and thirty years, and died the second death." And of the ten spies sent out by Joshua to spy out the land of Canaan, who brought back an evil report, it is said by a Jewish writer, "They died the second death before the Lord." Such a form of expression, therefore, is no proof of twice dying; but they did express by it that such persons "shall not enter into the world to come;" that is, their death was to be made "perpetual;" no recovery from it. Such we believe to be the true import of the phrase: they die through Adam; but that death is made perpetual by their own sin, and hence, by a figure, is called the second death: death is confirmed on them, and they live no more.

5. The text from Peter shows that "the Lord *knoweth how* to reserve the unjust unto the day of judgment to be punished;" because he did it in the case of the antediluvians and in the case of Sodom; so that wicked men need not suppose they can escape the punishment God has proclaimed; but there is nothing in the language that indicates any dead ones are to be made alive for punishment, any more than that the dead antediluvians and Sodomites were to be made alive to share in the punishment for which Peter brings their case to show that the "mockers in the last times" cannot escape; for God has proved that he "knoweth how to reserve," or hold such sinners to the infliction of the punishment of the day of judgment with which this age is to wind up. "With all who are dead, the day of [the investigating] judgment [or, time of trial] is past;" but the executive, or declarative judgment is yet future, and will take place in the "twinkling of an eye at the last trump."

The Symbols of Rev. xx.

We may suggest that one thing is tolerably clear: Rev. xx. is a symbolical representation of the final triumph of the church of God, at some stage of its history, and of the complete overthrow of all its enemies, especially of all those earth-born *governments* which have been the chief instruments in persecuting the true church. Above all these *dragonic* powers the church is to rise, or have a resurrection; but whether this is all to be accomplished at *one* time, or at several, making two or more distinct periods of the triumph, we presume not to determine with certainty, nor is it essential that we should, so long as the symbols make the triumph certain, and finally complete, putting "down all rule, all authority and power" that opposes the supreme rule of Christ. See 1 Corth. xv. 24, 25. We think the whole structure of the symbols employed in Rev., from chap. xii. to the end, shows a mighty conflict of the church with wicked civil and ecclesiastical organizations, which tread her down, so that she is symbolically represented as dead: but finally, either in several divisions, or all at one time, she rises victorious over all these wicked organized bodies of her oppressors, and they are utterly and eternally destroyed.

The "Rich Tract."

As we stated, two weeks since, this tract is divided into two, for the present. One is headed "The Life Views. *Questions by a Methodist preacher," etc.* The other is entitled, "A Ministerial Attack: *The Life Views the Mark.*"

Each one is 12 pages; and are sent singly or together, as may be desired. Fourteen of either, or seven of each, will be sent for 20 cts. which includes the postage. 70 of either, or 35 of each, for one dollar. About 1,000 of each have already gone on their mission, and another 1,000 of each are ready.

It may be well that they have been published separately, though costing something more, as they can thus be used with each denomination with more probability of being read. Please scatter them where they will do good, and as many and early as possible.

The Eternally Tormented only a Few.

The following charitable article we copy from "The Advance" of May 19. It will be recollected that we published an article from that paper in our issue of May 11, wherein it was more than intimated that the lost were few compared to the saved. We asked our Br. of "The Advance," if he admitted the lost to be a "small remnant?" and quoted our Lord's words, Matt. vii. 13, 14, of "many" lost and "few" saved. We do not know that "The Advance" intended its article as a reply to what we said, but it answers our inquiry, and we thank it for the information; it shows *advance* from the old theology, which gives promise and hope for the future of Congregationalism, in which we were educated, and with which we were connected till about 28 years old. We append *Notes* to the article from "The Advance."

THE NUMBER OF THE SAVED.

A correspondent calls in question our statement that the finally lost will be but a small remnant of the human race, and thinks that exactly the opposite idea is the one taught in Scripture, and generally accepted by Christians. As to the latter point, it is of small consequence compared to the former, and in past ages probably it has been the popular conception, and for various reasons has been encouraged by ecclesiastics, Romish and Protestant. But the Scripture no where asserts such a view of the results of human history. The idea has arisen from several mistaken sources. Some have held that all mankind, infants and adults, are born under a sentence of eternal damnation because of the sin of Adam, and that only those finally escape who embrace the gospel, if they are adults, or receive baptism if they are infants. As but a small part of mankind can be included in these two alternatives, it is inferred that the vast majority will be lost. But as we deny the abhorrent premises of that argument, we are not bound by the conclusion. (1.) Many mistakenly apply to the whole human race, the words used by Isaiah, and quoted by Paul concerning the Israelites at a particular time in their history, when God's judgments should come upon them: it was said that then "a remnant (only) shall be saved." But the most rely on the words of Christ, when a certain man, full of idle curiosity, inquired, "Are there few that be saved?" and, instead of having his curiosity gratified in the answer was pointed to the spiritual condition of men as Christ daily noticed them, in order that he might be led to anxiety for his own salvation: "Strive to enter in at the strait gate; for many I say unto you will seek to enter in, and shall not be able." And this explains the similar language of Christ: "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction; and many there be which go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be which find it." It is without warrant that any one applies these words, spoken of adults and of the disposition of those among whom Christ was laboring, to the whole human race from the birth of Adam to the judgment day.

There is thus no Scriptural proof of the theory that the mass of mankind will be finally lost. There is proof to the contrary. It begins with the earliest promise of a Saviour, when, at the time of the fall, it was said to the serpent in the garden, "It (the seed of the woman, the Messiah) shall bruise thy head." *Christ is to conquer Satan.* From the long and bitter conflict, He, who was "born of woman," is to come out victor. This necessarily implies, that, in the end, salvation shall far exceed ruin; that those saved through Christ shall immensely out number those destroyed by Satan. Else, on the reverse supposition, the victory would be with the tempter, and not with the Redeemer. (2.) It would have been a singular triumph of our government over the Confederacy, if, at the end of the struggle, Jefferson Davis had retained in rebellion the vast majority of the population of the Union! Christ will have no mere nominal victory over Satan. (3.) The same idea pervades the numerous Old Testament prophecies which, in varied forms, express the idea that the Messiah shall gloriously triumph over all his foes, putting them to rout and shame, and that He shall "see of the travail of his soul, and shall be satisfied." It is involved yet more plainly in the New Testament declarations that "where sin abounded, grace shall yet more abound," and that Christ shall prevail conspicuously before all worlds, over the devil and the kingdom of darkness. (4.)

Nor is it difficult to discern the facts which will substantiate this view. Our readers will not doubt the salvation of those who die in infancy and early childhood. But in granting this, the salvation of the majority of the human race is conceded; for more than half of all who are born die thus prematurely—a fact which lightens greatly the darkness of the past, and especially of the heathen world, where infant life so commonly goes to waste. (5.) Then even as to adults, the case as regards the world's history thus far is brighter than many picture it; because, by reason of the atonement made for all men, none are judged by a law of works, simply, but by a law of grace, which considers every soul according to its circumstances, and saves whatever has the smallest element of true penitence according to its measure of light as to holiness and sin. (6.) But the aspect changes rapidly and gloriously, when, under the guidance of prophecy, we look into the ultimate future of the earth, which in its holiness is to witness a reversal of present scenes. When the nations shall have been converted unto Christ, and the reclaimed earth shall teem with ten times its present population, and long ages shall roll on in purity, another face will be put on the moral history of man, and the destined results of redemption. What right has any one to judge from the mere beginnings of the divine system; from the era of preparation and of conflict? It is as though one should have judged of the results of American liberty in the midst of the late civil war, instead of thinking what they would be, one century or five centuries after its termination. (7.) The Bible takes no gloomy view of the human race as such. As a race it will be saved! The lost will be the exception and not the rule. Dr. Schaff well remarks in his additions to Lange on Romans, that, "from the great stress which Paul lays on the superabundance of grace, which greatly exceeds the evils of the fall, we have a right to infer that by far the greater part of the race will ultimately be saved." And Dr. Hodge, the personificatian of Puritan theology, than whom no one will be considered more orthodox, in his commentary on the same epistle uses this emphatic language: "We have reason to believe that the lost shall bear to the saved no greater proportion than the inmates of a prison do to the mass of the community." Such is our own faith, and we cannot consent to belie Scripture, to dim the glory of the Redeemer, or to play into the hands of adversaries who delight to malign orhodoxy, by teaching that the great mass of mankind for whom Christ died, will forever perish. The prison-convicts shall not outnumber the holy, nor the census of hell, exceed that of heaven. (8.)

Notes by Editor of Herald of Life.

1. We are glad to find our brother "denies the abhorrent premises;" and it gives us hope that, at some future day, he will equally *abhor* the doctrine of the eternal torture of any creature the Lord God hath made.

2. We are quite willing to let our Br. have his own way thus far, and will be glad to find he is correct. It certainly is a great advance from the old theology. We rather think, however, if "Christ is to conquer Satan," He will not leave that "enemy" *alive*, nor any who are "destroyed" by him. "The last enemy" to be "destroyed is death." Is the destruction of death, eternal torment? If not, how is it proved that the victims "destroyed by Satan" are thus disposed of? "The last enemy shall be destroyed," saith Paul, and that enemy is "death," he testifies, 1 Corth. xv. 26. If "the *last* enemy" is destroyed, viz., "death," surely no enemy is left, and "Him who had the power of death, that is, the devil," Paul saith, Christ will "destroy;" Heb. ii. 14; and "the last enemy" shares the same fate at the same time, or, rather, subsequently, because it is "the *last* enemy." That looks like a clean sweep, and leaves no subjects for eternal torture.

3. But, will not Christ have a "mere nominal victory," if His grand enemy survives with his multitude of victims, and there is to be an eternal vigilance to keep him and them in prison? If that enemy still lives, who knows but that, like "Jefferson Davis," he may one day be a good loyal subject? for, certainly the time will come, when "Every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are therein" shall be "heard saying, Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb forever and ever."—Rev. v. 13.

This looks as if "Satan" and "those destroyed by" him, if alive, were converted and reconciled to their "Conqueror," and were as peaceable and happy as "Jefferson Davis" now is, if not more so.

4. Very true. But if the language of Paul is to be taken in the absolute sense, then all sin must be abolished—because, "where sin abounded, grace shall yet more abound," so that "Christ shall prevail," to "destroy" sin: for, "He that committeth sin is of the devil; for the devil sinneth from the beginning: for this purpose the Son of God was manifested, that he might destroy *the works* of the devil."—1 John iii. 8. If the devil is to live eternally, and a large company of the human family with him are to keep sin alive where is the boasted "victory over Satan?" and is there not a failure in the mission of Christ to "destroy the *works* of the devil?"

Our Br has misquoted Paul's language in Rom. v. 20. He quotes it, "Where sin abounded grace *shall yet* more abound," making the event future; whereas, Paul puts it in the past, thus, "But where sin abounded, grace *did* much more abound." The text therefore does not prove more are to be saved than lost in the future, and does not apply to the case in hand, unless it proves *universal* salvation.

5. "The Advance" touches a tender point here. We have no objection to our Br. proving this position, if he can. He can only do

so on the ground that all who die in infancy are righteous before they die. But the LORD told Abraham He would spare Sodom, if He found "ten righteous there."—Gen. xviii. 32. There can be no doubt there were hundreds if not thousands of children there; yet Sodom is "set forth for an ensample, suffering the vengeance of eternal fire."—Jude 7. The city was not "spared," and the conclusion seems inevitable, the children were not righteous and did not escape the "eternal fire;" and if that fire is the theological hell a multitude of children are in it, and many of them "not a span long," as the old theology maintained.

But again; if our brother's view is correct, the destruction of Sodom and the cities of the plain, and the destruction of the old world by a flood were most stupendous acts of the love of God; for it secured the salvation of millions, who, if they had lived to grow to adults, would most likely have been the subjects of endless torments: and then, it is a mighty act of God's love that the gospel—as it is called—has never been sent to "the heathen world," where infant life so commonly goes to waste;" for now most of "the heathen world" are saved, whereas, if the gospel, such as is preached in these days, had been sent there, a great many less would, most likely, have been saved than now. And further, what a mercy that so many children die in Christian lands: their salvation is sure, as our brother tells us; and milk-poisoners and other baby murderers are peopling heaven faster than all the professed ministers of the gospel in Christendom. Talk about "child murderers:" why, they are *child-savers*, making sure work for these little ones, saving them the storms, trials and sorrows of this life, and the hazard of eternal torments hereafter! They must be set down as the benefactors of their race, making sure the salvation of the largest portion thereof!

We are certainly rejoiced that our Br. of "The Advance" is fully rid of the old orthodox notion of "infants in hell not a span long;" at least, the "non-elect infants," whom "Michael Wigglesworth, A.M., Teacher of the Church in Malden," Mass., in 1662, describes as thus addressed by the Judge in the Day of Judgment, after a plea for mercy by them had been made:

> "You sinners are, and such a share
> as sinners, may expect;
> Such you shall have, for I do save
> none but mine own Elect.
> Yet to compare your sin with their
> who liv'd a longer time,
> I do confess yours is much less,
> though every sin's a crime.
> A crime it is, therefore in bliss
> you cannot hope to dwell;
> But unto you I shall allow
> the easiest room in Hell."

Such palmy days of "orthodoxy" have passed away, and our good Br. of "The Advance" brings *all* infants to glory: another half century will abolish the *theological* hell, as the last half century has abolished Mr. Wigglesworth's baby notions of "the easiest room in hell" for "non-elect" infants. Hence, we take courage and labor on in the good cause of wiping out the superstitions of the past centuries.

6. We are happy to agree perfectly with our respected Br. of "The Advance" in the sentiments here expressed; and yet they need to be guarded lest men infer from them that they need not trouble themselves to search for truth, and so turn away from it, when it is presented to them, and assume they have enough of it already.

7. We shall not probably differ widely from our brother in this view of the subject as to the future, unless he anticipates this glorious result *before* our Lord's return from heaven in his glory; and we have no right to assume that he wishes so to be understood from any thing said in his article.

8. So we come at last to an amazing modification of original orthodoxy about hell. Adam's posterity, "As a race will be saved," says our Br., and Dr. Schaff with Dr. Hodge are presented as witnesses to the same faith; and now that they have got their theological hell prison so near tenantless, at least, the number so very small compared with the holy and happy, might they not as well try the experiment of converting these few, by burning down their prison and exerting the mighty love-power with which this vastly superior number of holy and happy ones are now permanently armed? If the great *mass* of mankind are made holy and happy notwithstanding the disadvantages of this life, what a glorious result might be looked for in their united efforts to reconcile the *few* lost ones to God; and so the sight of "every creature" praising "Him that sitteth on the throne and the Lamb" be realized in all its prophetic glory! This must ultimately be fulfilled; and hence *all* "for whom Christ died" will become reconciled to God, or will have been blotted out of life forever, and be no more. "Such is our faith, and we cannot consent to belie Scripture, to dim the glory of the Redeemer, or to play into the hands of adversaries" . . . "by teaching that" any part of those "for whom Christ died, will forever" be kept in a living state of unutterable woe! There will be no "census" in a theological "hell," because none will ever be found there to be numbered.

AN INQUIRER.

DEAR BROTHER: I have been a reader of your publications, sent me by Br. E. A. Poole, and have become interested in your view of the non-resurrection of the wicked dead. If it is the truth, it would be very comforting to me to be established in it. It looks very reasonable that our heavenly Father would be satisfied with the death of the offenders, without calling them into life to die again. I was a member of the Methodist Episcopal Church about thirty years. For the last fifteen years I have been a believer in the Second Advent doctrine, as taught in the "Advent Review and Sabbath Herald," and have been trying to keep the seventh day Sabbath, though alone in my neighborhood. I would like to know your views on the Sabbath, and whether you think all the little ones that have died before they were old enough to believe on Christ have perished. Your sister in Christ, seeking for immortality, eternal life, through Jesus the LIFE-GIVER.

MARY A. BEASLEY.

CHENANGO CO., N. Y.

Response by the Editor.

Our sister sees, what every enlightened and unprejudiced lover of Jesus must see, that the doctrine of "No future life out of Christ" is "reasonable;" and, compared with temporary or endless life hereafter in torment, is "very comforting" to a heart in sympathy with the heart of Jesus, which always was affected with human woe. We add no more on this item now, as our views are fully expressed elsewhere.

As to the Sabbath question; we have stood for twenty-five years on the ground we understand Paul to have stood, as expressed in Rom. xiv. 5, "One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind." We respect those Christians who *act* according to their own convictions in relation to the Sabbath. Our conviction is, that under the Gospel dispensation all days are *alike* to the *true* Christian; and that for any class of Christians to make it a *test* of our devotion to Christ and his cause, that we should regard "one day above another," whether it be the Seventh day or the First day, is a usurpation of the prerogative of God, which endangers their own salvation; and is a clear violation of the rule given by Paul, Col. ii. 16: "Let no man therefore judge you . . . in respect of a holy day. . . . or of the Sabbath." And he adds, in the verse following, "which are a *shadow* of things to come; but the *body* is of Christ."

The term Sabbath means *rest:* and the Apostle tells us, Heb. iv., "We which have believed do enter into rest." . . . "For he that is entered into his rest, he also, hath ceased from his own works, as God did from his;" *i. e.*, at ending creation. When we believe in Christ, we find rest; here our true Sabbath begins its dawn; but, "There remaineth . . . a rest to the people of God," when the full blaze of the eternal *rest*, or Sabbath shall open upon us in the kingdom and glory of our Lord and LIFE-GIVER, Jesus Christ; eternally shall his people rest in His love and presence; not in inactivity, but in unwearied employment.

Now, if any one chooses to keep "a shadow," in this life, we have no fault to find with them, provided they keep it in charity, and do not make it a test for others. We honor them for acting up to their convictions; but let them not judge others, who stand or fall to their "own Master;"—Rom. xiv. 4. Such is our position on this question.

As to little children, our *opinion* is, that the children of those who come to God believing "that He is, and that He is the rewarder of them that diligently seek him," under whatever dispensation they have lived, will share in the reward of their parents. But we leave them and all other children in the hands of our covenant God; fully satisfied that He will dispose of them according to His wisdom and love. Here we find *rest*—a perfect Sabbath. Others may puzzle themselves on the question, and violate *rest*, and manifest a lack of confidence in God's wisdom and love if they will; we do not share in their *unrest* at all; our mind is at perfect rest, and in perfect peace on the subject, knowing that God will do all things well.

Let us all seek to cultivate a childlike trust in our heavenly Father, knowing that He careth for us; and let us learn to leave all unrevealed matters with Him, not doubting that the time will come when we shall admire the wisdom and goodness of God in all his administration in the government of the affairs of this world.

SORROW comes soon enough without despondency; it does a man no good to carry around a lightning-rod to attract trouble.

THE JUDGMENT MESSAGE.

A SERMON BY WM. H. SPENCER.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."—Rev. xiv. 6, 7.

[*Continued from last issue.*]

WE have shown that one of the characteristics of "the day of the Lord"—or, as spoken of in our text as the "hour of His judgment"—will be a day of separation, manifested by the divinely-sent angels in gathering His elect "from the four winds, from one end of heaven to the other."—Matt. xxiv. 29–31. But as another characteristic of this "day of the Lord," the Scriptures present it as

A DAY OF DESTRUCTION TO EVIL DOERS.

Paul testifies that "when they shall say peace and safety then *sudden destruction* cometh upon them, as travail upon a woman with child; and they shall not escape."—1 Thess. v. 3. They shall not escape destruction; for he declares that they shall "be punished with everlasting destruction," "*when* the Lord shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them."—2 Thess. i. 7–10.

Again: We have Christ's affirmative testimony, in positive terms, on this point; in presenting the flood as a type of the end of this dispensation. He says: "As it was in the days of Noe, . . . so shall also the coming of the Son of man be."—Matt. xxiv. 38, 39. Also he says, "Likewise as it was in the days of Lot, . . . the *same day* that Lot went out of Sodom it rained fire and brimstone from heaven and *destroyed them* ALL. Even thus shall it be when the Son of man is revealed."—Luke xvii. 28, 30. Though this testimony is unimpeachable, that the day of the Lord will be a day of destruction to evil doers, yet we may refer to the language of the revelator, when referring to the same time, in Rev. xi. 15–18, he speaks of the end when "the seventh angel sounded" and "great voices in heaven" declared that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst *destroy* them which destroy (margin—'corrupt') the earth."

THE JUDGMENT CANNOT BE DEFERRED.

But why need we quote more? What language could more fully show the characteristics of this "hour of His judgment" which will soon overtake the world in its heedless career? Destruction—aye, "sudden destruction"—will soon overtake all who continue in their course of rebellion against our gracious High Priest, who now is seated at the right hand of the Father, and mercifully pleads with men to turn from their sinful ways and seek pardon and peace here, and eternal life hereafter. But that fearful "hour of His judgment" is coming—certainly coming! Men may speculate, may philosophize, may rest seeming secure upon the vain assumptions of science, and may reap, plant, sow, build houses and marry and give in marriage, all in utter disregard of the promise of Christ's coming; but they cannot delay that hour. They cannot defer the execution of Jehovah's decree—"The seed of the woman shall bruise the serpent's head." How wise for man, therefore, to heed the voice of mercy—the pleadings of love—to accept Christ as the ark which alone can bear them safely through the mighty deluge which shall sweep the curse of sin from the world. Then the deep and earnest groaning for redemption will be satisfied, as the heavenly halo of eternal glory shall transform our world into its paradistic state. Then, indeed, we shall have "PARADISE RESTORED."

[*To be Continued.*]

ROCHESTER, N. Y., May, 1870.

A THEOLOGICAL NUT: WHO WILL CRACK IT?

THE Rev. John Dick, D.D., says, "God never made anything in sin. He is too holy, pure and undefiled, for anything tainted with sin to come from his hand." Now, if "God never made anything in sin," in the past, and he is immutable, he cannot change and become the author of sin in the future; for, "He is too holy, pure and undefiled, for anything tainted with sin to come from his hand."

But it is said, The wicked dead are all raised in sin; and if they are raised immortal then they will sin to all eternity, or, if they are raised *mortal* for an hour, a day, or a year, it is all the same; they are raised in sin, and sin while they live. Now, the question arises, By what power are the wicked dead raised? God cannot do it; for, "He never made anything in sin;" and a dead man cannot raise himself to life again; and I never heard any one affirm that the devil could raise the wicked dead.

Now if God cannot do it, without being the author of all the sin in the future state, even in hell, (if there is such a place), and as the dead sinner cannot restore himself to life, and the devil cannot do it, and God cannot do it without being the author of all the sin committed in hell or any other place—By what power are the wicked dead raised? Who will attempt to prove that God will raise them, and not be the author of all the sins of the resurrected?

JAS. W. SMITH.

UPLAND, PA., May 23, 1870.

LETTERS AND EXTRACTS.

FROM POLLY G. PITTS.

BR. STORRS: I have lately thought much of the great battle that is going on at this present time, between truth and error; and if Daniel was astonished one hour, and his thoughts troubled him when he saw what was coming on the king of Babylon for his pride, rebellion, and self-exaltation, I have been astonished many hours, and my thoughts have troubled me when thinking of, and looking at the things that have come, and are coming on many of the leaders of the people, who are looking for the coming of the Saviour. It has been painful to me to hear of the fall of two prominent men in Iowa. I say "fall." I consider it so: they have gone over to Universalism; so I am informed. Now, why is it so? Well, I can say for one, it is plain to me. They have rejected the truth of, "No Life out of Christ;" they have contended that, "As in Adam all die, so in Christ shall all be made alive;" both righteous and wicked. Those who take this position, to be consistent, must believe in universal salvation, or life. Paul, speaking by inspiration, says, in the same chapter, 1 Corth. xv., "Some will say, how are the dead raised up and with what body do they come?" Ans. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Here we see, all life beyond the grave, is glorious, incorruptible, powerful, spiritual.

Now, I have no doubt but that many see the dilemma they are in, but they have committed themselves before the public, and stuck their stakes so deep, that it is too humiliating to say, "I was mistaken; I was in the wrong." So they wrest the Scriptures to their own destruction, and the stumbling of others, and go over to Universalism, and Spiritualism. Some are so determined to keep the doctrine of God's eternal truth—"No Life out of Christ," from the people, that they organize; virtually saying, "If you go with us, you must believe as we do." So the body of Christ is divided and sub-divided, and divided again. O how vain to fight against God, or his truth, and to kick against the pricks. Would to God that they were like David the king of Israel. When he found he was wrong, what an humble confession he made before God. He says, "My feet were almost gone, my steps had well nigh slipped, for I was envious at the foolish, or wicked, when I saw their prosperity. They have no bands in their death. They are not plagued as other men; their eyes stand out with fatness. They prosper in the world, they increase in riches. They say, how doth God know? is there knowledge in the Most High? Behold these are the ungodly who prosper in the world." Here David seems to feel that God's ways were not equal, for he says again, "Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. When I thought to know this, it was too painful for me; until I went into the sanctuary of God; *then* understood I their end." What David! their end! the end of the ungodly? must they perish? Ans. "Surely thou didst set them in slippery places, thou castedst them down into destruction. How are they brought into desolation as in a moment! they are *utterly consumed* with terror. As a dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their image." Here comes the confession. "Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant. I was as a beast before thee."

Bless the Lord for this confession; it was written for our admonition, upon whom the end of the world is come. It is written, "he that confesseth and forsaketh shall find mercy." May God grant repentance to many, whose feet I fear are almost gone, and that their steps are well nigh slipping.

I feel that God will hold up the HERALD and make it his messenger flying through the land, preaching the everlasting gospel. May God make it His "battering ram," filled with His word, to batter down the wall that is daubed with untempered mortar. Fight on, brethren. May God teach our hands to war, and our fingers to fight. Our opposers are receding. Truth is getting the upper hand. The dear HERALD is growing better and better every week. I can say too, "Praise the Lord, O my soul, and all that is within me, praise His holy name." May the great Shepherd of the sheep, keep us all, through the blood of the everlasting covenant, till He comes and crowns us with eternal life. Your sister in the Lord.

FREDERICKSBURG, *Iowa*, May, 1870.

FROM W. H. WHITMAN.

BR. STORRS: Last Sunday we heard a discourse on the destiny of the wicked. The text was, 2 Thess. i. 7–9. The clergyman first stated the position of Restorationists and condemned them. He then tried to give the theory of the Adventists; but failed to a great extent. He then claimed, "That eternal suffering was the destiny of the wicked," but gave no text to prove it. He also claimed that "temporal punishment was a necessity in God's government;" then drew the conclusion that "eternal punishment may exist forever for the same reason." So the conclusion may also be drawn, that as God has allowed the righteous to suffer "temporarily," so he may let them suffer to some extent, eternally!

He said, "The wicked will have an endless existence." This he failed to prove. He then claimed, "that God did not punish vindictively," and quoted Ezek. xviii. 32, to prove it. This looked more sensible. He then said that "Some claimed that the government of God would look better if the wicked were just turned back to their former elements." This was cast at us; and we thought it was the truth; for God has revealed himself to us in that light. He then turned to his text, and after making some remarks upon it said, "It carried the idea of destruction." He quoted Matt. xxv. 46, to prove his position, but failed; for Paul's comment in 2 Thess. i. on our Saviour's language in Matt. xxv., was too plain for him. He asked the question, "How do you express the idea of the future happiness of the righteous?" and said, "Eternal life is a figure to express the enjoyment of the righteous, as fire is a figure to express the punishment of the wicked." Finally he acknowledged that "just how, and where, God would punish the wicked, he could not tell." He ignored the promise of the land—made to Abraham and his seed—by God.

We have given some of the prominent points he touched on, which we consider a mixed up mess, not fit to enlighten any one in divine things. Now such preaching is paid for by the mass of the people; and how do you think, dear readers of the HERALD, such people can be enlightened on the true teachings of the Bible? They have certainly turned to fables. Our heart's desire is that they may by some means, yet see the truth and be saved.

We enclose one dollar and fifty cents to pay for those tracts you sent us. They are out on their mission. What they will accomplish, the Lord only knows.

May God's blessings rest on all his dear children, and the time speedily come for them all to be gathered home into his kingdom.

GALESBURG, *Ill.*, May 15, 1870.

FROM ELD. J. LEWIS.

BR. STORRS: I have long thought I would ask our *mortal* resurrectionists, if they will be so kind as to inform me, how the candle of the wicked can be relighted when it is once put out, seeing they have no life in Christ the LIFE-GIVER? It is a well established truth, that the candle in almost every instance where it is spoken of in the Bible means life; and the wise man, Solomon, tells us to fret not, nor to keep company with the wicked; and assigns his reason why: For, says he, there shall be no reward to the evil man: and still further as a reason, the candle, lamp (life) shall be put out.—See Prov. xxiv. 19, 20. Now, we ask some of the believers in a *mortal* resurrection, to tell us how the wicked will ever get their candle lighted when once out—once dead? The contrast is very great: the saints of the most High God are all to stand before the throne of God in order to receive their reward. But seeing there is no reward to the wicked after his life is extinct, that is, put out, what will the Judge of all the earth do with them, seeing they are not to stand in the judgment, nor sinners in the congregation of the righteous?—Psa. i. 4, 5. Will our opponents tell us how we can gather the chaff together when once driven away with the wind? If they are wise enough to answer the above, then they can inform us how the man whose candle is put out shall find the path of life.—Psa. xvi. 11. Surely then, they will be in the same path that our blessed Saviour trod, which leads to God. How is this, my friends, when the word of inspiration says, without holiness no man shall see the Lord? Seeing then that there is no reward, and that they (the wicked) cannot stand in the great day of reward, and as the wages of sin is death (not twice) and that they shall melt away like a snail (evaporate), or like the untimely birth of a woman, that they may not see the sun, and that they sleep a perpetual sleep (unending), and that they perish like the beasts, and shall be no more, for they consume away like smoke, or like snow water, or the cloud that is consumed and vanisheth away, so is the wicked no more. Such texts we might multiply to any extent, but we have given enough. Let us all look well to our ways, so as to be sure we please the Lord; for he who keepeth the commandments keepeth his own soul (life); but he that despiseth His ways shall die; not die twice.

GRAFTON, *Ill.*, May, 1870.

GEO. W. ALLSHOUSE, Rochester, N. Y., writes: I cannot forbear writing a few lines to you, to thank you for your kindness to me in continuing my paper. I do thank God and you for the favor, although I am not yet able to pay for it, but will certainly do so as soon as I can. I have had now several years of deep affliction and adversity, with ill health and at times entire nervous prostration, which, indeed, at times almost deranged me; but great is the goodness of God, whom I would thank with all my heart, who has many times delivered me from great anguish and the very verge of despair; thanks be to his holy Name. May the Lord spare you many years yet, and give light and wisdom from above, with perfect peace; and may his visitations preserve your spirit, and provide for you all that you need in this life, and grant you that great boon, even eternal Life through our Lord and LIFE-GIVER, Jesus Christ. May the Lord grant his blessing to the HERALD OF LIFE, and upon all those who write for it, and to those who read it, and to all his poor and afflicted children scattered abroad throughout the world. Remember me at a throne of grace. Yours in hope of eternal life through Christ our Lord. I enclose a copy of a hymn, which I have carried a number of years in my pocket, until the paper is about worn out. Please put it in the HERALD, as it may be a help and consolation to others who are in the "furnace" and under the "hammer."

FROM JAMES H. JACOBS.

BR. STORRS: With a thankful heart, this morning, for the goodness of God to the children of men in this life, and the promise of a better one on the condition of believing that God so loved the world, *i. e.*, the family of man, but no sect in particular, for sects did not exist then as I know of, when God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life. This shows there are conditions to be complied with or we perish. This looks to me as though man can and will perish without a resurrection. Then, if man can perish without a resurrection, *i. e.*, suffer the penalty, why should he be made alive by or through Christ to suffer the penalty, or receive the wages of sin? All who believe man is mortal, admit that if a man dies and does not have a resurrection, he has or will perish. Now, is it consistent or Bible to say, there must be a resurrection of man before he can perish or receive the wages of sin? I am truly thankful to God for what I see of his goodness. I want to live so that he will not be ashamed to be called *my* God. I ask Life believers, yea all that love God, to remember me in their prayers.

I am telling the goodness of life from the dead to the best of my ability, and discussing with my fellow-beings. The doctrine of life in a future world, without suffering or dying again, is gaining ground. Thank God.

FREETOWN, N. Y., May 19, 1870.

FROM ELD. S. BRAGG.

BR. STORRS: I have received the tracts, and am glad to get them; glad of the truth they contain. I thank the Lord for the light that is shining in these last days. I am glad I live to see it; yet it is very unpopular. But I am willing to suffer for the truth's sake, and wish to do what I can to let others see it.

We are travelling all the time; have some good meetings; some love the truth. I should be glad if more would see it. But some will not. Well, brother, the good Lord bless and sustain you in your labors. We shall soon get through all the trials of this life. Praise the good Lord. We shall be glad to exchange this world of sorrow and trial, for a world of glory and joy. I believe the blessed land is nearing. Everything to my mind, looks that way. Well, all the poor pilgrims will be glad to see Jesus. He has a few friends left on the earth, and they will welcome him back again. Peace be with you dear Br. Yours in love.

LEWISTON, *Me.*, May 23, 1870.

OBITUARY.

DIED of consumption in Bradley, Maine, May 21, Sister NANCY, wife of Br. Samuel SMITH. Many who have visited Bradley will remember her hospitality, as her house has been a pilgrim's home for many years. She leaves a husband and three children, besides numerous friends to mourn her loss. We preached on the occasion from Isaiah xxv. 8, to comfort them with the blessed hope.

GEO. W. BROWN.

APPOINTMENTS.

ROBY'S CORNER, N. H., eve., June 1.
NORTHWOOD NARROWS, N. H., Sunday, June 5.
EXETER, N. H., eve., June 7.
LAWRENCE, Mass., eve., June 8.
CHARLESTOWN, Mass., eve., June 9.
LYNN, Mass., eve., June 10.
PROVIDENCE, R. I., Sunday, June 12.

S. W. BISHOP.

PLYMOUTH, Me., June 5.
AMHERST, June 12.
HAMDEN, June 19.
KENDUSKEAG, June 26.

L. WETHERBEE.

PLEASANT VALLEY, Conn., (West Winsted in the evening), June 8.
NEW YORK CITY, Cooper Institute, (Room 24), June 12.

W. S. CAMPBELL.

HOLDEN, Me., at the chapel, Sunday, June 5.
BRADLEY, Me., Sunday, June 12.

GEO. W. BROWN.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Mrs. Mary Pratt, John Cochran, John Comstock, Charles Andrews, Miss R. J. Turner, C. H. Hathaway, Philo Clark, Hudson Andrews.

TWO DOLLARS EACH FROM—W. T. Clarke, John T. Cate. (We find, as you suggest, the credit in our "memorandum." Thank you.)

VARIOUS SUMS—Thomas Denton, $3; John Kemp, $50 on pledge; W. H. Whitman, $1 50; L. A. Merril, 50 cents.

RECEIPTS TO TRACT FUND.

C. A. Hempsted, $2.

FOR THE NEW TRACT: "THE WICKED DEAD."

Thos. McClary, Wilmington, Del. $10.

PARCELS SENT SINCE LAST ISSUE.

A. Boynton, Eld. R. V. Lyon (book), Prof. J. F. Huber, Eld. S. Bragg, G. H. Bundy, Jas. W. Smith (two parcels), D. B. Salter, Lucretia B. Lamb, Erastus Clark, Mrs. E. G. Farmer, Abel Larkin, Anna Neill, Joel S. Richards, Bertine S. Erwin, Thomas Apthorpe, Clanor Franke, Mrs. Z. C. Crane and Demas Harrison each a package. (Shall we send you more?) Alfred Annable, R. E. Ladd. (Will you have more sent?)

TO CORRESPONDENTS.

A. BOYNTON.—The letter of May 1st has not been received.

JESUS.

There is no friend like Jesus,
So gentle kind and true,
With mercies ever ready
And blessings ever new.
There is no friend so mighty—
So able to defend,
So willing to protect us,
And keep us to the end.

There is no friend like Jesus,
In sickness or in health;
Our poverty but moves him
To proffer us his wealth.
He hears our secret pleadings,
In every time of need;
O Jesus, blessed Jesus,
Thou art a friend indeed!

There is no friend like Jesus.
When death to us appears,
He meets the greedy monster
And smiles away our fears;
For he has been victorious
O'er death and o'er the grave,
And by his resurrection
Has proved his power to save.

There is no friend like Jesus.
He is the living vine;
We lose a life that's mortal,
He gives us one divine;
A life that is eternal,
Beyond the reach of pain,
Where we shall meet our loved ones
And never part again.

Hail! hail thou blessed Jesus,
We pray thee, come and reign!
Our King and our Redeemer,
Come, come to earth again,
Sit on thy throne of glory,
Let us before thee fall,
And with loud hallelujahs
Proclaim thee LORD OF ALL!

MARIA M. WEAVER.

WESTFIELD, *Mass.*, 1870.

ANTICHRIST ONCE MORE.

BY ABEL LARKIN.

[*Continued from last week.*]

Now for another point. Daniel pointedly says that the saints' persecution is from the horn that plucked up three of the kingdoms. Then of course the five kingdoms or heads of the beast that are fallen, are not guilty, for they in no shape whatever belonged to the horn that did it. This proves again my position that the Papally persecuted were not saints, or, if some of them were, they cannot be those referred to.

But again. 1. The deadly head was of the Greek horn. 2. This head has not been healed. 3. The Greek kingdom is the only one that plucked up three of the ten divisions into which Rome was divided. 4. It is the only one that has a mouth speaking great words against the saints of the Most High. 5. It is the one that made war on the saints. And, 6. The last head of this horn or kingdom is the only one into whose hands "times and laws" go for "a time, times, and the dividing of time," 3 1-2 years, or 1290 days. Hence "He must continue a short space."—Rev. xvii. 10.

Will the reader examine some of these points, for much depends on them. But because I make the days of John and Daniel literal, our brother says of me, "Consistency is a jewel." If Daniel had said his 1290, 1335 days were years, or even intimated it, I should not dispute it; but he has not done so. If our brother had a note of mine for $100 due in 60 days, and then called for pay, and I should tell him the days were sixty years, would he then say of me, "Consistency is a jewel?" I suppose he would; for he is too honest to repudiate the coin of his construction; the court and jury to the contrary, notwithstanding. The brother says, "The 1290 and 1335 in the original, is *yomeem*. Although it is the word for days, it is the word for years." Is not this admission more favorable for a literal than a spiritual construction, and even independent of the numerous testimonies with which they are connected and in favor of the literal view? If they are years, why does he fail to point out their exact date? Is it because all others have failed in the rotten theory? Let us recollect that Daniel had more than one vision. Visions, in the plural are mentioned no less than eight or nine times. And "the vision," singular, twelve times; referring to a certain one. "And Daniel had understanding in all visions and dreams:" i. 19. "Daniel had visions upon his bed." Dan. vii. 1.

Now the question comes up, Are Daniel's visions that are connected with his seventy weeks, all fulfilled? If not, may we not suppose that his 2,300 days belong to the unfulfilled week, and of course to the 1290 and 1335 days? That Daniel's weeks are years, see Gen. xxix. 27.

"Seventy weeks are determined" (cut off or shortened as the Douay Bible has it), "upon thy people and upon thy holy city to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity and to bring in everlasting righteousness, and to seal up (*i. e.*, ratify by fulfilment) the vision and prophecy."

Now have all these weeks been fulfilled? If they have, how happens it, that sin and transgression are not abolished? And why has not the above mentioned reconciliation been effected for iniquity, and everlasting righteousness established? The admission that these weeks are all in the past, gives the infidel a power that is overwhelming; for he says, "You admit that your Bible teaches that sin and transgression were abolished some 1800 years ago; and do you think I am a fool sufficient to believe it?" Let us get out of Babylon, and when out, keep out, and learn the prophetic events connected with salvation. But the unfulfilled week explains why these things are not accomplished in which the prophetic dates and prophecies appear mostly to culminate.

A time requiring special description. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and three-score and two weeks; the street shall be built again, and the wall, even in troublous times." Ver. 25. Here we find sixty-nine of the weeks; and no more in the past. "And after threescore and two weeks (not necessarily immediately after, for the "After," may include nearly all of the sixty-third week) shall Messiah be cut off; and the people of the prince that shall come shall destroy the city and the sanctuary." Ver. 26. This city, no doubt was Jerusalem in A. D. 70. And terminated the sixty-ninth week. Then we must look for the last week, and for those events that are to bring it forth. "And he shall confirm a covenant with many for one week." Ver. 29. Now as this covenant has not been made, the week is yet future. "And in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation"—1290 days. See Dan. xi. 31; xii. 11; vii. 25; Matt. xxiv. 15. But who is this personage if it is not the Man of Sin? the last head of the beast whose time is short, three and a half years from the time he sets up his abomination? "And thou shalt come from thy place out of the North parts against my people Israel, to take a prey and a spoil, it shall be in the latter days." "Art thou he of whom I have spoken in old time by my servants the prophets of Israel, that I would bring thee against them?"—Ezek. xxxviii. 17.

Now if these prophecies are fulfilled, then we are down the channel of time below the latter days. But when did we pass those days? But, again. "How long shall be *the* vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." viii. 13.

I will here say, that the Jewish and Douay Bibles have it, "Unto 2,300 evenings and mornings;" and the 26th verse of our translation confirms this view, by calling it "the vision of the evening and the morning;" *i. e.*, one day; as much as to say, that the 2,300 days were so many evenings and mornings. It would seem that Daniel put these 2,300 days into so many evenings and mornings, on purpose that they should not be spiritualized into years. The 2,300 days measure not only the time of the daily sacrifice, but also the time that the sanctuary and host are trodden under foot. The sanctuary is not destroyed as in Dan. ix. 26, but trodden under foot; or as Daniel says, xi. 31, "shall pollute." Consequently the temple and sanctuary are again to be rebuilt that they may receive the measurement of these days; lacking 255 of the full week number. "Seal" or, "shut thou up the vision; for it shall be for many days" in the future, Dan. viii. 26. "For at the time of the END," (*i. e.*, dispensation), "shall be the vision." Ver. 17. Here we find the location of this vision is at the END of the age; and of course describes events that are only there to be. And it is impossible to remove their future location.

But once more. All admit that Daniel's 70 weeks are 490 years. "And he shall confirm the covenant with many for one week." Dan. ix. 29. Now there are in one week of years 2,555 days. And the date of the violated covenant is at the commencement of these days or weeks. "How long shall be *The vision*, concerning the daily sacrifice and the transgression of desolation, to give both the host and sanctuary to be trodden under foot?" viii. 13. "And he said unto me, Unto 2,300 days; then shall the sanctuary be cleansed." Ver. 14; and of course, the temple.

Let me here say that we should not confound too much this vision with the one describing the four universal empires, and which is styled, "A vision." ii. 19. "A dream," iv. 5; for it is entirely detached from it, and which describes events that are at the dawn of the millennial day only. Now the days measure, first, "the Sacrifice," (whatever it may be); it of course does not take all of them to do it, but it takes the remainder of them to measure the balance of the week, commencing at the time the covenant was broken by the transgression of desolation; for it says, "And from the time the daily sacrifice shall be taken away, and the abomination of desolation set up," (as I, Daniel, have just told you in chap. ix. 27, and also, xi. 31); "there shall be 1290 days;" chap. xii. 11. Hence, "In the *midst of the* week (by his abomination) he shall cause the sacrifice and oblation to cease." Only lacking thirteen and a half days of being the exact centre of the days of the week; 2,555. See iv. 34. The confirmation of this covenant for seven years, I understand is a national power for certain stipulations agrees to grant and protect an Israelitish class belonging to no apostacy, and headed by a certain character to build the Temple of God at Jerusalem, and worship in it as they please. This being settled, they complete the requisite arrangements for the dedication of the house, which takes 255 days. Then the sacrifice or worship begins, at this time of the week; 255 days having passed, the 2,300 days begin, and measure the balance of the week, including the temple worship of 1,010 days; leaving 1290 for the abomination, *i. e.*, time, times and the dividing of time. Now take 2,300 from 2,555, and we have 255. Now add up.

Date of the covenant from the commencement of the 2,555 days. Preparation for the sacrifice or worship in erecting the Temple, occupying	255 "
From the time the daily sacrifice shall be taken away, shall be	1,290 "
These two last numbers taken from 2,555, leave the daily time to be	1,010 "
Total	2,555 "

Now how this remarkable, and accurate description can have a spiritual construction, I know not. And surely there is no mistake in the illustration. "Blessed is he that cometh to the 1,335 days." Why? Because 45 days after the 1290, put him in the next dispensation; the 45 days being the great and terrible day of the Lord in which men, as in the flood, become nearly extinct. "Therefore hath the curse devoured the earth, and few men are left."—Isa. xxiv. 6. All nationalities dashed to pieces like a potter's vessel.—Psa. ii. 9.

MT. STERLING, *Ill.*

THE ANGEL-TRUMPETERS.

"And I saw the seven angels which stood before God; and to them were given seven trumpets."—Rev. viii. 2.

NOT all angels are of the same dignity and office. Paul enumerates "dominions, principalities, and powers," among the celestial orders. Isaiah speaks of Seraphim—nobles—principal ones, who have their stations by the high and uplifted throne of the Divine majesty. The sons of God in general only come before Him at appointed times (Job i. 6), but the Saviour himself speaks of some angels who "do always behold the face of the Father which is in heaven."—Matt. xviii. 10. And the sublime agents which John beheld after the opening of the seventh seal, are described as "the seven angels who stand in the presence of God."

The Jews were familiar with seven angels of this particular class. Gabriel is one of them; as he himself said to Zacharias: "I am Gabriel, that stand in the presence of God."—Luke i. 19. Michael is another, as he is ranked with Gabriel in the book of Daniel, and there pronounced one of the princes, even "the great prince" of the prophet's people. In the Apocryphal book of Tobit, Raphael is named as still another, where he announces himself and says: "I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the holy One." Whether we take this book as inspired, as the Romanists do, or as not inspired, as the Protestants generally regard it, there is no matter with regard to this point. The passage referred to (Tob. xii. 15) shows what the ancient people of God held for truth, and the representation harmonizes with the text, and with the accepted books of holy Scripture. The ancients believed in *seven presence-angels*, and the Apocalypse ratifies that belief.

These presence-angels are the highest and mightiest of created beings. It is their privilege to "stand in the presence of God." They *stand*; this is the posture of service; but standing *in the presence of God*, is to be above all other servants. The seven Persian princes who "saw the King's face," were the highest officers of the realm, and next to the monarch in rank and power.—Esth. i. 14. And what those princes were to the Persian kings, the presence-angels are to God.

And these sublimest ministers of God appear here as the prime executors of the oncoming administrations. The Saviour himself said: "In the end of this world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire."—Matt. xiii. 40–42. And here John beholds those angels—the glorious septemvirate of celestial archregents, the mightiest and the highest creatures in the universe, presenting themselves for the momentous work.

"And to them were given seven trumpets." Trumpets are expressive instruments. The voice of the trumpet is the most significant voice known to the holy Scriptures. God himself gave his ancient people very special directions with regard to the use of the trumpet. It is itself described as *a cry*—a loud and mighty cry—which related only to important occasions. The time for the blowing of trumpets, was always a time of moment—a time of solemnity—a time for men to bestir themselves greatly in one way or another.

Trumpets connect with war. The command was: "If ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets."—Num. x. 9.

Trumpets were for the convocation of the people, and the moving of the camps of Israel. This is minutely prescribed in Num. viii.

Trumpets proclaimed the great festivals. "Ye shall blow with the trumpets over burnt-offerings, and over the sacrifice of your peace-offerings." "Ye shall have a Sabbath, a memorial of blowing of trumpets, an holy convocation." "Thou shalt cause the trumpet of the jubilee to sound, in the day of atonement shall ye make the trumpet sound throughout the land." And so, "when the burnt-offering began, the song of the Lord began also with the trumpets."—Num. x. 10; Lev. xxiii. 24; xxv. 9; 2 Chron. xxix. 27.

Trumpets also related to the announcements of royalty. "Zadok the priest, and Nathan the prophet, were directed to anoint Solomon king over Israel, and blow with the trumpet, and say, God save King Solomon. It is also written: "They hasted greatly, . . . and blew with trumpets, saying, Jehu is king."—1 Kings i. 34, 39; 2 Kings ix. 13.

Trumpets are also associated with the manifestation of the terrible majesty and power of God. When the Almighty appeared on Mount Sinai, there was "the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled."

Trumpets connect with the overthrow of the ungodly. It was at the blowing of the trumpets that the walls of Jericho fell down, and the city was given into the hands of Joshua. Josh. vi. 13–16.

Trumpets also proclaimed the laying of the foundations of God's temple.—Esdras iii. 10.

With these facts before us, we are already in a degree prepared to anticipate what these seven trumpets are to bring forth. Their number is the complete number; and we may expect from them everything to which trumpets stand related in the Scriptures. Are they related to war? Then war is coming; yea, even "the battle of that great day of God Almighty." Are they for the calling of convocations and signals for motion? Then we may look for great gatherings and mighty changes. Do they herald great solemnities and blessed feasts and sacrifices? Then may we anticipate the sublimest festivals, and victories, and jubilee, and burning up of the victims of sin, that the world has ever yet seen. Do they declare investiture with dominion and the commencement of a new reign? Then we may look for the setting up of a new administration, and the opening of the reign of the true David, and the greater than Solomon. Do they declare the presence of God in His awful majesty? Then may we expect a revelation of Divine power and Godhead which shall fill heaven and earth with trembling. Do they bring the fall of the cities of the wicked, and the destruction of their inhabitants? Then we may look for the end of great Babylon, and the sweeping of the dominion of Antichrist and all his confederates from the earth. Do they tell of the founding and building of the permanent temple of the Lord? Then may we look for the incoming of that true tabernacle which the Lord pitched and not man, and of that firmly-founded city whose maker and builder is God. And all this accords entirely with what John subsequently describes as resultant from the sounding of these seven trumpets.

Writers on the Apocalypse generally treat it as if it depended for its imagery and materials upon the ancient Jewish regulations. They thus put the copy for the original, and deal with the original as if it were the copy. All the ancient regulations were nothing but copies and types. They were commanded to be made after some heavenly model, of which they were to be the remembrancers and prophecies. They were not the true—the real—but only earthly imitations of it. The true ideal is what John beholds in this book. These seven presence-angels, with their seven trumpets, are the true heavenly realities, with reference to which all the ancient laws relating to trumpets were ordained. What we here have is not the work of John, elaborating a dramatic poem out of the elements of the ancient ritual, but an Apocalypse of the great realities themselves, with reference to which those old appointments were constructed, as earthly pictures and mimic predictions. We go back to the ancient laws, and we there see reflected in earthly forms what John beholds in heavenly reality; and we reverse the whole order, and involve ourselves in inextricable confusion, when we take the images in his visions as mere earthly and Jewish drapery, and not rather as the very things from which these Jewish ceremonies took their existence and peculiarities. The Apocalypse is not a poem in Jewish dress; but the Jewish ceremonies were an earthly poem of the Apocalypse. Let this be understood, and much of the darkness hanging over the meaning of this book will at once disappear.—*Prophetic Times.*

CHILDREN'S DEPARTMENT.

BE NOT DISCOURAGED.

MARIA HILTON is one of my Sabbath-school scholars. While on a visit to her aunt, she became interested in religion, and came home as she thought, a Christian; and as I knew that, in her circumstances, she would have many temptations which she would never encounter in her aunt's Christian home, I thought she needed special encouragement, and so invited her to come often to my house and acquaint me with her progress in this new mode of life.

This afternoon she came in looking sad and disheartened. I knew that something had gone wrong, and waited for her to tell me; by-and-by it came out.

"O, Mrs. Williams, I am *so* discouraged;" she exclaimed suddenly, the tears coming to her eyes.

"Why, Maria, what has happened?"

"Well, I will tell you all about it. O, I've been so impatient and cross! This morning before I got up, I remembered that it was Saturday, and stormy too; so the children would be at home and in the house all day. Saturday is a very hard trying day always; but I was determined I would be pleasant and kind and not get out of patience at all, and I didn't make the resolve in my own strength either," she added, coloring a little. "I prayed very earnestly that I might be kept patient and gentle all day, and I was full of confidence when I went down stairs; but, dear me, it was all of no use; the first thing I saw as I went through the sitting-room was the *Atlantic* on the table, and though I knew mother needed me, I sat down and began a story. Mary wanted me to hook her dress, but I sent her to Abbie; and when mother called me to set the table, I didn't go right away, but waited until I had finished my story, and then when mother said something, I answered up quick, that she might have got Abbie to do it. I was very much ashamed afterward, Mrs. Williams, and I felt so bad that I began my day so poorly. While we were eating breakfast Mary spoke up—

"'Maria's just as cross as she can be to-day.' That made me angry, and I answered crossly; and then I was very impatient when Russell asked me about his Latin—so that is the way it has been all day, Mrs. Williams. I never was so impatient and so ugly in all my life, and I asked so earnestly that I might be helped, and I'm sure I asked in faith, just as the Bible says I ought to, and I—"

"You blame God that he didn't help you, Maria?" said I gravely, for her last words had been spoken in an injured, defiant way that troubled me.

"Why, no, of course not that," she answered, blushing.

"What then, Maria?"

"I wasn't going to say any such thing, Mrs. Williams; only I can't see why I didn't succeed, when I was so confident."

"Perhaps that was the trouble, Maria; perhaps you were too confident, not on account of the help Christ was to give, but in your own strength. The Tempter has many artful ways of deceiving us poor weak creatures, and perhaps his method with you to-day was to make you believe that your strong hopeful feeling was dependence upon Christ, instead of confidence in yourself, as perhaps it really was.

"Humility, you know, Maria, must be very marked in all our intercourse with the great LORD of lords; and perhaps, my dear, it was lacking in your prayer this morning. You know best about that though."

I paused for her to speak, but as she did not, I continued—

"I think that may be one explanation of your failure. There is another. Your prayer you say, was especially that you might be kept gentle and patient. Supposing you offered that prayer in faith and humility, and went down to the work of the day, fortified against those particular temptations; according to your account the temptation did not assail you here; it met you first when you least expected temptation.

"Against love of ease and pleasure you were not so strongly fortified, and to gratify them was your first temptation; that succeeding here, it was easy work to undo what the preparation of the morning had accomplished.

"Here are two explanations, Maria; there may be others—but O, you must remember to put on the *whole* armor of God. 'For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;' and how weak we are—how very weak without the whole armor, and with it how strong and confident we may be; but never, never think to blame God for ill-success, for if we do not know just the particular reason, we may know with certainty that some part of our armor has been cast away or forgotten, leaving us at the mercy of our enemy."

Maria was silent for some time after I had ceased speaking, then she said, humbly—

"I guess both of your reasons put together make the right one. I didn't begin the day as I ought, and it is so hard to turn about after one has begun wrong,"—and then after a pause, "I will try to wear the whole armor. How much we do need it! But I must be going, Mrs. Williams, and I'm very much obliged to you for what you've said."

"Now don't go home with a long face, but be cheerful and happy; that's part of the armor, dear."

She smiled pleasantly. While she was putting on her hat, she said thoughtfully—

"It's a great warfare, isn't it, Mrs. Williams? Dont you think we expect to conquer too soon?"

"No doubt we do; we must have patience."

Then bidding me good-bye, she left me alone; and I thought perhaps I might help some other discouraged ones if I just reminded them that the contest we wage against sin is a terrible one, and we all need to have on the whole armor of God, and even then we are such clumsy warriors that we may not expect to come off conquerors at once.—*Selected.*

BOYS, BEWARE OF TOBACCO.

If a man should tell us that a healthy child could put his system under the influence of a powerful narcotic every day, without permanent injury, we should tell him that he didn't know much—*about that.* We never saw so many boys smoking along the streets, as now. The practice will reduce the final stature of the boy who begins at fourteen, at least half an inch. It will diminish his physical force in that proportion, and his mental force still more. The boy that smokes can bear trouble better. He can lose his place in a store with less grief. It worries him less to get to the foot of his class. Tobacco is a leather jacket that shields his hide from the lash of adversity. We doubt if there is a business man in Boston so green that he would take a boy that smokes, when he could as well have as good a boy who does not. Tobacco is a source of daily expense, a motive for theft till the boy comes to man's pay. It wastes his blood, for though the parotid glands save the kidneys some work, yet he that makes an urethra of his mouth, must lose from his mouth much that is needed to aid digestion, whereas the kidneys do their own work better, and, in health rob the blood of nothing useful. Man is the most precious crop the Yankee raises, and just now it is scant in quantity. Let it not be inferior in staple also.—*Boston News.*

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GEORGE STORRS, Editor.

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THE POWER OF LOVE.

THE following article we copy from the "New York Herald" of Sunday, May 29, of which JAMES GORDON BENNETT is the proprietor. We do not indorse every expression in the article; but there is more gospel truth in it than can be found in most religious papers of this generation. Coming from the source it does, it ought to shame those papers and ministers who think to win men to the love and service of God by torments in a future life. The fact is there is no element like love to break a hard heart. Men may make themselves and others miserable by an opposite spirit and theory; but if love fails to win men to the ways of righteousness and the service of God, their case is hopeless. Teach them that "We love God, because He *first loved us.*"—1 John iv. 19. An opposite course may sometimes arouse the mind, but it seldom results in any permanent good to the individual. We thank Mr. Bennett for his timely article, and hope other secular papers may follow his example, if the religious ones do not:

FEAR AS AN ELEMENT IN RELIGION.

There is a class of religious teachers, happily not so large now as formerly, who believe that men and women must be either forced or frightened into the pursuit of a religious life. Acting upon this conviction they make the most of such disasters as recently befell the people of Richmond and the Missouri railroad slaughter, upon which they ring sanctified changes oft and again. These terrible disasters are pointed out as so many dispensations of the Almighty to turn us from the error of our ways and to lead us to Himself, and God is pictured more like a fiend, who delights in slaying mankind, than as a Father, who rejoices and seeks to save His children. It is not surprising, therefore, that this style of theology should awaken and bring forth a more liberal and Christian school of thought, wherein the mercy and love of God are made more conspicuous attributes of His character than His insatiate desire for justice and revenge, and wherein He may appear just while He justifies the believer in Jesus Christ His Son.

As an element of religious power fear is the very weakest and most ignoble that can be invoked. Most men are naturally brave, and can face a danger, however great, of whose presence they are made aware. They are every day called to meet danger and death in a thousand forms, each much more real and terrible than any hell that Milton or Dante has pictured, which are real only to human faith and imagination. The history of Judaism is a history of religion begun, continued and ended through the influence of fear; and what facts does it represent? A nation numbering three or four millions of people, born in Egypt, yet owing no allegiance to the land of their birth; held in bondage for several generations by the Egyptians, and then "with a mighty hand and an outstretched arm" Jehovah brought them forth and planted them in their own land. Great signs and wonders had been wrought before them. The choicest and best of Egypt's treasures of wealth and persons had been destroyed, and the departure of the Israelites had been made as awe-inspiring as it could be. At the Red Sea they witnessed the destruction of Pharaoh's grand army, and with its instruments of war they equipped themselves. A journey of about four months brought them to the foot of Mount Sinai, on the summit of which the law was given to Moses, amid circumstances of the greatest reverence and fear. The sacred historian tells us that "the Lord descended upon Mount Sinai in a fire, and the mount was altogether in a smoke, which ascended as the smoke of a furnace, and the whole mount quaked greatly. And there were thunders and lightnings and a thick cloud upon the mount, so that all the people that were in the camp trembled, and so terrible was the sight that Moses said he exceedingly feared and quaked." But this impression did not last long enough to keep the people from idolatry; for while Moses remained on the mountain top in communion with Jehovah the people made a golden calf and worshipped it, and proclaimed it as the god that had brought them out of Egypt. And Aaron, their high priest, was their leader in this idolatry. For centuries afterward the history of the Jews is but the record of a series of persecutions and deliverances, of sinning and repenting, without any appreciable good results flowing therefrom, until finally God dispersed them to the four winds of heaven; and to-day their enemies, in every country except this, are following the same tack, and striving, by persecutions and repressive outrages, to convert them to Christianity. But the most favorable reports of success show that all efforts in this direction are failures. Fear, as an element in religion, has utterly failed to produce in their minds or in their lives the principles of purity, virtue, goodness, love. And it has equally failed with others also. The converts to Judaism, all together from Moses' time to our own, will not equal in numbers the converts made to Christianity in a single year. The reason is obvious.

We live under a new dispensation. A new covenant—the covenant of love—has been made with us. And "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." While it is true that few men can be influenced to lead a moral or religious life through fear most men can be so influenced by love. It is the great power that guides and controls mankind to-day, and notwithstanding the many national and local broils and tumults that prevail in all the earth there is more of fraternal feeling, of pure sympathetic affection among men to-day than there ever was. The gospel of love has, during eighteen centuries, nearly turned the world up side down and literally changed the face of nature, so that the crooked places have been made straight and the rough places smooth; and by and by, when He whose right it is to reign shall come, the nations of the earth will gladly accept His sway. There is not in the earthly life of Christ a single incident that can properly be construed as indicating any other than the deepest affection for the race and the most earnest solicitude for our salvation. Love was the prominent and controlling attribute of His life and character, and it is by love that His followers must succeed in converting the world. Fear has utterly failed. Men shrink from the idea of being coerced into paths of rectitude by appeals to the basilar part of their nature. The most depraved can be successfully reached by love. The remembrance of a mother's tears and prayers, of a father's kiss of peace and blessing, or the parting adieus of loving brothers, sisters and friends, has saved many a wayward youth from terrible destruction. Even the murderer Reynolds, who was recently executed in this city, was reported to have wept at the mention of his mother's name, and the probable disgrace that his career would bring upon her, while to every other consideration, even the certainty of his own ignoble death, he appeared callous and indifferent. Love is the divinest attribute of earth or heaven; it is the noblest, purest and most enduring: it will outlast every other attribute of our fallen nature, and will outshine them all at last. Love is the fulfilling of the law.

THE JUDGMENT MESSAGE.

A SERMON BY WM. H. SPENCER.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."—Rev. xiv. 6, 7.

[*Continued from last issue.*]

OUR text plainly informs us that immediately preceding the great day of God's wrath, a judgment message should be sent forth into all parts of the world, announcing that the hour of His judgment is at hand, and, therefore, the church should not be in darkness that that day should overtake it as a thief.—1 Thess. v. 4.

LIGHT IMPLIED—ITS NATURE.

In consideration of the fact that the church of Christ should not be in darkness regarding the coming of that great day of judgment—a day of *salvation* to the righteous, of *separation* from the wicked, and a day of *destruction* to all evil-doers, we naturally inquire, What is the nature of the light here implied?

In the pages of holy writ we find darkness used metaphorically with various phases of meaning. We have the darkness of *sin;* the darkness of *sorrow;* and the darkness of *ignorance.* The Scriptures manifestly mean, that the church should not be in the darkness of *ignorance* concerning the approach of the day of the Lord. Though His people should not know the day and the hour of our Lord's advent, yet when they behold the fig tree putting forth its leaves they may *know* the summer is nigh, even at the door; likewise when we see the signs of Christ's coming distinctively on every side, as we behold them to-day, we know that the blessed morn of everlasting glory is soon to break forth upon the gross darkness of this world's infamous career. Christ condemned the generation of his day because they could predict wet and fine weather from the appearance of the sky at morn and at evening, and yet were entirely ignorant of the signs of the times which so signally marked that age. The pages of inspiration are very explicit in giving the world signs and tokens by which they might know that the great crisis in this world's history is near at hand.

OUR ONLY SOURCE OF LIGHT.

In regard to this subject, the Bible is our only source of light; and the Psalmist even in his day comprehended this when he said: "Thy word giveth light; it giveth understanding unto the simple." "Thy word is a lamp unto my feet, and a light unto my path."—Psa. cxix. 105, 130.

THE USE OF LIGHT.

Light enables one to discover and escape danger, of whatever nature it may be. In the depth of midnight darkness a lamp illuminates our pathway but a little distance before us, but still it affords us sufficient light to tread our way in safety. Thus with revelation: its light is sufficient for our safety, and to enable us to escape the dangers which are immediately before us. We have the grand and increasing light of science of the present age, which measures the sun, contemplates the planets as they revolve in grandeur upon their orbits, and unfolds the wonders of our own globe. But this light does not reveal the destiny of man; it does not unfold the wise purpose of God in creating a world for man's habitation; nor can it manifest the great attributes of his character as we contemplate them in *His* revealed word, and as manifested in his dealings with man in his fallen state.

THE LIGHT OF PROPHECY.

At the present age, as well as in the ages of the past, there are many false lights, held forth by the enemies of righteousness to deceive and mislead the unwary. But Peter says we have "a *sure* word of prophecy, whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day star arise in your hearts." "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—2 Pet. i. 19, 21.

Thousands of years ago God's symbols were chosen for conveying the history of the future to man, and they speak with such clearness that their fulfilment transform the significant hieroglyphics into the literal language of the historic page. And as a writer has truly said, "David's prophetic lyrics, and Christ's lovely parables, Isaiah's celestial anthems, and Ezekiel's glorious symbols, Solomon's terse proverbs, will be recited and admired, should time continue, ages after the foggy abstractions of mystified metaphysicians have vanished from the earth." In the prophetic page are described the rise and fall of kingdoms then unborn, embracing many minute particulars—nations that should arise and ignorantly execute the wise designs of Jehovah. Such predictions are wholly outside of the range of human sagacity. Well may the infidel quail under such a fact as this, and be speechless for an argument wherewith to assail the Bible and its author. The doom of nations is recorded so definitely in the Bible as to dispel all doubt regarding their divine origin, that all men might truly know that the mouth of the Lord hath spoken these things.

Let us for a moment behold Egypt. It was bounded on the south by mountains that defied the march of armies; on the east by the Red Sea; on the west by a burning, trackless desert; and was able to defend herself against the armies of the world. She had maintained her independence and extended her conquests for many centuries, and had given learning, arts and sciences, as well as her idolatry to over half the world. God foretold the downfall of this power at least twenty-five years before she had reached the extent of her mighty fame and influence. Thus spake God: "I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein by the hand of strangers. I the Lord hath spoken it. Thus saith the Lord God, I will also destroy the idols, and I will cause the images to cease out of Noph, and there shall be no more a prince of the land of Egypt."—Ezek. xxx.

Volney, in his travels, says: "Such is the state of Egypt. Deprived twenty-three centuries ago of her fertile fields, successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and at length the race of Tartars distinguished by the name of the Ottoman Turks. The Mamelukes, purchased as slaves and introduced as soldiers, soon usurped the power and selected a leader. If their first establishment was a singular event, their continuance is not less extraordinary; they are replaced by slaves brought from their original country." The celebrated historian Gibbon also says: "A more unjust and absurd constitution cannot be devised than that which condemns the natives of the country to perpetual servitude under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt above five hundred years. The most illustrious sultans of the Baharite and Beyite dynasties were themselves promoted from the Tartar and Caucasian bands; and the four-and-twenty beys, or military chiefs, have ever been succeeded, not by their sons, but by their servants."

It would doubtless be interesting to glance at other predictions of the Bible which are now matters of history, but this is sufficient to show the divine origin of Bible predictions, and the exactness of their fulfilment; and therefore inspire our hearts with a deep interest in those mighty events of the future, which now appear upon the divine page as unfulfilled prophecy.

But let it be deeply impressed upon all minds that the foretelling of future events is not the only sign of prophecy; it is the revealing of a part of God's plan to show that Jehovah and not man is the sovereign of this world. Every prophecy thus becomes evidence of His supernatural government. Oh, how God everywhere manifests himself in his precious word!

"Remember this, and show yourselves men,
Bring it again to mind, O ye transgressors,
For I am God and there is none else,
I am God, and there is none like me,
Declaring the end from the beginning,
And from ancient times the things that are not yet done,
Saying, '*My council shall stand, and I will do all my pleasure.*'"

[*To be Continued.*]

ROCHESTER, N. Y., May, 1870.

THE CHARGE AGAINST LIFE BELIEVERS.

BY O. F. YALE.

BR. STORRS: How goes on the work? The dear HERALD comes to me weekly, laden with reports from the different parts of the field; some very encouraging, none discouraging. Of this part of the field I have not much report to make. Some seed has been sown and is, I trust, growing. What shall be the fruit, cannot be determined until the winds of opposition shall have shaken it somewhat. God's truth grows best under adverse storms. "The blood of the martyrs is the seed of the church." While I see much to encourage us to continued effort, I am not one of those who look for large accessions of numbers to the ranks of Life Believers.

Truth never was popular, and pentecostal conversions are rare in the churches. Nevertheless, I am sure the truth will go onward, until the number of God's elect is made up; and I do want my loved ones to be of that number. I sometimes have occasion to be astonished at the ignorance concerning the teaching of the Bible among those who suppose their hope to be founded on it; and some things are charged against us, which we would suppose *some* of our opposers might see were false, and which we might return against them with tenfold force. There is one grave charge laid against us, which, *if true,* ought to cause us shudderingly to relinquish our teaching, recant our error, and humbly to fall down before our Father in heaven, and seek pardon for our great sin.

The Rev. Wm. D. Bridge, under the head of question 4, in the HERALD of March 16, states it thus:

"I am led to doubt the power of the doctrine in question, [the doctrine of a future life only through Christ, and absolute and utter destruction to all not his] to convert souls."

The sum of the charge is this, "You, by failing to place before sinners proper and sufficient *motives* to repentance, become in some degree responsible for the loss of souls which *might have been saved* by a faithful and truthful preaching on your part." It is a fearful charge, and must lie with tremendous import against us, if true: if not true, against our opposers. Our standard of appeal is—the Book "The *word* that I have spoken, the same shall judge him in the last day," saith Jesus.

The law and the penalty. "And the Lord God commanded the man, saying, Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die."—Gen. ii. 16, 17. Did God speak to Adam? Did he speak according to the laws of human language? Is it to be interpreted according to the laws of human speech? Has the record been faithfully preserved? Where, then, is the possibility that Adam could have understood the penalty to be aught else than "extinction of being?" Where is the room for "conscious suffering for sin," in the expressed penalty, "Thou shalt surely die;" with God's own definition of death, "unto dust shalt thou return?" Dare our opposers say to the LORD God, Because you failed to express the penalty according to the imaginings of a Benson, an Edwards, a Spurgeon, or some human terrorist of lesser note, you are responsible for the results of Adam's sin, because *he might have been deterred,* instead of rushing on madly and recklessly? And yet they do this, by implication, when they charge us with error in preaching "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

The preaching of Jesus. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life." Why? Because, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."—John iii. 14–16. "No power in this doctrine to convert souls!" say they. "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, *may* have everlasting life: and I will raise him up at the last day," saith Jesus.—John vi. 40. Not a sufficient inducement, say they. And Paul, in Rom. i., gives a catalogue of the direst and blackest sins, and says, "They who commit such things are worthy of death:" and again in 2 Thess., he speaks of some, "Who shall be punished with everlasting destruction;" but, it won't answer, say our opposers; nothing short of the eternal torture in hell fire, where "God will exert all his almighty power to make the sinner's sufferings the greatest he possibly can; and ever increasing throughout the endless ages of eternity," will present a sufficient motive for the conversion of souls.

For myself, I dare not suppose I can improve on God's plan. When the Holy Spirit has given as a motive for "denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world," the "looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ:" and when the exhortation to "be diligent, that we may be found of him in peace, without spot, and blameless," is founded on our "looking for" his coming, the dissolution of this existing sphere, and the "looking for new heavens, and a new earth, wherein dwelleth righteousness," according to his promise, and *not* on conscious suffering after death, I think I may be forgiven for believing, and speaking, and loving the word of God, rather than the traditions of men.

A word about the articles of Br. Joel A. Simons, from the one entitled "The scope of God's purpose, as revealed in the Gospel of the Kingdom," in the HERALD of June 30, 1869 and onward, showing "The nature of the Kingdom," etc. Can we not have them published in similar form to Dr. Finley's articles? I have been hoping some one else would suggest it, who would be able to give "material aid," as I am not privileged to do much, "financially," to aid the spread of truth.

I think they would do good service with the campaign documents, in showing truths that are but little understood by the mass of professing Christians, who mostly, as near as I can ascertain, suppose the earth to be merely a hot-bed to generate souls, that are to be transplanted (at death) to heaven or hell. I know of nothing so concise, having so much in so small compass as these articles, and should like very much to be able to spread them with the others.

A word more to the brethren in our cities and flourishing towns, who by reason of numbers and means are able to pay our preaching brethren, as from Sunday to Sunday they speak of the plans and purposes which proceed from the matchless love of God. You love these truths: it is well. But you are rooted and grounded in them, and there are highways and hedges, where the invitation to the feast has not been sounded. Are you not cultivating a somewhat epicurean delight in the *mental* part of these truths? Would you not be likely to have as much or *more* of the Spirit, if you sent out your preacher, to "sound out the word of the Lord," in the dark places, while you come together, and "exhort one another, and so much the more as ye see the day approaching?"

May the Lord direct our hearts into the love of God, and into the patient waiting for Christ. Yours, in that blessed hope.

TERRYVILLE, *Conn.*, May, 1870.

THE CONQUEROR'S REWARD.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. iii. 21.

SURPASSING honor! amazing dignity! incredible exaltation! And yet it is strictly true. It is neither to be "spiritualized" nor explained away as meaning something not literally represented by the words. "The Truth" says it, and he will do it. It is the Great Conqueror's promise to those who conquer by and for him; the Chief Victor's reward to the victors that follow in his steps, and exhibit his spirit, and fight his battles, and remain steadfast to his truth amidst the whirlwind of opposition which loyalty to the coming King occasions in an unholy world, the language of whose heart is, "We will not have this man to reign over us." And what a reward it is! No king of earth ever bestowed such honor upon his favorite. No poetic flight of imagination ever placed classic hero upon such a lofty seat of empire.

Look at it, as steadily as its dazzling grandeur will permit, ye who daily groan being burdened with the infirmities of the mortal state; ye who are sometimes half-tempted to give up all in despair because of the difficulties of the conflict, and the severity of the discipline; ye who experience the pain of being suspected, shunned, and evil spoken of by fellow Christians, because the tradition of the elders and the theology of the schools are nothing to you if the Holy Scriptures have taught you something higher, nobler, more glorious and God-like; ye who are oppressed with a sense of your utter unworthiness to bear the name of the glorious occupant of Jehovah's throne; and ye who are bewildered by the miserable heartlessness in Christ's service of thousands who call him Lord, and the utter failure of all religious organizations, not only to establish righteousness in the earth, but also to prevent the voice of truth from being silenced, in many places where she has a nominal home, by the din of militant theologians, the champions of rival creeds, and the defiant shouts of the Goliahs of unbelief. Yes! look at it until the magnificent reality fill the field of vision, and the surpassing love of the Royal Promiser compel you to fall at his feet in wonder and worship, and to determine, then and there, that you *will* conquer for his dear sake—throne or no throne the issue, just as he pleases! Let the text interpret itself. It needs no illumination from men. Surely it is bright enough to satisfy the loftiest aspiration without any word-painting of ours. The Lord means just what he says; and we do not think he feels at all indebted to us for making him in a thousand instances—in our great wisdom—mean what he does *not* say.

The very thought of being enthroned with CHRIST, "the King of kings," when he ascends his own glorious throne in the coming kingdom, is enough, and more than enough, to stir a Christian man's heart to its very depth, and to nerve him with holy heroism amidst the severest trials and sorrows of this preliminary life. The shadowy, flimsy, intangible heaven of common theology is surely a self-condemned absurdity; but the inspired representation of the resurrection life of the Christian "conqueror" gives us something real, substantial, grand, with which the sanctified mind can fully sympathize—work, space, position of which we can form a distinct idea, while all has the unutterably precious commendation of being holy and permanent, and of being flooded with the glory of the Chief Conqueror's presence. He who ascended to the Father in his perfect humanity, will so come as he went—the blessed, beloved, glorious JESUS; and when he sets in order the affairs of his great kingdom, the overcomers for his sake shall have dominion with and under him, and "reign on the earth." Be glad, then, ye patient sufferers for Christ and conscience; hold on; be faithful; fear not. Your reward is great. "If we suffer, we shall also reign with him."

That GOD should elect the kings and princes of the "world to come" from among some of the sons of men whom, by grace, he has already made sons of GOD and co-heirs with CHRIST, is very wonderful, and calls for special adoration and praise; but it is, after all, only in harmony with his revealed character, and his eternal purpose to glorify the Redeemer with a peculiar and transcendent glory. Every available tribute to his unequalled worth and work is not only right and proper in itself, but is also a public recognition of the services he has rendered to the moral universe. Of his followers, then, some are being qualified by peculiar discipline for the principalities and royalties of the pre-determined kingdom and dominion. During all for Christ, they shall reign with Christ. Faithful in a few things, they shall be made rulers over many things. Bold to confess the Rejected One in the face of all opposition, by him shall they be confessed before his Father and the holy angels, when he ascends the throne of the empire that awaits him. The high qualities of holiness, fidelity, self-denial, zeal, wisdom, and moral courage in which they are trained by the Spirit of Christ, will find ample field for exercise in the grand future; and the immortality they derive from their risen Lord will sustain them without weariness in the discharge of their princely functions. They are now at school, and if they knew what God intends by the trying tasks he sets them, they would neither murmur nor grow impatient. Every privation has its meaning, every trial, its import; every bereavement, its lesson; every disappointment, its significance; every storm, its interpretation; and every cross, its result in the world to come. The Father has no pleasure in any one of these things for its own sake. To put his little ones in pain, is no joy to him. If it was possible to make them fit for what he means them to be, and do, and enjoy, without the rough but most salutary school of personal experience, into that school he would not send them; but to take a beggar from the dunghill and set him with the princes of God is not the work of a moment. Such rapid transitions are not according to the mode of working which the Allwise has adopted. A man called from sin, pollution, ignorance, shame, and degradation, with the

purpose on God's part to make him a king—not in name, but in truth and in glorious reality—must have much done in him and for him before he can possibly be *fit* to enter on such a high office. He must be pardoned, justified, adopted, cleansed, educated. Men are trained for the trades and professions of the present life, and the training in each case has, of course, strict respect to the trade or profession which the individual intends to follow. This is simply the dictate of common sense. The necessity of adaptation is its essence; and the recognition of this necessity is intuitive. Men do not reason on such a subject: the true common sense, logical sequence of the premiss is reached in a moment. But shall *that* universally recognized necessity in the affairs of threescore years and ten be ignored as unnecessary in the immeasurably higher affairs of a millennium? "Not a novice," is one of the laws in relation to the Christian ministry; shall its principle be dispensed with in relation to the co-assessors of the Son of man during the years of righteous judgment? O that Christian men would *think*, in the light of revelation!

Another word, not by way of exposition, for that we have already disclaimed in this paper, but of suggestion. "To him that overcometh will *I grant* to set with me in *my throne*." Who speaks? He who, though he is Lord of all, had not where to lay his head; he who, though he is the Father's Beloved, was despised and rejected of men; he who, though he is the Dispenser of the water of life to all who shall live forever, asked a draught of water from the woman of Samaria; and he who, though he is worshipped by the angels of God, had a couple of wretched thieves as his companions in a shameful death. This is he who distributes thrones, and assigns to the conquerors their different ranks in the royalty of heaven. Now mark the lesson; it will richly repay the thought it demands. Follow Christ, in the life of faith, through humility, and patience, and reproach, and rejection, and death; and when he comes he will give you honor and glory, and immortality. Follow Christ in the spirit of earnest, thorough consecration, and the day of his revelation will be the day of your recognition. Follow Christ, with the settled conviction that the trials of the present are, in reality, tests of the qualifications that will be necessary for high *post*-resurrection office; and when he chooses the high officers of his kingdom he will say, "Sit with me in my throne."

THE EDITOR.

—*The Rainbow.*

FROM S. S. CALL.

BR. STORRS: There is a good deal of agitation here on the teaching of the Scriptures. Some claim the teaching to be universal salvation, others claim the teaching to be the destruction of the ungodly at the great judgment day; that all will be raised, the righteous judged and made immortal, then the wicked will be destroyed by the second death. Yet there are others that teach, the Bible declares, the soul that sinneth it shall die. Ezekiel declares in chapter xviii., "For the iniquity which he hath done, he shall die." Paul says, 1 Corth. xv. 3, that he delivered unto them (the Corinthians) first of all, that which also he received, How that Christ died for our sins (not Adam's) according to the Scriptures. Again, he says, Gal. vi. 8, "He that soweth to the flesh, shall of the flesh reap"—What? a *mortal* resurrection? No: he "shall reap corruption." Paul says in other places, he fed them with milk; and that new born babes desire the sincere milk of the word. Now what is the milk of the word? The first thing he feeds the child is milk; and the first of all to the Corinthians, was "Christ died for our sins." This then is the milk they got; and bear in mind, "Christ died *once* for all."

The controversy between the Universalists and Adventists, two years ago, has resulted as I predicted; it is either universal salvation, or the righteous only will live again. The life views are steadily gaining ground. We have some here that mix water with the milk; the consequence is, the children look starved. Yours in hope.

HESPER, *Iowa*, May 22, 1870.

GOD did not take up the three Hebrews out of the furnace of fire, but he came down and walked with them in it. He did not remove Daniel from the den of lions; he sent his angel to close the mouths of the beasts. He did not, in answer to the prayer of Paul, remove the thorn in the flesh; but he gave him sufficiency of grace to sustain him.

AMIDST all disorders, God is ordering all wisely and justly, and to them that love him, graciously; therefore we ought not to be dismayed.

W. S. CAMPBELL SICK.

MERIDEN, *Conn.*, June 6, 1870.

BR. STORRS: My father, W. S. Campbell, is here sick with a terrible felon and fever, but now it is hoped he is out of danger. This is the reason of his not filling his appointment at Pleasant Valley. He requests the prayers of God's children in his behalf.

Yours, truly,

MRS, N. H. IVES.

ELD. B. MATTHIAS, writes from "Lanesfield, Kansas:" I wish to visit the East. If brethren or friends, on either route to New York, would like my humble services, on my way, let them address me as above, (Johnson Co.). Not being anxious to make a hurried trip, I could, where desired, stop for days and preach the word. If they write me, I will answer accordingly.

THE HERALD OF LIFE.

NEW YORK, JUNE 8, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE DEVIL'S TESTIMONY RECEIVED.

WE thank the "Advent Herald," an "orthodox" Adventist, for informing its readers that the HERALD OF LIFE has "Ruled out" the "Testimony of demons," or devils. We find in its issue of last week the following:

TESTIMONY RULED OUT.

The *Herald of Life* recently copied an article on "Annihilation" from the Chicago *Advance*, in which the writer, speaking of the words "destroy," "perish," and the like, says:

"The Bible uses them constantly to denote ruin as to all purposes of use, where annihilation is out of the question: as in the bursted bottles which are said to 'perish,' the 'lost' sheep, and the 'lost' prodigal; none of which ceased to be. So also the declaration of Christ that he 'came to save that which was lost.' In the original Greek the word is the same as is applied to the perishing and destruction of the wicked. So the demons who used it at the time when they said to Christ, 'Art thou come to *destroy* us?' explained their meaning when they said on a similar occasion: 'Art thou come hither to *torment* us before the time?'"

The manner in which the editor of the *Herald of Life*—who has no faith in the existence of "a spirit-devil" or of super-human evil intelligences—disposes of this argument from the question of demons, is more amusing than otherwise. Hear him:

"So far as the testimony of 'demons' is concerned, Christ commanded them to 'hold their peace:' that is, he forbade their speaking, and he would not accept their testimony, whether it was true or false; and we, following his example, exclude all such testimony; it is both worthless and pernicious; so we say to all such, 'Hold thy peace;' you are no witness in the case."

It is obvious that the demons understand the *destruction* awaiting them to be synonymous with "torment," whether men do or not, and hence their dread of it; and as they uttered the truth when they said of Jesus, "I know thee who thou art, the Holy One of God," it is altogether likely they are not mistaken with regard to their own destiny.

So the "Advent Herald" accepts the "spirit-devil's" testimony for truth. Let us talk a little with that paper, admitting for the sake of argument that their "spirit-devil" really exists.

In the first place, the "Advent Herald" has no positive evidence of the undying nature of man, or "man's *soul*," except that of this so-called spirit-devil. It is, hence, no wonder that believers in that doctrine are anxious to defend his existence and truthfulness. Unfortunately for their main witness, Jesus saith, "He is a liar, and the father of it."—John viii. 44. "Ye shall not surely die," was his first lie; but it seems a later lie, of the same character—if we believe the "Advent Herald"—is positive truth! According to that paper's teaching, the "demons" stick to the old lie; because, it says, "The demons understand the *destruction* awaiting them to be synonymous with 'torment;'" and it adds, "It is altogether likely they are not mistaken with regard to their own destiny."

Thus, if we credit the "Advent Herald," its devil has become a very conscientious truth-teller. He still holds fast to his first statement, "Ye shall not surely die"—"we shall live forever"—"destruction don't mean to die"—"it is living in torment"—"but that part of the story we kept from Adam till we got him in the trap."

Saith our cotemporary, "The demons uttered the truth when they said of Jesus, 'I know thee who thou art, the Holy One of God.'" Did Jesus accept that testimony? He did not; and "it is altogether likely" that their statement of their *knowledge* was a lie; for, "He is a liar, and the father of it." It seems, however, the "Advent Herald" and other "orthodox" papers believe their devil when he speaks to suit them, or in confirmation of their "traditions."

Let us test a little this assumption, that to destroy means to torment. "The last enemy shall be destroyed, death."—1 Corth. xv. 26. Does that mean death shall be eternally tormented? Again: "That through death he (Jesus) might destroy him that had the power of death, that is the devil."—Heb. ii. 14. Suppose this to be orthodoxy's spirit-devil, that tempted Eve. What saith the LORD God concerning him? Did He not say, The seed of the woman "shall bruise *thy head?*" Does that mean he shall be tormented eternally? Shall the Seed of the woman be eternally employed in mauling the devil's head, but be unable to kill him, seeing he is "deathless?"

Again: "For this purpose the Son of God was manifested, that He might destroy the works of the devil."—1 John iii. 8. Does that mean, Jesus was manifested to *torment* the *works* of the devil?

Let it be remembered that we do not call in question the fact that the term destroy is used in the sense to "denote ruin as to all purposes of use, where annihilation is out of the question," as "The Advance" says: but that is not its only use; nor the main one; yet if it were, it would not help our opponents; for then the orthodox devil and his associates must be annihilated according to their own showing, because they are "ruined as to all purposes of use," saith "The Advance:" and will it and its orthodox brother the "Advent Herald" tell us if their God can make "use" of that which has no "purposes of use?" *i. e.*, cannot be used for any purpose? Do they believe Omnipotence will be eternally employed in keeping in a living existence those who are *useless* in His empire? Do they charge their God with such folly? It may be very "amusing" to them to worship such a God, but we do not sympathize with such *amusement*.

Let us try the orthodox notion of the meaning of the term destroy a little farther. When inspiration saith "Every living substance was *destroyed* which was upon the face of the ground, both man and cattle and the creeping things and the fowl of the heaven; and they were *destroyed* from the earth; and Noah only remained alive and they that were with him in the ark," (Gen. vii. 23), are we to understand that "man, cattle, creeping things, and fowl" all went together to the *torments* of the theological hell? We believe the record as it stands. It may be "amusing" to our "orthodox" brethren to think otherwise.

Again. When the LORD was about to destroy Sodom and Gomorrah, Abraham interceded, saying, "Wilt thou also *destroy* the righteous with the wicked?" Did Abraham think to destroy meant to *torment?* Here is a dilemma for our orthodox friends. "Ten righteous" could not be found in those cities, and the LORD destroyed men, women and children. Does that prove their destruction was only tormenting them, and that their torment still continues? If so, how are our wise friends to escape the conclusion that all the little children of those cities are now in torments and have been for thousands of years, and will be eternally? That may be a very "amusing" idea to orthodoxy in Boston, but we know orthodoxy in Chicago don't relish it; still, it is inevitable from the premises, in both places.

If such a God exists as these orthodox notions represent, we do not wonder they believe in spirit-devils; for their Divinity has attributes that exceed in horribleness those of their devil. Their devil cannot *create* if he would; and hence cannot produce sensitive beings to torment; but their Divinity can create them for their devil to deceive and torment endlessly! No wonder that thinking men, under the influence of such teaching, turn away from the Bible with disgust, supposing it teaches these horrid ideas held by men who profess to believe and understand that Book. For such teachers of religion we cannot but pray, "Father forgive them; they know not what they do." They virtually "crucify the Son of God afresh, and put Him to an open shame" by their traditions.

"Hallowed be Thy name," is our daily prayer to "Our Father which art in heaven." "May Thy name be honored, reverenced, adored and loved by all intelligent beings:" and we know it shall be, for He has said, "As truly as I live, all the earth shall be filled with the glory of the LORD."—Numb. xiv. 21. But never can that day come while the character and government of God, and His "name is continually every day blasphemed" (Isa. lii. 5), by the representations made by His professed friends through the doctrines of inherent immortality or a deathless nature in man, and eternal torments as the portion of any created being. Such doctrines may be very "amusing" to some minds, but we envy not the state of mind that can continue to publish them with the Bible in their hands.

Whether the course of those who *receive* the devil's testimony, or that of those who have "ruled it out," is the wisest, let the reader judge.

"PREACH THE WORD."

WE give the following extract from a letter received a few days since, without giving the name or place of the author. We give it to call the attention of Life Preachers to the subject, and to ask them if they can feel justified in withholding from the hungry sheep the grand and glorious truth of Life future and eternal, only through Christ? Shall we withhold this truth for fear of giving offence to those who are opposed to it, mainly for the want of proper information on the subject? What if some of them are offended and will not hear us again; is that any more than happened to our MASTER when He preached the great Life sermon of John vi? Did not "many of His disciples go back, and walk no more with him," when He had finished that discourse? and did they not say, "This is a hard saying; who can hear it?" Is our reputation of more consequence to us, than our MASTER's was to him? Shall we withold what we verily believe to be important truth for fear it may cost us something? Let us have done with all such time-serving spirit; and if they shut us out of their synagogues, let us accept it as a token from our Lord that we are accounted worthy to suffer shame for His name and truth's sake.

The brother we speak of writes as follows:

BR. STORRS: We wish to say, that we cannot do without the HERALD OF LIFE, for we are believers in Life only through Christ the one only true LIFE-GIVER and complete Saviour. There are a precious few of this class here; and they believe it, too, because it is God's blessed truth; but we do not have any sermons on this precious theme; but sometimes our Life Preachers, who come here, weave in a little with their talk for filling, and we are very glad to get a crumb once in a while in these days of apostacy.

We wish it were in our power to go to the place from which the above comes, and give those brethren one feast of fat things. If "Life Preachers" withhold the truth on the subject, or deal it out only in "crumbs," they may expect their light to go out, and God will lay them aside, and raise up others who will do the work fearlessly, yet in love and kindly. Let there be no hiding of this truth by those who believe it. If some take offence others will receive it when they see that you are resolute, and in earnest in promulgating it. A "milk and water" policy never did and never will accomplish any good. Be bold for the truth, and "stand up for Jesus" as the only source of life future and eternal for any of Adam's race. Proclaim it everywhere, lovingly and kindly; but proclaim it fearlessly, and leave "*consequences*" with God; and leave ourselves in His hands. So shall we be approved of Him.

LIFE FROM THE DEAD.

ADAM's posterity were made subject to corruption by being excluded from the tree of life, not as a penal infliction on them, but in the wisdom of God, under a new dispensation for that posterity, in which personal sins may be remitted, on repentance toward God, and faith in a promised and given Messiah, or second Adam. On compliance with such terms God promises remission of sins; so that as Messiah could not be "holden of death," because he had never sinned, neither can any who are joined to him by faith, and become "partakers of the divine nature;" death cannot maintain "dominion over" them, because they are members of the life-giving Adam, Jesus Christ, and their sins have been remitted.

Without this LIFE-GIVER, the race of Adam must all perish, or follow the condition of Adam the first, whose nature alone they possessed; and a future life was not, and could not be an object of hope to that nature. Hence all men, without a revealed promise of God, were in total ignorance of any future life, and destitute of any hope of one.

To a race thus situated, God proclaims, as an object of hope, a future life by a revival from the dead, or a re-living; so that death shall not have dominion over any man except by his own choice, or by a neglect of the provision for life, God should in his mercy unfold.

The gospel then, comes to men who are perishing—going out of life without hope of a future one—and proclaims life through Jesus to all those who embrace him—"God so loved the world that he gave his only begotten Son that whosoever *believeth* in him should *not* perish but have everlasting life."—John iii. 16.

Such an announcement was light beyond the grave such as the world had not, till revealed as a gospel benefit—or as a favor from God. It belonged to such, and to such only, as gave credit to the testimony, and governed themselves by the injunctions and commands connected with the proclamation. Such an announcement of future life, by a revival from the dead, made to those who had no knowledge of a future life previously, must have been regarded as a pure gift of God, to be bestowed only on those who complied with the terms specified. In its nature it was not, and could not be, a *penal* life. It was deliverance from death, or from the wages of sin. Under such a proclamation no idea of a future life at all, unless to the believing and obedient, could have entered the minds of those who heard. The gospel came not with a penalty. It found men perishing through sin, and it offered them life beyond the grave, by a compliance with its demands; but informed them, distinctly, that there is no other name given whereby men can have life, (Acts iv. 12), and that such as neglect this medium should perish hopelessly: be condemned not to see life. They are left where the gospel found them—in their sins; and hence remain under death.

Considering the ignorance of the world about any future life, and that the gospel came proclaiming such life by a revival from the dead, through Jesus alone, it seems manifest that no one is to have such life except as a favor or gift of God; and such appears to be the teaching of the Bible.

That wicked men should ever live again was unknown to the Patriarchs. They looked for another "country, that is an heavenly;" and hence knew it must be by a revival from the dead; for they "all died in faith, not having received the promises, but having seen them afar off," etc. They "accounted that God was able to raise up even from the dead."—Heb. xi. 13–19. But such revival they regarded only as the result of *promises*, not of threatening; and they regarded it as only to be possessed through faith, or a loving confidence in God's promises; hence they were "strong in faith giving glory to God."

Moses in the law informed the people of Israel of great and terrible calamities that should befall them, if they sinned; and he set "life and death" before them, (see Deut. xxx. 19), and called upon them to "choose life;" and assured them that the terrible calamities of which he had spoken would follow them, if they persevered in sin, till they should perish; but he nowhere gave any information of a future life to the wicked, or of any suffering subsequent to death. So far as Moses taught the people, there is not one solitary threatening of revival from death at all; there was no such life, except to the obedient, made known in the law. The Prophets announce no such doctrine. The entire Gentile world were ignorant of any such doctrine. Is it to be credited that four thousand years should pass—from Adam to Christ—and the race be exposed to a revival from death to a life of suffering and hopeless torment, with not one positive statement of it during that whole period, to the millions who were liable to it? We think it wholly incredible, and a high impeachment of the character of our Maker.

Let it be remembered that such was the ignorance of all men—so far as any positive revelation was concerned—up to the time of the mission of Christ into the world. If, then, it is a truth, that the wicked dead are to be made alive, for any purpose, we have a right to expect that he, who "brought life and immortality to light," should announce the fact in plain and positive terms; and in such language as admitted of no more question than that employed to convey the truth of the reliving of those who believe in him. We should expect, and have a right to expect, that the doctrine would be proclaimed often, and in various forms of speech, that none could mistake, and so that there should be no more ground to doubt a future life for the wicked than there is for the righteous. It must not be left to inference; because if they live again from the dead, it is a *penal* life; and a penalty must not be obscure, or depend on inferences: it must be plain and positive. A reward—a gift of blessings—may or may not be fully and clearly announced, because it is a gratuity; and the receiver is not wronged by its being hidden wholly or in part from him, till he comes into the full possession of it. Not so a penal infliction. Justice requires that the penalty shall be known to the person liable. But, a revival from the dead to a life of hopeless suffering—whether to die again or not—is an awful penalty, if it be one; and cannot justly be inflicted unless clearly made known; yet no such revelation was made known for four thousand years of this world's history; and neither Jesus nor his apostles ever distinctly announced such a fate as a penalty of sin. Some expressions they uttered, it is true, have had such construction put on them; and with the prejudices of our education, have passed as testimony for the truth of such a doctrine. We may find, however, on a careful survey of the whole subject, that it is a popular prejudice, instead of a revealed fact, that there is any life after death except to such as have had their sins taken away, so that death hath "no dominion" over them; but because Christ lives they shall live also, who are members of him.

Death is either extinction of life, or a suspension of the functions of life. Death as a penalty—*i. e.*, as the "wages of sin"—is extinction of life. Such a death none but the unpardoned die; it is the death of those who "die in their sins;" and hence "are perished:" See 1 Cor. xv. 17, 18, and also John viii. 21, 24. Such a death all impenitent and unbelieving men do die; their life is extinct; and they "find it" no more.

Death which is a suspension of life the pardoned believer may die; but his life is not extinct; for it "is hid with Christ in God," Col. iii. 3; and "when Christ who is" their "life shall appear, then shall" they "also appear with him in glory." Their life was not extinct, though for a time its functions were suspended so as not to appear to themselves or others; but they were not dead under the penalty of law.

Such is the difference between the death of one whose sins are remitted and one whose sins are not remitted. "In the name of Jesus," who "rose from the dead," "repentance and remission of sins" was commanded to "be preached among all nations:" See Luke xxiv. 46, 47. Such repentance and remission secured the person's revival into life, as Jesus was raised up from the dead. Without this repentance and remission, "the wrath of God abideth on them," and they "shall not see life." See John iii. 36.

IS GEHENNA IN A FUTURE LIFE?

"That this passage [Mark ix. 43, 48, with Matt. xviii. 8] relates to the doom of the wicked after death, is beyond doubt. We know of no criticism requiring notice, that questions it. We can conceive of no other rational construction in the case. Evidently the words could have had, to the Jews, with their notions of a future state, no other meaning."

SUCH is the language of some of our opposers. We remark, in the first place, these words were not spoken to the Jews, but to the disciples alone. Please examine the context in both chapters. Those disciples had been taught to "beware of the doctrine of the Pharisees" who "made void the counsel of God by their traditions"—of which, the immortality of a soul-entity was one—and the Saviour pronounced them, to their faces, "fools and blind."—Matt. xxiii. 19. The "notions" of these characters seem to be the rule by which our opponents would establish all their propositions, and assume that our Lord practiced deception if he did not use the terms in the Pharisees' sense. But our Lord did sometimes use phrases which they understood in their sense while he had a different one; and did not undeceive them. While standing in the Jewish temple, he said to the Jews—"Destroy this temple, and in three days I will raise it up."—John ii. 19. "Then said the Jews, 'Forty and six years was this temple in building, and wilt thou rear it up in three days?'" Did Jesus tell them they misunderstood him? Not at all: nor was it till after "he was risen from the dead" that the disciples, even, understood that "he spake of the temple of his body." In numerous instances he spake to the blind, self-willed, and proud Jews in a manner they did not understand; nor did he undeceive them, for the obvious reason they would not, like his disciples, ask an explanation. But our opponents assume the position that our Lord's words must, on all occasions, be understood according to the Jewish construction of phrases.

When our Lord said to the Scribes and Pharisees—whom he had called just previous "fools and blind"—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell"—"the condemnation of *gehenna*"—he must be understood, according to our opponents' views as speaking of their "doom after death;" and possibly the Pharisees so understood him. Does it therefore follow that such was his meaning? We think not; and the context compared with Jer. vii. and xix. goes to prove conclusively, to our mind, that such was not his meaning. Our Lord tells these same persons, that upon them "shall come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation." He then makes his lament over Jerusalem, and adds, "Behold your house is left unto you desolate." He had charged these Scribes and Pharisees with being engaged in filling "up the measure of" their "fathers'" iniquities; and thus, that generation were preparing themselves for the "condemnation of *gehenna*." Was that condemnation some "doom after death?" If so, will our opposers give us the law threatening such a doom? Paul tells us "as many as have sinned in the law shall be judged by the law."—Rom. ii. 12. Give us the law, then, that doomed the Jews, for their sins, to *gehenna* "after death." We fearlessly affirm, there was no such law ever given to the Jews. The *gehenna* our Lord speaks of, Matt. xxiii. 33, is clearly the same spoken of Jer. vii. and xix. Let the reader examine those chapters, and see if it is not evident the judgments written in those prophecies are what our Lord referred to when he said, "How can ye escape the condemnation of *gehenna?*" Let him remember that the term *Gehenna* is from *Ge— a valley*—and *Hinnom*—a man's name. "The Valley of Hinnom." This valley in former times was used in the worship of Moloch; and when the Jews departed from God they too burned their sons and daughters in the fire, in that valley, to bloody Moloch.—See Amos v. 26; and Jer. xxxii. 35, where God charges the Jews that "they built the high places of Baal, which are in the valley of the son of Hinnom,

to cause their sons and daughters to pass through the fire unto Molech." For such sins God threatened the Jews, if they did not repent and bring forth fruit meet for repentance, He would visit them and Jerusalem, and "kindle a fire" there, "and it shall not be quenched."—Jer. xvii. 27. "Behold the days come, saith the Lord, that it shall no more be called Tophet, nor The Valley of the son of Hinnom, but The Valley of Slaughter," etc.—Jer. vii. 32–34. Again, Jer. xix. God saith—"Because they have forsaken me" . . . and "have built also high places to Baal, to burn their sons with fire for burnt offerings unto Baal" . . . "therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor The Valley of the son of Hinnom, but The Valley of Slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hand of them that seek their lives: and their carcasses will I give to be meat for the fowls of heaven, and the beasts of the earth; and I will make this city desolate," etc. Now, saith the Saviour to the "fools and blind," viz., the Scribes and Pharisees of his time, "Fill ye up the measure of your fathers" . . . "how can ye escape the condemnation of *gehenna?*" that condemnation of which God spake by the prophet, just considered. Was this all to take place "after death?" So our opponents may assume; and so might the hypocrites, to whom our Lord spoke, construe it, seeing they had become paganized in their "notions" about souls and a future life by a present immortality; and hence perverted the plainest texts of the Scriptures God had given them. But what right have we to affirm Jesus used the words in their sense, when their sense was a perverted one? Was it not their business to "search the Scriptures," and get the sense from that, and not from their "traditions?" Jesus was responsible only for his own sense in the use of words, especially when that sense was the true Scriptural one. If the Jews had departed from that sense and adopted one of human invention, they must eat the fruit of their own corruption of the words of the Most High. Jesus was under no obligation to instruct them in other than Scripture words, even though they did put a different construction upon such terms than that of their true import. It was their business to learn, by searching the Scriptures, the proper sense of these terms and phrases, and not follow "fools, and blind" corruptors of the words of truth.

Let us look more closely at Mark ix. 43, etc., than our opposers have done. What does the text say? "If thy hand offend thee, cut it off: it is better for thee to enter into *life* maimed, than having two hands, to go into hell"—*gehenna*—"into the fire that shall never be quenched," etc.

The reader will observe the thing to be gained, by cutting off the hand, is life—"to enter into life." Then that which is the loss is life, or failing "to enter into life;" and the figurative agency—fire and worms—denote the sure and certain exclusion from life, by showing the continued "mortality and corruption" of the wicked, and hence their certain and irreversible destruction, as *gehenna's* fires devoured and destroyed whatever was cast therein.

The text therefore shows that the wicked are corruptible and mortal when this doom is inflicted upon them; and that they do *not* enter into life, but die—for "the wages of sin is death;" Rom. vi. 23; and "The soul that sinneth it shall die;" Ezk. xviii. 4, 20. Whenever this doom occurs, then, it is inflicted on mortal beings; and the agencies employed—"whether figurative or literal"—make this certain, for immortality cannot suffer nor die; such an idea has no harmony with divine nor human language. Suffering and death are connected only with mortality. To us, it seems truly astonishing that intelligent and thoughtful men should not see that immortality and suffering can no more be amalgamated than fire and water; one or the other must recede—they cannot co-exist. This fact is so plain and self-evident that we shall spend no time in arguing it.

Let the advocates of eternal pain prove the contrary if they can. We regard the idea of an immortal being's suffering as a self-evident absurdity. Hence to claim Mark ix. 43, and parallel texts, as teaching such doctrine is a claim showing an utter destitution of any direct and formal declarations of the immortal existence of the wicked. We find positive reasons for interpreting the language in the text under consideration adverse to the views of the believers in endless woe, and equally adverse to the notion of a *mortal* resurrection and a *gehenna* for wicked men thereafter. No such doctrine is taught in the text. The Bible *gehenna* extends not into a future life, at all, but ends its destroying power in the utter extinction of the being of the sinner at death, by God's decree that they "shall not see life, but His wrath *abideth* on them."—John iii. 36.

Church Organizations.

There are many who have been educated to think a man cannot live a Christian life without joining some so-called church. And some ministers, perhaps nearly all of them, for some reason, encourage this idea; yet we are not found in that class, and most likely differ from many of those who have embraced the view of Life only in Christ. We have never "organized," a church since we left the Methodist E. Church in 1840; believing that all who receive Christ, and are accepted of Him, are by the "Spirit baptized into one body," and that is, "the body [or Church] of Christ." Those thus baptized by the Spirit into the body of Christ, are "joined" to the Church, and constitute the true one. They may, or may not have what is called a "visible organization," but that makes them none the less or more a church. It is not an external organization that makes them such; but the internal grace which makes them of the body of Christ. The external organizations have deceived many souls to their ruin, we fear, by the persons supposing, that because they have accepted a place in them, by the rites and ceremonies of such organisms, they belong to the body of Christ; whereas, they remain ignorant of a true and living union with Christ, and rest in outward observances, which can never give them life eternal; they think more of what has been done to their *flesh* than of the working of the Spirit which raised up Christ from the dead, and by which only can any man be quickened into eternal life.

In relation to those who embrace the life views, as held by us, we would say to them as Paul said to the Corinthians, in another matter, 1 Corth. vii. 27, "Art thou bound unto a" church, Baptist, Methodist, or any other, with a name of human invention? "seek not to be loosed." "Art thou loosed from a" church, Baptist, Methodist, or any other with such names? "seek not a" connection with any of them.

We have never advised a person, embracing the views we hold, to leave a church where he or she held a relation to it, merely because of having embraced these views, if said church would allow them to remain in peace, "Seek not to be loosed" from it. But do not put your light "under a bushel" for the sake of remaining in their body; for, by so doing you sin against the light God has given you, and your light will be sure to go out; or, which is the same thing, your light will not shine, and others will not be benefitted by it; and thus you will meet with loss, and dishonor the Life-giver. But if the church is willing you should remain in it as a free person, then remain, using kindness and love among them; speaking of your views frankly, but not forcing them upon others at improper times or in an uncourteous manner. If this privilege is denied you, then leave them, or let them exclude you; in such cases a brother or sister is not bound to such church. Being free from such church, "in our judgment" he or she is better off not to attempt a union with another human organization; you will not find it any more tolerant than those you have left. In these organizations there soon arises some spirit that seeks to control and restrict the actions of its members, and they find they have left one organization to be enslaved by another. Make sure that you have received the Spirit of God, and are thus baptized into Christ; then stand fast in the liberty wherewith Christ has made you free, and be not entangled again in the yoke of bondage.

By these remarks we do not wish to be understood as opposing church organizations for such as cannot live without them. It is better to use crutches than not to walk at all; but such will be likely always to walk limping. A living, healthy man, with sound limbs, will be likely to lay aside crutches, or esteem them as a burden, rather than as a help.

Live for Christ; seek the fulness of his Spirit that you may be "filled with all the fulness of God;" and do not be troubled by your want of what is called a "church relation;" you are probably better off without it than with it. Remember, nothing can give you life save union with the Life-giver—the Spirit that raised Jesus from the dead, working in you. Therefore grieve not the Holy Spirit of God by trusting in any device of man's invention; whether it be organizations or "carnal ordinances," however specious they may seem. Beware of losing the Spirit by the use of any human device. Trust in the living God; watch and pray, and wait for the Son of God from heaven; then will He organize his Church, never to be dissolved or deranged.

Leisure is sweet to those who have earned it, but burdensome to those who get it for nothing.

An Aged Brother Fallen Asleep.

James Carless, Toronto, C. W. "On the morning of March 26, in the 81st year of his age, he gently fell asleep in Jesus," saith "The Christian Journal—Toronto." That paper contains an *obituary*, rehearsing his life and labors, highly honorable to him. It states that he was born in London, England, Jan. 4, 1790: was converted about 1829: in 1833 he emigrated to Canada: was a member of the Primitive Methodist church. "Possessing more than ordinary intelligence, and no one doubting his piety, he soon found a sphere of usefulness in the Sabbath-school, and subsequently filled the office of superintendent for some years. He was also appointed a trustee of Bay street church, and filled the office of church steward with great acceptance and efficiency. It was also his custom to visit the wharves and steamboats to distribute religious tracts, and speak to men of the things of God."

He held the office of Depositary of the Upper Canada Bible and Tract Societies for near thirty years; and on his retirement, by his own request, on account of his age, in 1868, the secretaries of both societies recommended that Mr. Carless should still be retained in the services of the societies, "To perform such duties as he may be able to render, and to afford such counsel and advice as his long experience and intimate knowledge of its affairs so eminently qualify him to give."

The following is from A. McCord, Esq., City Chamberlain—"I have known the late Mr. Carless for thirty years, and a more upright, honorable and consistent Christian, I never knew. His faithful services as Depositary of the Bible and Tract Societies were invaluable, and greatly contributed to raise these societies from very small beginnings to that of great prosperity and extensive usefulness. He was not a mere official, he had his heart in the work, and every one felt satisfied that so long as he retained his situation, nothing would suffer from inattention or neglect."

Says his biographer, in the paper before us:

"During last summer his health gradually declined, and his once noble form wasted. As the close of the year approached it became evident to himself and his friends that his long and useful life was drawing to a close. But death to him had no 'sting.' Although his pain of body was sometimes very severe, he bore it with Christian patience and resignation to the Divine will. The Bible, which had been his study and rule of life in health, afforded sweet consolation and imparted strength in prospect of death. To the numerous friends, who visited him, his testimonies to the power of Christ to save were the most emphatic and satisfactory. The words of Eliphaz to Job were applicable to this aged Christian: "Thou shalt come to thy grave in a full old age, like as a shock of corn cometh in his season."—Job v. 26. We can scarcely conceive of the precious golden grain, ripened by the summer's sun, and bowing with its own weight to the earth, being more ripe for the storehouse than our dear old friend was for the heavenly garner. There was such a rich mellowness in his experience, such a calm, unshaken faith in the merits of Christ and the promises of a covenant keeping God; such a blessed foretaste of eternal bliss, and such a sure and steadfast hope of being with Christ forever, as is not often found in life's last hours. Very often while conversed with about Jesus as the foundation of our hopes, and of the rest awaiting him, his hands were raised, tears of joy filled his eyes, and "Glory, glory," the language of exultation, escaped his lips. His mind remained unimpaired till within a few hours of death. . . . He was a *Bible reader*. This book he read carefully, and studied prayerfully. His mind, like the Bible-house he managed, was richly stored with Divine truth, till, probably, few persons in Toronto were more familiar with its contents He read the Bible for himself, and formed his own opinions of its sacred teachings, independent of human creeds and ecclesiastical dogmas; and if on some minor points of doctrine he arrived at conclusions differing from those held by many of his brethren in the same church, no one who knew him will for one moment doubt his sincerity of heart in this matter, nor the intelligent firmness with which he held these views.

He was a *grateful* Christian. Gratitude, which some one has said is *bliss*, was a prominent ingredient in his cup of earthly joy. He was grateful to his Heavenly Father for the blessings of His grace, and for the manner he had been led by Him through life; grateful for the temporal means granted him; and grateful to his beloved wife and kind friends who ministered to him in his affliction."

"Mark the perfect man, and behold the upright, for the end of that man is peace."—Psa. xxxvii. 37.

The foregoing testimony is, to us peculiarly interesting, as the "conclusions he arrived at, differing from those held by many of his brethren," were none other than the great truth of "Life only in and through Christ." We have known him by correspondence for many years. He was an early subscriber for the *Bible Examiner*, we think at least twenty years ago, and possessed himself of all our books, pamphlets, and tracts, and has been a subscriber for the Herald of Life from its first issue, uniformaly taking two copies and paying liberally for them. We can hardly restrain our tears at the thoughts that we are to receive no more communications from him, till the resurrection: but that is not far off; then he will "come again from the land of the enemy," and "the last enemy, *death*, shall be destroyed." If Jesus does not return soon, we expect to sleep with our brother, ere long; and trust, through grace, to sleep with him *in* Jesus. May our gracious God and our Redeemer enable us to work while the day lasts, and we be found prepared for the kingdom of God when our Lord shall return in His glory; so "that whether we wake or sleep, we should live together with Him, who died for us," (1 Thess. v. 10), but is risen again, to die no more, and is "the first-fruits of them who sleep" in Him; the pledge that, though they die, they shall live again, and be the children of God by being children of the resurrection.—Luke xx. 36, and 1 Corth. xv. 20, 23.

"What is Truth?"

BY HELEN ROBERTSON.

The Master said, "I came into the world that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?"

That is an important question, Pilate; and we think a correct answer can be arrived at; for Jesus said to those Jews which believed on him, "Ye shall know the truth, and the truth shall make you free." Many in these days say, "It makes no difference what a man believes, if he is only honest and right at heart." We think this statement is not of God; that it is simply incorrect. Would Jesus have exposed himself to insult and death in contending unflinchingly, as he did, for the *truth*, and in laying the axe to the root of human traditions if it made no difference what a man believed? We think not. We know he would not, for he feared death, and prayed earnestly to be saved from it; still, prayed in submission. Read his simple statement when his life was pending before Pilate: "I came into the world to bear witness unto the truth." See in the eighth of John how he stands up for the truth. Search his whole teachings, and then say if it is immaterial what a man believes.

The above matter has been on my mind a great deal the last few months. I have been round amongst those of different sects considerable, and have seen how determined each one was for *his* way. His way was *the* way to heaven. All others were wrong.

A little of my own experience, if it is not out of place. I once believed in the main part just as they do. I was zealous, untiringly so. It was my every day study how I could save immortal souls. I suffered torment in believing in eternal torments; still studied my Bible on my knees daily. The difference of opinion amongst professed, and all seemingly honest Christians afflicted me greatly, and I cried out in bitterness of spirit, Lord who am I to believe? Who has *the truth?* The answer came. "The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and *is truth*, and is no lie; and even as he hath taught you, ye shall abide in him." On that spot, on my knees, with the open Bible before the Lord, I accepted that teacher; thenceforth to search the word for myself, having the Spirit for my guide. But then little dreaming the way I was to be led, that I was to suffer the loss of all things, even my good Christian name, that I valued so highly. But now I count it all dross, nothing, vanity, that I may win Christ, and have my name in the Book of Life, so I may attain unto the resurrection of the dead.

But to retnrn, I went on daily reading my Bible on my knees, and daily laboring for souls; and thought I was doing well. By and by, I was introduced to the "Six Sermons;" but I had "never eaten anything common or unclean," and could not even look at them. Still all the time praying, "What is truth?" Three or four more years and the question was asked me, Do you know there is not such an expression in the Bible as immortal soul, or deathless spirit, or never dying soul? This roused me. I went directly to the Bible, expecting to find it on every page; but no, not there. Try another; no not there; try all over, now. No, not there; and what was my amazement! Had I, and the good, learned ministers been believing a fable? Impossible! Still, here is the Bible, and it is not in it. What can I do? Hold on to what I now know is a heathen fable! a fabrication of *man?* No! I let it go. It was the keystone of my beautiful structure, but it fell, and the rest began to crumble.

Next came the reliving of the wicked. I thought the Bible taught that, but was wrong before, and would not say much until I investigated. I never fought the doctrine, but quietly and prayerfully examined; then after some months it came all plainly to me. Future life is conditional; future life is through Christ; the wicked are not in the conditions of the gospel; the wicked are not in Christ, therefore, there is no future life to the wicked.

On commencing the above I did not expect to go off on personal experience; but here it is. If it is not worth publishing I shall not be offended: throw it aside. But I have been grieved to see how professed Christians would follow blind leaders and ignore the only true teacher.

A man said to his minister a few weeks ago, while this question was being agitated, "If death don't mean cessation of being or loss of life, tell us what it does mean." The wise above what is revealed minister, told him, "It means separation of soul and body;" and so the man believes him. Is that the truth? Would that man have believed him if he had said so with regard to a plant, a tree, a lower animal? No! he would have used common sense. But the other is Popery, nothing else.

They have succeeded, in throwing a mist, a vail, over the Scriptures, or rather over the people's eyes, and so are blind leaders of the blind. Ministers how can you do it? The Bible don't teach the immortality of the soul. You cannot produce a single instance of it in the whole Bible! Neither can you prove any future life except through Christ.

But we "need not that any man teach" us. There is a true teacher, even the Spirit of *truth*, and a sure guide book, the precious, blessed Bible. If they cast us out, never mind, our forerunners have shared the same fate; "*after they were illuminated* they endured a great fight of afflictions;" were "Made gazing stocks, by reproaches and afflictions." Let us be "companions of them that were so used."

But the reward is not far distant. Our Elder Brother is coming soon. Things are ripening richly. O to be found in him in peace, with out spot, and not be ashamed.

Racine, *Wis.*, May 22, 1870.

"God is Love."

"God is Love." What a beautiful expression! How extensive; how lovely! What could be expressed more beautiful? It is a sentence which will kindle love for our heavenly Father, even in the coldest heart. Having read a little tract sometime past, my mind was deeply impressed with its contents, which were very interesting, and I think true. It called my thoughts into action and awakened my cold heart to new sensibilities. Since that time this beautiful and touching sentence seems to be expressed from everything in nature. The deep water as it glides slowly on its way seems to murmur, "God is love;" and the noisy brook as it dashes o'er its pebbly bed seems to echo forth the same language, "God is love." "Fair Cynthia," as she sits on her throne of blue, shedding her soft mellow light, expresses that same sweet sentence, "God is love;" and the myriads of little worlds which beautify our firmament all seem to join in the expression as they twinkle, "God is love."

Take a stroll in the wild forest, every spear of grass, every tiny floweret, leaf, bud, sprig, and branch, and even the giant oak as its lofty branches wave in the breeze all alike seem to speak in living language, "God is love." The little warblers as they sit on their high perches, make it part a of *their* song. How can any one consider this, and not at the same time feel stronger emotions springing up in their heart for our heavenly Father? What a great pleasure those three little words afford! It is a continual feast to me.

When everything else speaks this beautiful language, can't we, who claim to be the most noble of God's creation, express it in some way? We can't expect it of those who think God created man to torture millions of ages, etc. Ah! that is what is wrong; man hasn't the opinion of God he should have. *I* once thought God thus cruel; but thanks be to him, I have new light and love. Some people say, "If I thought there was no punishment but death, I wouldn't try to be a Christian." The case is quite different with myself. The idea, "God is love," creates new love in my heart. I don't desire to be a Christian through fear of an awful hell, but through love for that just, kind, and merciful God.

H. A. Farmer.

Bull's Gap, *Tenn.*, May 23, 1870.

"The Wicked Dead: or, *Statements, Explanations, Queries Answered, and Expositions of Texts relating to the Destiny of Wicked Men.* By the Editor of the Herald of Life.

This Tract of 24 pages, No. 18 of the "Campaign Documents," will go to press in a day or two. Price, *two* cents: postage to be added; viz., 2 cents on seven copies, or on any number less.

One hundred dollars wanted, and can be used profitably, to scatter this tract gratuitously. Who will help do it?

From Thomas McClary.

Br. Storrs: I see by the last Herald of Life that you propose to publish a new tract on the Life question. You solicit donations to enable you to do the work; to this appeal I most cheerfully respond to the amount of $10, which I enclose in this letter, and trust you will not lack the necessary means to prosecute the work with vigor, viz., the glorious truth of Life only for the righteous, to be given to them (not at death) but at the appearing of Jesus Christ: all others to remain in the congregation of the dead; not to be eternally tormented, as popular theology has it. We, as a people, have a precious truth which the world as yet know but little about; we ought to do what lies within us to bring this precious truth out prominently before the public. The so-called church is holding to much for truth that is only error and superstition. There would be many more seeking after God, and a knowledge of his ways, if they could only divest themselves of the idea that they have immortal souls that can never die. If they could only get the true knowledge, as the Bible reveals it, that God only has immortality, would they not begin to seek for it, by patient continuance in well doing, looking for the mercy of God unto eternal life through Jesus Christ our Lord.

Love to all the brethren, whom I love for the truth's sake, believing me, yours in Christ.

Wilmington, *Del.*, May 29, 1870.

From O. O. Rogers.

Br. Storrs: I have been in the lumber region in the Adirondac mountains, in the State of New York, the past winter amongst very rough people, and some of them very unprincipled, with none of Father's children to converse with; yet I felt and realized the blessedness which our Saviour spake of when he said, He was not alone, for the Father was with him. Blessed be his name forevermore; yea, Hallelujah to Jesus' name forever. Amen. Yes, brother Storrs, even those rough men would cease their evil communications while in my presence, and some would say to their fellows, "That is a singular man." Some would say, "He is a good man." Some would say, "He has a very strange faith, we heard him pray when he was out alone at such a place;" and they would name different places, where unknown to me, they had overheard me whilst I conversed with my God alone. Blessed be his name; yea, he hath greatly blessed and prospered me while all around me were entire strangers; yet in some places I found a few that loved the Lord; one a brother Merrill, a steward in the Methodist E. Church in Elizabethtown, Essex Co., who informed me of a sister, a Mrs. Wilson, who was a Second Adventist, yet was not clear upon the doctrine and belonged to the church and rather kept her ideas to herself, and I had some talk with the brother about our paper, and promised to send it to him for three months. I think the last paper with your editorials, is a mine of wealth, in and of itself. Please send it to him.

Since I returned home, I have had a feast of fat things reading my Heralds, as I had a pile of them on hand then. Thanks to our Father for the letters sent to the paper. Be faithful to the Lord brothers and sisters, and stand in your place with your heart full of love to God and to his dear children, which is an evident token that ye are his disciples when ye have love one to another. There is no envy in love; there is no hatred in love. Except ye have the spirit of Christ ye are none of his. Did Christ ever show the spirit of envy or hatred, or get up an accusation against himself, whether false or otherwise, and report it of a brother, or any one else? Did he join in any such vile and unholy practices? We have no record of such things against him, so it must be unchristian in man. Brethren and sisters guard well against such things; never let such things arise in your heart, and avoid all communications and all practices that will cause the world and all others to speak reproachfully of your course to the injury of the cause of our Lord and Saviour Jesus Christ; but be as Moses was, faithful in all his house. Yea, and try with all our powers and energy to secure the righteous man's reward; yea, good Lord, help me, and all, so to walk that we may win the approval of our Redeemer, and so get our crown, and thereby secure our lot in the inheritance with our father Abraham, when he gets his, which will be when our Life-giver comes to give reward to the prophets and to all who are honestly and truly his by faith in him, and good works for him, which will insure us in the Life company, with a policy whose stamp will be the seal of God in our foreheads and a capital that will never fail, for it is secured by the word of our God which is sure though all else shall fail; yea, bless his name forevermore: amen and amen.

Brethren and Sisters, do we truly value the goodness, the greatness, the richness and the costliness of the promised inheritance to the chosen and faithful of our God and of his Christ? Glory to God. Hallelujah to the Lamb.

Yours as ever in the love of God and the waiting for his Son from heaven, to change our vile body and make it like his glorious body, to dwell with him in his immortal and everlasting kingdom.

Bethel, *Vt.*, May 30, 1870.

Appointments.

Charlestown, Mass., eve., June 9.
Lynn, Mass., eve., June 10.
Providence, R. I., Sunday, June 12.
S. W. Bishop.

Amherst, June 12.
Hamden, June 19.
Kenduskeag, June 26.
L. Wetherbee.

New York City, Cooper Institute, (Room 24), June 12.
W. S. Campbell.

Bradley, Me., Sunday, June 12.
Geo. W. Brown.

Business Department

CASH RECEIPTS.

One dollar each from—M. M. Markham, J. Chandler, C. N. Wixom, B. C. Simonds.

Two dollars each from—John B. Cousart.

Various sums—Chas. Wesley Morse, $5 on pledge; John E. Jones, $5; C. C. Chase, 50 cents; George U. Lewis, $1 50; R. L. Johnstone, $1 20.

PARCELS SENT SINCE LAST ISSUE.

Abel Larkin, Chris. Hartough, Horace Story, J. Douglass, John Hayes, A. W. Durkee, A. Boynton.

TO CORRESPONDENTS.

A. W. Durkee.—We regret the failure of No. 30 to reach you. We send again to each subscriber in Lake City.

Jesus the Resurrection.

Fain would "my soul prolong
The never ceasing song."
Jesus, whom God the Father gave,
His own begotten Son,
The dear anointed one,
To save us from the dreary grave.

The Holy One came down
To purchase us a crown,
Of endless joy and righteousness;
With sinners lived and died,
But rose, the Glorified;
And lives, the Conquering Prince of Peace.

These eighteen hundred years,
With longing hopes and fears,
His saints have waited his return;
But falling, one by one,
Each in his turn laid down
To sleep, while living brethren mourn.

But now the day rolls on,
When the Bridegroom shall join
In bands of holy wedlock pure,
His dear translated Bride,
And place her at his side,
A union ever to endure.

Though deep beneath the ground,
The penetrating sound
Of His dear voice shall reach the dead;
And wakened by the sound,
With an electric bound,
They leap with joy to meet their Head.

Hail! resurrection morn;
God's people newly born
To life, and endless holiness,
Shall walk the golden street,
With unpolluted feet,
And Jesus with loud harpings bless.

"Then, Oh my soul, prolong
The never ceasing song
Jesus my life, my joy, my theme,"
May all my future days
Be spent in prayer and praise,
To him who shall from death redeem.

J. A. Pearce.

Pawling, N. Y., May 13, 1870.

First Death and First Resurrection.

BY ELD. Z. CAMPBELL.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."—Rev. xx. 5.

I shall not attempt to give an explanation of this most difficult chapter of the Apocalypse. Suffice it to say, a few things are certain; viz., there is no evidence that the angel in the first verse is Christ; or that *they*, that sat on the thrones of the fourth verse, were the righteous martyrs. But in some sense there was no resurrection during the thousand years; and it is equally certain that the first resurrection took place at the end of a certain thousand years; and that there are two periods, each of a thousand years in the chapter is as certain as that there is one. The first thousand is past. This was clearly shown by Br. Wolcott, a few years ago, in an article which ought to be republished. The second thousand is future, during which those of the first resurrection will reign with Christ. That the whole chapter is highly symbolical, there is no doubt, and it is not safe to build a doctrine on it.

The first resurrection looks very much like the reformation which broke out at the end of the thousand years of persecution, and was the first this side of it. At any rate, it is a figurative affair, and is *Life* from as figurative a death; for there can be no first resurrection without a first death.

The first object, therefore, will be to find the first death. And, "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all (men) have sinned." "Sin when finished bringeth forth death." All admit that man would not have died had he not sinned. And on a little reflection all may see that he would not have returned to dust had he not first died a moral death, which also came by sin. So sin brings moral death; and moral death brings bodily death. Here lies the difficulty; all men are morally dead in sin, and this is the reason why they die bodily. Moral death is a *consequence* of sin, and the first condition of man's fallen state: this is the first death; and the death which destroys his entire being, is the *penalty* of sin; this is the second death. This penalty being passed upon all men, all must perish forever in the second death like natural brute beasts, if there is no way provided to raise them from this moral and universal death. This is the first great object to be accomplished by the gospel as will be shown hereafter.

The Jews considered all men as dead except the righteous worshippers of the true and living God. And that they were not mistaken appears from the following—"Follow me, and let the dead bury their dead."—Matt. viii. 22. "This thy brother was dead and is alive again."—Luke xv. 32. "Because we thus judge that if one died for all then were all dead."—2 Corth. v. 14. "For to be carnally minded is death."—Rom. viii. 6. "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." This is the first resurrection. John v. 25. "Whereas he saith, Awake thou that sleepest and arise from the dead, and Christ shall give thee light."—Eph. v. 14. In John viii. 12, this light is called the light of life. "He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John v. 12. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."—1 John iii. 14.

These texts are quite sufficient to show that the first death is the first state of fallen man; from which, if there is no first resurrection to a moral life in Christ, the case of a sinner is as hopeless as that of a beast. But there is a hope; but it is conditional; and these are the conditions, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. The hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—John v. 24, 25. To hear, believe, and obey the gospel, is to pass from death unto life; that is, from moral death to spiritual life in Christ, by the first resurrection. The same is brought to view in Eph. ii. 1. "And you hath he quickened who were dead in trespasses and in sins. But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Verses 4–6.

There is, therefore, nothing more evident than that those who are alienated from God by wicked works, are doomed by the law to utter destruction, and are dead in the language of inspiration; for God calls things that are not in the present tense as though they were. Thus to prove a resurrection, our Lord referring to what was said to Moses at the bush, viz., "I am the God of Abraham, and the God of Isaac, and the God of Jacob;" said, "God is not the God of the dead but of the living, for all live unto him."—Luke xx. 37, 38. Matt. xxii. 31, 32.

Now here is a plain case. There are two classes of people; and God is the God of one class which proves the resurrection of the one class, because they are said to be alive while their bodies are dead; their eternal life being hid with Christ in God. But he is not the God of another class; which proves that the other class will have no resurrection, because they are said to be dead while their bodies are alive; having no future life hid anywhere. This is the true difference between the two classes. So it is impossible to make the Saviour's language prove the resurrection of *one* class, without making it prove the *non*-resurrection of another class; or else God is the God of both classes. So God is not the God of those who have no part in the first resurrection, for they are dead. The second death has dominion over them and will never release them.

As, therefore, the pall of moral death is spread over all mankind, from which, if there is no first resurrection, all will pass into utter annihilation. It is, therefore, the all important object to seek that resurrection. And Peter, in his first epistle, informs us by what means it may be brought about. Speaking of the Gentiles he says, "Who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that were dead, that they might be judged according to man in the flesh, but live according to God in the spirit."—1 Pet. iv. 5, 6.

The object of a preached gospel is, therefore, according to Peter, to bring men to judgment. If they believe and obey, they live according to God in the spirit. This is the first resurrection. But if they disbelieve and disobey, they die in their sins, and death holds them eternally, without intermission. This is the second death. The same is expressed by Paul in other words. "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 13.

Living after the flesh is the first death, leading to the second; and living after the Spirit is the first resurrection leading to the second. No doubt the Lord referred to the second death when he forewarned us whom we should fear—"But rather fear him who is able to destroy both soul and body in hell."

But the subject of life and judgment is more fully set forth by the Lord himself in John v. Christ had healed a man on the Sabbath, for which the Jews upbraided him, and sought to kill him, and the more so, because he called himself the Son of God.

Here it is evident they entered into judgment against him; judging him not worthy to live. But he turned upon them, showing them that they had gone beyond the Almighty; for he judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son as they honor the Father. And he that honoreth not the Son, honoreth not the Father which hath sent him. The Jews honored not the Son, therefore, they honored not the Father; consequently their pretended zeal for keeping the Sabbath was not so much to honor the God of the Sabbath, as it was a pretext to condemn their Messiah. And that he was abundantly able to judge them, he does not fail to show—"The Son can do nothing of himself but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." That is, he has Almighty power and wisdom, and is, therefore, a competent judge. Next: "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." Quickeneth whom he will, by implication, proves that there are some whom he will not quicken; and what of them? They will never be made alive.

But he goes on still further to show how, and to what extent men will be judged by his gospel. In the 24th verse, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation but is passed from death unto life." This is the first resurrection, and a corresponding judgment passed—"And shall not come into condemnation." The 26th and 27th verses, show the power he has to give life, having it in himself; and also to reaffirm his right to execute judgment. And the 28th verse is the hour of the 25th verse, continued on until all the dead shall hear the voice of the Son of man by his gospel, and they that hear shall live. This is the first resurrection, continued on untill the fullness of the Gentiles be come in, or, unto the end of gospel times. And they that will not hear shall also come forth to judgment, and to condemnation; for now, under the gospel, is the judgment of this world, or age. See John xii. 31; also Mark xvi. 15, 16. "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Now when the gospel is preached in all the world to every creature, all in the graves will hear his voice, and will thereby be brought forth to the judicial judgment now going on.—John xii. 31.

Having shown what is the first death and the first resurrection, and that those who reject the offer of the first will have no resurrection at all, the next object will be to examine some of the arguments advanced to maintain the bodily resurrection of all the wicked dead.

One is, "We do not die here for our own sins, but for the sin of Adam;" hence the conclusion is, "the wicked must be raised to life, to die for their own sins." But the premises are not true. No evidence can be given why any should die for Adam's sin more than for the sin of any one else. God is Love, goodness, and justice; but there is neither love, goodness, or justice in requiring one to die because somebody sinned thousands of years before he was born. Nor do we sin because Adam did; else he ought to bear the whole weight of all our sins, which would be a bigger load than he could carry. But we sin because we are all inclined to in and of ourselves, and not because Adam gave us the inclination. The human family consists of individuals all alike; and when tested, all prove sinners; Christ only excepted.

But admit the wicked die here for Adam's sin, and live the second time to die for the sins of this first life. Then if they sin again in the second life, they must live again in the *third* life, to die again for sins committed in the second life, and so on *ad infinitum;* this is the "death that never dies." Or if they do not sin after being raised, they will be righteous, and must all be saved. So the doctrine drifts into restorationism, or the manifest injustice of God.

But as to men dying here for Adam's sin, the Scripture settles that without controversy. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." Not because *Adam* sinned, but because *all men* have sinned.

Another argument is, "It is necessary that the wicked should be raised to see what they have lost." But they have the word of God here to tell them what they *will* lose if they do not repent and believe; but they do not see it nor believe it; and for this reason they die sinners, and when they are raised to life and compelled to see and believe it, they are righteous and ought to be saved, yet are damned. This is die *twice* logic; every batch of which is labelled, *inconsistency*. First the wicked dies, because he does not believe; and then he dies again because he does believe! Well this will do, so far.

[*To be Continued.*]

No Singing, No Preaching.

A story is told of an old New England pastor, Dr. Emmons, who, it was said, was no great lover of sweet sounds, and religiously excluded from his meeting house all instrumental music, except a little mahogany-colored wooden pitch pipe of the size of an "eighteen mo." book. A member of his choir had learned to play the bass viol, and anxious to exhibit his skill, early one Sunday morning most advisedly introduced his big fiddle into the singing gallery. After the first prayer was ended, and the doctor began to handle his "Watts," the bass viola lifted up his profanation, and trying his strings, instantly attracted the doctor's attention. He paused, laid down his hymn book, took his sermon from the cushion, and proceeded with his discourse, as if singing was no part of public worship, and finally dismissed his congregation without note or comment. The whole choir were indignant. They stayed after the meeting, and all the girls and young men resolved not to go into the "singing seats," at all in the afternoon, and the elders who did go there, bore the visages of men with minds made up. Service began as usual in the afternoon. The doctor took his book in his hand, looked over his spectacles at the gallery, and saw only a few there; but, nothing daunted, read a psalm and sat down. No sound followed, no one stirred, and the "reader," looked up in utter unconsciousness. After a long and most uneasy silence, the good man, his face somewhat over flushed, his manner rather firm, read the psalm again, paused, then re-read the first verse, and pushing up his spectacles, looked interrogatively at the gallery. The leader could bear it no longer, and, half rising, said decidedly; "There won't be any singing here this afternoon." "Then there won't be any preaching!" said the doctor, quick as thought; and taking his cocked hat from its peg, he marched down the pulpit stairs, through the broad aisle, and out of the house, leaving his congregation utterly astounded. We need not inform our readers that the big fiddle was not used in the "singing seats" afterward.

An aged lady of Boston recently said to a sensational preacher, "I hear no preaching now that reminds me of that which I attended in my earlier years, when every sermon made me feel that I had a soul to be saved, and that my pastor had a yearning desire for the salvation of his hearers. I presume the literature of the modern pulpit is of a higher order, and the theology may be as sound, but I do not see that preaching is as impressive or as effective in conversions as it formerly was."—*Zion's Herald.*

Personal Religion.

These thoughts may not be very new, but they are pertinent to every human soul:

A vague undefined belief in religious matters is of no use to any of us. What we want, and what we must have to satisfy our spiritual needs, is such a faith in, and love for, our Master and his cause, that our daily lives shall be pure and sweet, and living sermons in themselves. It is not the words we speak directly for Christ which do our greatest work, though if these be spoken for the same reason the brook sings, because it must, there is little danger of their falling useless. It is the way we look when something crosses our will, the way we answer when our rights, or what we fancy to be such, are invaded, the way we treat those who have spoken ill of us—ah! if we have grace in our hearts, if we have really a hold upon even the hem of the Master's garment, those about us will certainly know it. We may fail in our endeavors, but the love glowing and burning like a beacon star in our hearts will surely lead us again to the Master's feet for pity, and for help. It is the Lord himself who bade us be so forgiving toward our erring brother. Shall he do less by us? He remembers we are but dust. Never a true penitent comes to him in vain. Let us try if need be, over and over again, and so long as sin is not pleasant to us, we are certainly not wholly gone; only he has a right to expect that we shall not be a life-time in learning the alphabet. We are to go on, and we shall if we are true disciples.

L. V. S.

—*The Advance.*

A Noble Reply—A very poor and aged man, busied in planting and grafting an apple-tree, was rudely interrupted by this interrogation: "Why do you plant trees who cannot hope to eat the fruit of them?"

He raised himself up, and leaning upon his spade replied. "Some one planted trees before I was born, and I have eaten the fruit: I now plant for others, that the memorial of my gratitude may exist when I am dead and gone."

He that thinks he hath no need of Christ, hath too high thoughts of himself; he that thinks Christ cannot help him, hath too low thoughts of Christ.

The child of God will soon know the full import of all the precious promises; the wicked will soon know what is meant by the terrible threatenings of God.

Bleeding Piles.

Wm. Forrester, Dundee, N. Y., writes: I find Mullen leaves an excellent remedy for bleeding piles, to be used closely on going to bed, and remain till morning. Some have been entirely cured by them.

Children's Department.

A True Story of a Naughty Boy.

BY HIS TEACHER.

I will call him Ishmael as I write of him (though that is not his name), for he is wild and his hand is against every one, and every one's hand against him, (the latter, generally, with but too much cause.) But I give him that name for a reason dearer to my heart; Ishmael means, "God will hear;" so for my Ishmael there is hope, for we pray, both he and I and God will hear.

One summer morning, his father said to him at the breakfast table, "Ishmael, you are to hoe the hill-side lot to-day."

"I don't want to work on the farm," he answered rudely. "I'm going to school."

His father repeated the order, but the boy, starting up from the table, refused, adding insolently, "Neither you nor anybody else can make me do it, if I don't want to."

"You take the hoe and go to your work, or I'll flog you!"

"I guess I shouldn't have the worst of it, if you tried that," he answered with a scornful and defiant laugh. No wonder he was instantly collared, and soundly whipped. No wonder that his father whose temper was as hot as his own, punished him with severity and even violence, using hasty and hard language, and, when he escaped from the lash, pursued him with threats and curses.

So he went out of the yard, angry and defiant, vowing never to return.

There were two hours yet before school, and he spent them in the woods, allaying the heat of body and mind in their cool silence. After school he went away to play with other boys, and a plan was proposed for robbing a melon patch that night. "Not this evening," said Ishmael, "for I'm going to Miss Ellen's. She has promised to show me about the sums you all did last week when I was out working on the farm."

The boys had found it was of no use to try to persuade or laugh him out of any engagement with me. So they deferred the theft till the following night to accommodate him; and to me he came. He told me when the lesson was over, that he had left home. He cried, for he was hungry and forlorn, but when I told him that he ought to go home at once, and confess that he was wrong, he dashed away his tears, set his lips firmly, and declared he would starve to death first. My heart ached for him, and I longed to give him food and shelter, but I knew he ought to be left to feel that "the way of transgressors is hard;" so I let him go, and he went supperless to sleep in a barn. He had dined on an apple and a couple of crackers which a boy gave him.

Next morning when I was starting for school, I found him waiting for me at the door. He had had no breakfast so I gave him some, and we went to school together. He did not give me much trouble there for he was too spiritless and dejected for his usual mischief. He was just as obstinate as ever in his refusal to return home.

That evening he went with Jack Peters and two other boys, and stole the melons, and so involved himself in still deeper disgrace and trouble; for he was discovered and the angry owner went to his father demanding redress.

"I have not a cent to pay with," said the father, "and I wouldn't pay it for him if I had."

"Then I'll put the young rascal in jail!"

"Well, the law must take its course."

The next day was Saturday. There was no school. It was a dismal, rainy day, and the poor little wretch had no where to go. So he came to me. "Ishmael," I said, "you must go home. There is nothing else for you to do."

"I cannot do that," he replied.

"What do you intend to do?"

"I don't know," he said, the tears running down his cheeks, "if I had my clothes, I'd go to the city and get a place, or go to sea; but I cannot go in this way." And indeed he was not a presentable object in his torn farm-clothes, and broken, muddy shoes.

"There is only one thing for you to do," I repeated. "Come home! I will go with you."

"No," he said, "I can never go! I wish I had gone yesterday!" Then he told me about the melons, and of the prospect of his being sent to jail.

"Come home my child," I said, "and I will take care of that."

But he would not, and turned reluctantly away into the rain, wet, and cold, and hungry. I called him back.

"Have you had anything to eat since yesterday morning?"

"Only that melon."

So I gave him bread and butter and a cup of tea, and then dismissed him and stood looking after him almost in despair.

Early in the evening he came again. The rain storm had cleared away beautifully. I put on my hat and shawl and went to the door to meet him. "Ishmael," I said, "I'm going to see your mother. Come with me."

"Oh, Miss Ellen, I cannot!"

"Well, come part way with me, just for company." As we passed the house where Jack Peters lived his mother came out and poured a torrent of abuse on Ishmael for having led Jack off to steal melons, for which she had now to pay. "It was Jack took me," said Ishmael, and would have said much more, for he was growing angry, but I held his hand tightly, and whispered, "Don't say a word!" and I answered for him, and we passed on down the quiet lane. The moonlight brightened one side of it, and threw deep shadows along the other, where trees and bushes leaned over the way. No persuasion would induce him to take a step beyond an old elm tree some little distance this side of his home. "I will wait for you here," he said, and I went on alone into the kitchen where his father and mother sat, and talked with them about their wayward boy.

The father was still angry, but when I said the child was afraid to come back, he replied, "He need not be, for I shall not touch him."

When I left the cottage the mother walked up the lane with me, for which I was heartily glad. When we came near the elm-tree, I knew he must be lurking somewhere in the black shadow, and I called him. He came out.

"Ishmael," said his mother, "how could you go away and leave me to do everything alone?"

"I won't go back! I'll never go back!" he cried passionately. "I know just how it would be! No I won't go back!"

"My child," I said, laying my hand on his shoulder, "is that the way you speak to your mother when you have not seen her for three days?"

He paused a moment. The struggle in his face was sad to see. It reminded me of the child whom the demon rent sore, ere he came out of him. Suddenly he turned, threw his arms about his mother's neck, and cried with a heart-broken cry, "Oh, forgive me! forgive me! I will go home! I will be a good boy! Oh, mother, will you forgive me?"

"My son," she said, "it is not in your mother's heart to do anything else but forgive you."

When their long embrace relaxed, I said, "Good-night," and would have left them, but the boy exclaimed, "I'm going home with you."

"No, go with your mother, my child."

"I'll go right straight home to her, when I've seen you to your door. Oh, let me! May I go with her mother?" he asked, and she gave a willing consent. "God bless you," she said taking my hand, "God bless you forever, and ever!" Then I kissed her, and we parted.

The boy and I went up the lane in silence awhile; then he stopped, suddenly threw his arms around me, and laid his head on my shoulder, saying with a long, deep sigh, "Oh, Miss Ellen I love you with all my heart!"

We talked the rest of the way home; he received all my good advice with a tender and gentle willingness, and promised to go to his Heavenly Father also, confessing, "Father, I have sinned."

Early the next week I settled for him with the owner of the melons, and no more was said about his going to jail.

And this was my naughty boy's last running away from home.—*The Advance.*

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Herald of Life

AND OF THE COMING KINGDOM.

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THE FIRST ADAM AND THE LAST ADAM.

ST. PAUL bases his assertion that "if there is a psychical body, there is also a spiritual," first, on the analogies of Nature, and, second, on the nature of Man as revealed in Holy Writ.

The analogies of Nature teach that the quality of life and its conditions determine the form it assumes. One substance may take many forms, one kind or type of life many different bodies. The one seed, for instance, takes two bodies—the body that rots in the earth, and the body that waves in the air; and each of these corresponds to the life in the seed and the conditions in which that life is placed. There is one flesh; but it takes many forms in man, in beasts, in birds, in fish, although in its earliest embryonic stages it is similar in them all, and often indistinguishable. There is one glory of light; but this glory again, though one in essence, is manifold in form; the glory of the sun differing from that of the moon, that of the moon from that of the stars, star differing even from star in glory. In short, throughout the universe, as in the seed and butterfly, we see life determining form; the form rising as the life rises and changing with its changed conditions. Why then should man, and man alone, be exempt from the operation of this universal law? The presumption is that he is not exempt. The presumption is that, as his life rises in quality and power, as it shifts into new and more heavenly conditions, it will clothe itself in a new organism answering to its new conditions and capable of expressing its newly developed powers. We may rationally conclude that as the earthly man has an earthly body, so the heavenly man will have a heavenly body; that if the psychical man has a psychical body, the spiritual man will have a spiritual body.

This conclusion, drawn from the analogies of Nature, is confirmed and defined by the Scripture revelation of the nature of Man. Man, according to St. Paul, consists of body, soul, and spirit. Under the term "soul," the apostle includes the intelligence and passions which man possesses in common with creatures lower than himself. Under the term "spirit" he includes the higher reason, conscience, faith, hope, charity—the moral qualities which raise man above other creatures. The mortal body we now wear is a *soulish* body—a body exquisitely adapted to serve and express the soul, to feel and use the world of sense. But it is not a quick and adequate minister of the spirit. It veils the spiritual world from us; it clogs and thwarts the action of our spiritual energies; it restrains devotion, and faints into weakness under the pressure of the willing spirit. Before the spirit can be at home in the body, it must clothe itself with a spiritual body—an organism as responsive to the impact of spiritual truths and virtues, as quick and serviceable to faith, love, devotion, as the eye is to beauty, the ear to music, or the hand to the busy uses of the contriving soul. When the spirit reigns over the soul, when it is supreme in us, we may hope that, according to the analogies of the natural world, it will weave for itself a body like itself, an incorrupt and immortal body, a spiritual and heavenly body corresponding to its spiritual character and heavenly conditions.

All this is included in St. Paul's assertion that, "if there is a psychical body, there is also a spiritual."

We may now advance to the second point of his argument, viz., the historical basis on which his assertion rests. Thus far we grant the force of his logic. We admit that, throughout the universe, form is determined by the quality of the life that dwells in it as modified by the conditions which surround it; and that, therefore, the quality of life in man and the conditions in which it is placed will determine the character of his body or form. We admit that it the psychical man requires and obtains a psychical body, so also the spiritual man requires a spiritual body, and may hope to obtain it. But we may reasonably demur to St. Paul's metaphysics. We may reasonably ask, "Is his distinction between the soul and the spirit in man a true distinction? Are there in us both a psychical and a spiritual nature?" And to this question St. Paul gives a singular but profound reply. Instead of at once throwing us back on our own experience, or plunging into the subtleties of Hellenist metaphysics—both of which would have supplied the answer he wanted—he appeals to historical facts which at first may seem to have very little to do with the question, but which we shall nevertheless find to contain the truest and deepest answer it could receive. The historical facts to which he appeals are the nature of Adam and the nature of Christ as revealed in the Sacred Records. "Thus it is written, 'the "first man," Adam, became a living soul,' the last Adam a life-giving spirit."

. . . The Scriptures teach that man was created a spiritual being, or, at the lowest, a being capable of the higher life of the spirit, and that he degraded from his first estate.

. . . In order to show that there must be *in rerum natura* a psychical and a spiritual body, the apostle affirms that both a psychical and a spiritual man have actually appeared in human history. Adam was, or became, a psychical man; Christ was, or became, a spiritual man. The psychical life demands a psychical body, the spiritual life a spiritual body. This is the bare argument. But, let us mark what light the introduction of Christ and Adam into the argument sheds upon it.

The *psychical*, or soulish, man is a man in whom the soul is supreme. Intelligent and susceptible of passion, he uses his intelligence on temporal things, his passions are excited by that which is sensuous, transient, earthly. He does not live in the spirit, nor walk in the spirit. Conscience, righteousness, faith, hope, love, heaven, eternity, God, do not stand first with him; but man, time, earth, the gratifications of sense and intellect. Was not Adam, the living soul, a man of this type? . . . He could love and fear, desire and hate; he could use and enjoy whatever ministered to sense and passion, whatever was good for food, or pleasant to the eye, or able to make one wise. He could even aspire to be as God in knowledge and in rule. But all this was living after the soul, not after the spirit. When the spiritual crisis came, his faith failed him, his hope in God, his gratitude to his Benefactor; the sense of right yielded to the stings of desire; his love of the creature conquered his love for the Creator; the craving for knowing subdued the dictates of conscience; the pleasures of a season overmastered the prospect of immortality. God was not first with him, nor God's will.

A soulish man, he had, or came to have, a soulish body. What the physical change was that passed on him through sin, we cannot determine with precision; but that there was a change, a disastrous change, is beyond a doubt. The newborn shame of his own nakedness was one indication of it. The sudden heat and violence of passion which made Cain a murderer and a vagabond was another. The infirmities, the special forms of death and corruption, to which he and his children became liable—these, too, indicate a change as sweeping as it was disastrous. Nevertheless, as our own experience proves, the body, even when thus changed and depraved, was a most quick, subtle, and delicate minister of the soul. It might limit spiritual insight, and impede the energies of spiritual life. But for all the purposes of the soul—as the servant of intelligence and passion, as conversant with earthly and temporal objects, nothing could well be more exquisitely adapted to its work than the eye with which Adam looked out on heaven and earth, or the ear which gathered all the sweet sounds of nature. Flowers were still fragrant to him, food still pleasant to the taste; Eve could still thrill him with her touch: and the inventive soul, which rules the senses, soon taught him to *create* beauty, to *make* music, to store up food and so dress it as to enhance its rich savors; it soon learned at least the simpler secrets of social order and domestic peace. If he had only a soulish body, it was nevertheless perfect in its adaptation to the faculties, functions, cravings, needs of the soul. Not capable of immortality so long as it was informed by the soul alone, it was a perfect instrument of all mortal uses and delights.

But if the first Adam was a living soul, Christ, the last Adam, was a life-giving spirit. He was the true spiritual Man: for in him all faculties and passions of the soul were in subjection to the spirit. Man, time, earth, social and intellectual pleasures, the wisdom and wealth, the political splendors and æsthetic marvels, of the world did not stand first with him: but God, eternity, heaven, worship, conscience; faith, hope, charity; righteousness, joy, peace. We cannot so much as conceive of him as craving a splendid mansion, sumptuous fare, robes of state; as making a fortune, inventing manufactories, collecting works of art; as seeking the suffrages of men or discovering laws of nature, as wearing the poet's crown, or ascending an imperial throne. All these, though they may be in themselves innocent or even commendable aims and avocations of the soul, we instinctively feel to be utterly alien to him, incongruous even with our poor thoughts of him. But why? Simply because he was a spiritual man. To him, living and walking in the spirit, all that is of earth and time and soul was as nothing when compared with the eternal realities; all that was good only as it served to exercise and cultivate spiritual graces, to bring heaven to earth, to lead men to God and prepare them to meet him. And therefore he could refuse all the kingdoms of this world. Therefore he could nevertheless hasten to help any man, however lowly, however earthly, and seek to quicken in him, by help to the body, the life of the spirit. Of a charity so intense that he loved every man better than himself, of a faith so clear and strong that he looked through all the shows of time to the eternal substance from which they rise and over which they float, of a hope so lively that he despaired of no man, of a righteousness so pure that even the keen practised eyes of incarnate evil could find nothing in him, of a peace so perfect that even his unparalleled agony of labor and conflict could not impair it; in heaven even while he was on earth; carrying an eternal life through the changeful hours of time; making his Father's will his daily food, he stands before us *the Man*, the one true spiritual Man, bearing all the marks and tokens of life in the spirit, not in the soul, in their most exquisite and consummate perfection.

So also, if the last Adam teaches us what the spiritual man is, he also teaches us what the spiritual body is. He who had no appetite but for his Father's will, no ambition but to finish the work his Father had given him to do; he who, in the strength of the spirit, gave up all that men love and dared all that they fear; he who poured out his soul unto death that by his spirit he might give life to the world, had a body like to ours, yet not altogether the same as ours. Conceived of a virgin by the Holy Ghost, whatever else that profound and awful mystery of the Immaculate Conception may mean, it surely means this: that in taking our flesh, Christ took it, as Adam took it, from the hands of God, undepraved, untainted, *immaculate;* receiving a physical body which might change and rise into "a spiritual body" without passing, as our bodies must, through the purifications of corruption. *We* die perforce. We see corruption. We are held in hades till, at the sound of the trumpet, its walls are shattered, and we are summoned to meet the Lord. But *he* "lay down" his life. He saw no corruption. It was not possible that he should be holden of death. . . . And, therefore, we may with reason look for some signs of the spiritual body even in the body of his humiliation. Do we not find them? Virtue went out of him. He lived not by bread alone. He walked on the storm-tossed waves. His benison multiplied the loaves. On the mountain he was transfigured into an excellent glory; the face more marred than that of any man shone like the sun in its strength. As he talked of the "exodus" he was about to accomplish at Jerusalem—that triumphant close to his work of redemption, the spiritual glory burning within the veil of his flesh peered through, *broke* through, and suffused it with a divine intolerable radiance. He stood before the eyes of his amazed and dazzled disciples a spiritual Man in a spiritual body: corruption put on incorruption, the mortal immortality; weakness was clothed in strength, shame with honor.

But, observe, all these signs of the spiritual in the physical region of his life were prompted by that which is of the spirit, not by that which is of the soul. It was not when he sat with Martha, and Mary, and Lazarus, nor when John leaned on his bosom, that he manifested forth his glory; though love, even such love as we bear to friends, often raises and imperfectly transfigures the body through which it shines: nor was it when he uttered thoughts too large and high for human reach, though high thoughts do refine and elevate the face and bearing of those who habitually pursue them. It was not at the prompting of intellect or passion, or aught else that holds of the soul, that the body of Jesus proved itself a spiritual body or capable of becoming a spiritual body. It was at the touch of faith, of spiritual need and desire and trust, that virtue went out of him. It was that he might feed the hungry, succor the distressed, or deliver the imperilled, that he exerted a supernatural control over natural laws: and he fed, succored, delivered men that they might come to know him, and God in him, and thus possess themselves of eternal life. When the weak physical frame was transfigured with an immortal strength and splendor, it was because his spirit was rapt in the ecstasies of redeeming love as he talked with Moses and Elias, because he saw that the work of his redemption would be triumphantly accomplished.

After his death and resurrection, the signs that he inhabits a spiritual body grow more apparent, yet more mysterious. Though he can still eat and drink, though he still bears the stigmata of his wounds, and may be seen and touched, he glides through closed doors, passes as in an instant from place to place, vanishes from their sight as the disciples recognise him. As we read the story of his life, during the interval between the Resurrection and the Ascension, we receive the impression that, though for the most part invisible, he is always with his disciples—with them all, even when they are in different places; that at any moment "the sightless air" may seem to take form, and he be seen in their midst: that, so often as he needs to quicken and assure their faith, to revive their hopes, to inspire them with an unconquerable ardor for his service, he manifests himself unto them by a mere effort of will. In brief, at his will, he is visible or invisible: he is here, he is there; he is gone, he returns: the spiritual body being now as perfect a servant of the spirit in him as the psychical body of the soul. He can eat, but he does not need to eat. He can utter audible words, but words are no longer indispensable to his communion with his friends. He can show himself in visible form; but he may be present, yet not seen. If his body be subject to the laws of time and space, it is not subject to them as our bodies are, or even as his body was before. It is raised into higher conditions, endowed with loftier powers. It is heavenly, not earthly; it is ghostly and spiritual rather than physical or psychical.

Do any ask, "But what is all this to us? Adam and Christ were both exceptional men. If the first Adam was a psychical man and the last Adam a spiritual man, how does that bear on St. Paul's argument, that, as *we* have a psychical body, so also we are to have a spiritual body; or, on his exhortation, 'As we bear the image of the earthy, let us also bear the image of the heavenly?'" It is much—nay, it is everything—to us; and that precisely because both Adam and Christ were exceptional men, men who stand in an exceptional relation to the human race. . . . From Adam, the living soul, we and all men derive the intellectual and passionate qualities which we name collectively the soul. From Christ, the Life-giving Spirit, the Creative and Redeeming Word, we derive that higher better nature which believes, loves, hopes, which lays hold on spiritual truth, and follows after righteousness. In every man there are [so to speak] two men, and these are contrary the one to the other; the one draws us toward God, eternity, heaven—the other draws us toward earth, time, man. . . . When we are men, even though we have suffered the lower nature to usurp dominion over us and deprave us, the better nature still asserts itself, and so asserts itself that we know it to be the better. It speaks with an authority which the base self never claims. . . . *These* are the Adam and the Christ in us, the psychical and the spiritual, the earthly and the heavenly. It is as we yield to the one or to the other of these that we become men of the soul or men of the spirit. If we permit the Christ to reign in us, in our mortal members, our mortality will put on immortality—as his did, and be swallowed up of life—as his was. Like his, our spiritual manhood will demand and receive a spiritual body. And, therefore, St. Paul may fairly exhort us that, "as we bear the image of the earthly (man), so also we should bear the image of the heavenly."

Let us take the exhortation: for obedience to it involves an exceeding great reward. When the spirit rules the soul in us, and Christ the spirit, when "our citizenship is in heaven" from whence we look for the Saviour, the Lord Jesus Christ, then "He will change the body of our humiliation, that it be fashioned like unto his glorious body;" virtue will go out of us; we shall be redeemed from our bondage to the temporal and the visible; we shall be transfigured, rising from glory to glory till we stand before him reflecting his eternal splendors, seeing him as he is, satisfied with his likeness, our very bodies spiritualized and wearing his heavenly image. —*Selected.*

SOME OF MY EXPERIENCE.

BY DR. JAMES F. LEE.

BR. STORRS: From my earliest recollection to the age of seventeen I reverenced the aged and the wise, and viewed my instructors and tutors with such respect and esteem as arises from a consciousness of their wisdom and virtue and great literary attainments. I loved study, and delighted in instruction and self-cultivation. My thirst for improvement and the approbation of preceptors and parents stimulated me to such a degree, that my whole ambition amounted to a desire to be honored while living and venerated when dead. Acting, as I imagined morally and uprightly, I knew nothing of remorse, or what is so commonly called a "guilty conscience." Time passed sweetly and profitably, as I concluded, and yet I lacked the one thing needful, but knew it not. But though I fancied I had acquired a knowledge of self, and foolishly fancied I was wiser and better than others, even the most learned of any of the professors in all the seminaries, colleges or universities, I knew not myself, nor once thought I was foolish, vain and blind. I was, however, sincere, and really did believe that a knowledge of Plato, Aristotle, Cicero, Demosthenes, Virgil, Horace, the ancient and modern philosophers, orators and poets, mathematicians and astronomers, chemists and physicians, justly entitled me to the name of learned Doctor. Associating with the learned, the literati of various nations, and the polite of different countries, I began to get glimpses of the weakness and frailties of human nature in its highest state of cultivation, and lost, alas! my reverence for almost every one save a very few whom I truly respected as saints. Time now passed—the face of things changed—rather I myself was changed. I became gloomy, melancholy, dissatisfied, discontented. I sought amusement contentment, everywhere, but found it in nothing created—in no land or nation—in no society. It was not in me. My distress became unutterable. I knew not what was really the matter with me. For I had long cherished very exalted notions of self and exulted in the rich luxuriance of my attainments, and the readiness of my ability to quote Hebrew, Greek, Latin, French, Italian, Spanish, Gaelic, German and English—wise sayings, aphorisms, truisms, etc. Time, however, wrought in me a strange change. Was it strange? It was to me. Was it time?

Suddenly it came over me, after twenty years of sorrow and anguish. Suddenly—in a moment—in the twinkling of an eye, I was o'erwhelmed with such a feeling of reverence, humiliation and shame, that I could not speak. What sight did I behold? Myself. It was a horrid sight. Any thing else? Something I can ne'er forget—sight and feeling were instantaneous, simultaneous. I am unable to describe my impressions at that moment. They are unutterable. I was in the presence of God, and for the first time in my life I was speechless. Where can I find words to express my feelings? They are not to be found in the whole catalogue of lexicons and dictionaries on earth. For the first time I *esteemed others better than myself*—felt the power of divine truth—"Holy and reverend is His name"—and O! how I realized the fact, the truth, that I was the chief of sinners. I abhorred myself. I was pregnant with vileness—filthiness of the flesh and spirit, condemned, and there, there—O! there, I was in the presence of God, revealed to myself the most loathsome object I ever beheld. Where now was my pride? my vanity? What agony I endured for three days no eloquent tongue can express, nor could I even say, at that time, God be merciful to me a sinner. God was present, and God did pity me. He taught me self-knowledge; and in the midst of my agonizing suspense I knew he could pardon, and had pardoned Peter and Paul, but could not see how he could pardon me. Yes, I thought I had always believed the Bible—that Jesus would save his people from their sins—that he was the Saviour of sinners—but I knew not how he could save me, or rather whether he would pity me, for I deserved no pity. O! how it grieved me that I had offended him who died for sinners; offended God, who is love. The idea was full of horror and anguish verging on despair. How I did live three days in such a state, agitated and tossed in an ocean of grief and despair, mixed with a glimmering of hope, God only knows, for He alone spared me—and at last, when I cried to Him in my distress to take me out of existence and doom me to destruction, *only* suffer me to *love him*. No sooner was the prayer felt, ere it was uttered: all my distresses vanished as soon as I felt the power of these words, "*God is love.*" The indelible impression of them and the emotions of love arising in my heart, diffusing through my whole frame a joy I never before realized—dissolving my heart in thankfulness, and making me love God—my enemies; teaching me the nature of pure religion and undefiled—never, never will fade away. Sometimes I look back thirty-four years ago, and call to mind how many times since I have, through mercy, been encouraged to persevere in well doing by a manifestation of the goodness of God in preserving me, and saving me from presumptuous sins, or any thing like vanity, self-conceit. When I am weak, then am I strong—and when I am most happy, I never feel any disposition to shout, or make any fuss. The more I feel the presence of God, the less I feel, and the more I am inclined to esteem others better than myself. I know I am so weak and impotent naturally, that it requires Omnipotence to save—to preserve me from pollution and destruction. The grace of God that brings salvation is sufficient for me. It teaches and enables me to deny all ungodliness and worldly lusts—to hate and abhor evil—to love and cleave to that which is good, and to rejoice when *all manner of evil is said of me falsely*—to do good to those that hate me—to love my enemies.

And now, in conclusion, permit me to say, that for thirty-four years (nearly) I have had an impression which is comprised within the narrow limits of these words: No man who does not love his enemies, was ever called to preach the gospel. For unless he loves his enemies he has not the spirit of Jesus Christ. I need not amplify. For the Scripture is sufficient and excludes all human amplification. I know that some are strong while others are weak, and that it is the duty of every one to search the Scriptures, and see whether what they hear and read is according to revealed truth. Our experience and lives should be in harmony with revealed truth—the truth as it is in Jesus. "Jesus wept." Did he ever *shout?* How the apostles shouted I have not read; but I know they did rejoice. May God in mercy preserve us daily, hourly, through life, that we may attain to the resurrection of the dead, and inherit eternal life at the appearing and kingdom of our Lord and Saviour Jesus Christ. Amen. May you ever love God who first loved you.

P. S. That the Christian who has had and continues daily to have so many blessings conferred upon, should be humble, thankful, and tender-hearted, is plain and self-evident—but if he forget himself, or rather if he forget his benefactor from whom he derives all his comforts and enjoyments, he surely must be demented and in a sad condition. A daily study of his Bible and self-examination is the surest and wisest method to guide him into the way of all truth, and act not only as a preventive to pride and ingratitude, but as a balm for every sorrow and affliction. To read so many letters in the HERALD OF LIFE may afford some consolation to the reader—but the letters of the Apostles are always new and instructive—always read with profit and advantage by every sincere believer who hungers and thirsts after righteousness. They give us the clearest view of the character of the Christian, and contain everything essential to salvation. A few sentences of Paul are more precious in my esteem than pages of some good meaning, pious souls, who are so apt to give us a narrative of their joyous feelings, exultant hopes and ecstacies of joy. Yes, yes, I have no objections to shouts of triumph; but the victory is always ahead; the enemy is always nigh; we carry him with us whithersoever we go, or wheresover we tarry. He is a sly, subtle *devil;* his true name is, *self.*

I have a great mind to describe him—his name: but no, no; he is so well described already that I need not try. It takes a whole life to conquer him, to keep him under subjection. There is an appointed time to shout; it is ahead; that time will surely come, and then what a shout! what a triumph! it will, like all our gifts and graces, be ushered in in a moment, in the twinkling of an eye, at the last trump: "O death where is thy sting. O grave where is thy victory." Glory to God. Yes, reader, then there will be a shout worth hearing; it will be no transient joy; no evanescent ecstacy. Love will not get cold then, as unfortunately it may do after protracted meetings and camp-meetings; shoutings one day and frettings if not quarrels next day. Take heed; frail and irresolute is man; he is always needy, never secure without divine aid; helpless without Christ. Self-crucifixion—self-denial is the word; watch and pray. The triumph is sure if you persevere in well doing to the end—denying all evil—self.

MONROE, N. C., June 6, 1870.

THE ABOLITION OF DEATH.

THE prevalency of the law of death is one of the most mysterious facts in the history of the human species. Men who are contented with looking merely at the surface of things—who contemplate external phenomena alone, and classify and speculate about them just as they find them—are apt to look upon death as an inherent or essential principle of human nature. They see that all animals die—human beings among the number—and they rush at once to the conclusion that man was created in order to die, and that mortality, or the certain destiny of death, forms one of the conditions of our very being. And yet every one is conscious, in his own bosom, of a feeling that life, and not death, is man's natural destiny; that dissolution and its horrible accompaniments are uncongenial, and indeed involve something penal. Moreover, the entire language of Scripture concurs with man's natural feelings. The history of the fall in the early chapters of Genesis, represents death as the consequence of man's eating the forbidden fruit, and again and again, in the doctrinal announcements of New Testament inspiration, we are informed that the very existence of death in the world is attributable to the sin of our first parents. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." There is accordingly no doubt whatever, if we are willing to be guided either by the instinctive feelings of the human heart, or by the utterances of Scripture, that death is an accident which has befallen us, and that our mortality or liability to dissolution, involving, of course, everything which leads to these horrible results—accident, disease, pain, suffering, and so on—is the consequence of our fallen or sinful condition. In short, man in the beginning, and at the dawn of the creation day, was duly informed by his Creator that death could not happen to him save by his own fault. Other animals, for aught I know, might be dying around him; but from this law of animal existence, his case was to be an exception; and did he maintain his allegiance or obedience to the God of heaven, he would continue to live forever.

Whilst, therefore, universal experience proclaims the unexcepted prevalency of the law of death, Scripture with equal distinctness accounts for the phenomena. It does more. It holds out the prospect of man's restoration

to his primeval state. Had Adam and Eve not sinned, they and their posterity would have peopled this round world of ours, filling all its continents and islands with their descendants—glorious, happy, and immortal. The resurrection which is coming, and which it is the object of the apostle in this chapter to describe and illustrate, will prove that death is a conquered enemy, that its ravages are of temporary duration, and that the hour is coming when death's law, now absolutely universal, will be abrogated forever. A lengthened period may have to elapse before this is accomplished. Ages in the resurrection epoch may have to revolve before it is finally realised. But the result is announced in the words before us, which proclaims the purpose of the Almighty utterly to abolish death, and banish it from creation forever. "The last enemy that shall be destroyed is death."

Striking and momentous words! What desolations death has accomplished; what countenances it has saddened; what happy households it has filled with mourning and woe; what wide regions of the earth it has covered with graves, and the mouldering relics of all that was lovely, good, and noble! But death, it seems, is destined to die. A time—blessed epoch it will be!—is appointed to come when such a thing as death will be found no more within the precincts of the universe of God. Its destruction is doomed. Notice the emphatic words before us: "The last enemy that shall be destroyed is death." Destroyed!—not curbed, restrained, and kept within bounds, but absolutely destroyed! Such a thing as death no longer anywhere existing! What a glorious consummation—the fullest blessedness that human nature is capable of—and an eternity undimned by the shadow of death, wherein to enjoy it!

The whole subject referred to in these verses is, therefore, about the most sublime and momentous which can engage the thoughts of man. Any one who thinks and believes that there is a God, must often have felt it to be a strange thing that in this beautiful world there should be so much vexation, suffering, and death—must have often wondered, in utter amazement, at the unsatisfactoriness, disappointing providences, and ceaseless agitations of this our mortal state. Do we never ask the question, Can such things last forever? Is it to be eternal misery and woe? No, by no means. There is a glorious world of the hereafter; and the faith of the Christian anticipates the coming of the kingdom of God. Oh, the visions of rapture which rise before the imagination of the believer, lighted up by the word of God, like a glorious landscape, when the sun from behind a dark cloud, bursts upon it in all its splendor! Have a share, brethren, in these hopes. Hold fast the beginning of your confidence steadfast unto the end. Believe me, no worldly possession can ever equal a place and a portion in the coming kingdom of God. Be united to Jesus. Cherish his spirit; continue to do his work. What say you yet to hear the very accents of his voice, and saying to you, "Enter ye into the joy of your Lord?" —*Selected from* COCHRANE *on "The Resurrection."*

ELD. HENRY PERKINS, whose Post Office address is now *Walnut Forks*, Jones Co., *Iowa*, writes: My health is still very poor. I was obliged to leave Pennsylvania on account of the weather being very changeable. My cough is somewhat better since I came here, and also my night sweats, which I have had for the last two months. I am about fifty miles from the Mississippi River, and seven miles north of the great Northwestern R. R. The religious people here are mostly Methodists and United Brethren. I have not heard of any Life or Advent people yet. I hope the word of Life may find way into some hearts; for I believe it is the crowning truth of this age, and the truth through which the Church will be sanctified, and by it be baptized by one Spirit into one body: and the most ambition I have to get well is, to do a little something to carry it forward. Your brother in affliction and in hope.

WE have received, the Sunday Magazine for June, profusely illustrated.

CONTENTS.—1. The Struggle in Ferrara. By W. Gilbert. Part ix. Illustrated. 2. Prisoners of Hope. By the Editor. 3. On the Miracles of our Lord. By George Macdonald, LL. D. ix. The Government of Nature. Illustrated. 4. Diana Coverdale's Diary. By B. Orme. Illustrated. 5. A Life in Earnest. By G. W. Blaikie, D. D. 6. Waste. By M. B. De Lys. 7. Episodes in an Obscure Life: Being Experiences in the Tower Hamlets. By a Curate. Part ix. Illustrated. 8. Questions that are always Turning Up. iv. Grosser Sins. By the Rev. Professor Milligan. 9. Dr. De Sanctis, By the Rev. D. K. Guthrie. With Portrait. 10. How to Study the Old Testament. By W. Lindsay-Alexander, D. D. Numbers.—Analysis of the Book. 11. The Companions of St. Paul. By John S. Howson, D. D., Dean of Chester. ix. Onesimus. 12. At Cæsar's Bar. By Mary Senior Clark. Illustrated. 13. Supplement.—Notes for Readers Out of the Way.

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715 and 717 Market st., Philadelphia.

Also, we have received "GOOD WORDS," for June, from J. P. LIPPINCOTT & Co.

RELIGION is the best armor, and the worst cloak.

THE HERALD OF LIFE.

NEW YORK, JUNE 15, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE RESURRECTION: ANASTASIS.

WE have often-times referred to Dr. BLOOMFIELD'S critical notes on the Greek New Testament, edited by Prof STUART. In looking at his remarks on the question of the Sadducees and our Lord's reply, relating to the resurrection, we observe some important statements, or admissions. On Matt. xxii. 23 he says:

There is little doubt but that the phrase *anastasis ton nekron*, or *anastasis*, denoted, in common parlance, and agreeably to the general doctrines of the Pharisees, the resurrection of the *soul* as well as the body, and the re-union of both in a future state. Though, at the same time, the ideas of the Pharisees *themselves* (and still more the people at large) as to the nature of that future life were very vague, and occasionally founded on the notions of the heathens. So that our Lord's reply was, in wisdom, so framed as not only to refute the Sadducean doctrines, but remove the misconceptions of the Pharisees; and thus to benefit not only the unbelievers of the doctrine of the resurrection, but the misbelievers.

On the foregoing statement of Dr. Bloomfield, we remark, first—The resurrection of the dead—*anastasis ton nekron*—"denoted in common parlance," or discourse, even with the "Pharisees," not a resurrection of "the body," merely, but "of the *soul*." In other words, it embraced whatever constituted the man—the entire manhood. Let this fact be remembered; and it follows, that when Christ and his apostles speak of the resurrection of *the dead*, "in common parlance," the soul is included, whatever that soul is. No matter what the Pharisees meant by the immortality of the soul, so long as they maintained it must have a resurrection in order to a future life; they clearly had no idea of a future life to disembodied human souls.

Second: The Pharisees, it seems, held to a "re-union" of souls and bodies in a future state; hence it was that they taught the transmigration of souls; *i. e.*, the passing of their fancied immortal souls into other bodies at death; without which those souls would have no resurrection, and could not live, in their estimation. Their notions "as to the nature of that life were very vague, and occasionally founded on the notions of the heathens," says Dr. Bloomfield. It is evident from all this, that the Pharisees were ignorant of the true nature of the resurrection, though in words they held to a resurrection. This Dr. Bloomfield admits by saying, "Our Lord's reply [to the Sadducees] was so framed as" . . . "to remove the *misconceptions* of the Pharisees," who were "the *misbelievers*." They professedly believed in "the resurrection of the dead, both of the just and unjust;" but their views were false and erroneous in several particulars. First: The resurrection they advocated was a necessary result of the supposed immortality of the soul, which, leaving its present tenement behind at death, must have another body to enter, in order to its continued life; such was their resurrection of body and soul, and "re-union in another life."

Another error of the Pharisees' doctrine of resurrection was, that it embraced "both the just and the *unjust*." The unjust, however, with them, included only the Jews, and not men of other nations. If a man was a literal child of Abraham, through Isaac, he would be saved, or have a resurrection, though he had been unjust; such was Pharisaic pride and error. Dr. Bloomfield says—"Our Lord's reply was, in wisdom, so framed as not only to refute the Sadducean doctrines, but to remove the misconceptions of the Pharisees; and thus to benefit not only the unbelievers of the doctrine of the resurrection, but the misbelievers;" that is, those who did not believe aright on the subject. The Sadducees denied that there is to be "*any* resurrection of the dead," either of the good or bad. Jesus refutes them by showing that there is to be a resurrection of the good, and at the same time refutes the Pharisaic notion of the resurrection of the wicked dead; for he teaches distinctly that the resurrected ones "are as the angels of God in heaven;" which could not be said of the wicked dead if revived into life. And Jesus gives "Abraham, Isaac, and Jacob," as the samples of those "which shall be accounted worthy to obtain that world" [the future life] "even the resurrection from the dead."—Luke xx.

With the two-edged sword of truth our Lord hews in pieces the Pharisees' false notion of the transmigration of souls and the resurrection of the wicked dead, while he demonstrates to the Sadducees the resurrection of the righteous dead. Thus, truly, did he "refute the Sadducean doctrines," and "remove the misconceptions of the Pharisees," and correct their misbelief. But they were "fools and blind," and did not profit by his teaching. Bound up in their "own traditions," like thousands in these days, they still adhered to their errors, as we learn from Paul's testimony, Acts xxiv. 15, where he states that his Jewish accusers "allow there shall be a resurrection of the dead, both of the just and unjust," while they found fault with him for maintaining the resurrection of Jesus, and of those who "fall asleep in him."

Paul's doctrine of the resurrection was one which was an object of "hope;" not of fear or dread. He never speaks of any other resurrection of the dead, to be looked for, but that of such as fall "asleep in Christ." For preaching this he was accused of the Pharisaic Jews; yet they themselves allowed there would be a more extensive resurrection than Paul contended for; even of "both the just and unjust;" for such an extensive resurrection Paul never said one word in all his preaching or epistles; but, on the other hand, he proclaimed the resurrection from the dead as an object of "hope," to be sought for most diligently, and to be bestowed only on those in Christ; hence he saith, he labored and suffered "if by *any means* I might attain unto the resurrection of the dead."—Phil. iii. 11.

MEANING OF WORDS AND PHRASES.

WE use the same terminology, but apply it in diverse ways. For instance your motto, "Life only in Christ," is used by me, very frequently, in my sermons, exhortations, etc.; but you give it one meaning or explanation, and I another. You affirm one view of the term "Life," while I hold to another. You maintain the special characterization: *existence*; I maintain the special characterization: *blessedness*. The latter includes and presupposes the former; but the former includes the latter only by assumption.

The foregoing language we meet in substance, from many of our opponents. We are glad they use the glorious phrase "LIFE ONLY IN CHRIST," but regret that they do not see the same "meaning" in it that we do.

That *living* "existence" is the "special characterization" of the term "Life" we have no more doubt than we have that the term "*living* God" means a *live* God, and not merely a "blessed" God, or a God having "blessedness." To say, a blessed God, may "presuppose" that He is alive, but it does not alter the fact that the expression "living God" has the meaning of a God *alive*, or having a living *existence*.

The term Life, in the Bible, as in all other writings, has the primary meaning of "living existence." And no expounder of that Book has any right to change that sense, unless there is an imperative necessity, and that necessity must be obvious. What is the necessity for changing life to blessedness? Can any rational reason be given "only by assumption" that man is inherently immortal? We do not believe they can pretend that any other reason exists.

On which side then is the "assumption," theirs or ours? Let them prove by the testimony of inspiration that inherent immortality exists in man, and then they have a good reason for changing the primary meaning of the term Life to blessednes. Till they produce that proof, their change of the meaning of the term is "*only* by assumption."

The terms life and blessed have each their appropriate meaning and original words, in Hebrew and Greek, to express their sense. All words are sometimes used figuratively; but such cases are generally manifest to the reader.

The term life has its "special characterization" in the Bible, and it is that of "living existence." That is its first and primary meaning. Beginning at Genesis, the first time the term occurs, (chap. i. 20) it has this sense, and no other; thus, "Let the waters bring forth abundantly the moving creature that hath *life*." Does that mean "blessedness?" Again, "Every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is *life*." Verse 30. Shall we say, wherein is "blessedness?"

Again, chap. ii. 7. "God breathed into his nostrils the breath of *life*, and man became a *living* soul." Does the term blessedness fit here as a substitute for life and living? Then there was the tree of Life, and God excluded sinful man from it with this assigned reason, "Lest he take of it, and eat, and *live* forever." Does that mean, lest he should have "blessedness" forever? Is it not clear that a living existence is what is intended in these various places?

Further, in Genesis vi. 17, a flood of waters to destroy all flesh, wherein is the breath of *life*, etc., and chap. vii. 22, "All flesh died . . . . in whose nostrils was the breath of life," etc.

We might multiply examples to any extent showing the "special characterization" of the term life is that of "*living* existence." How then is our view "only by assumption?" We might fill columns demonstrating the truth of our position; while our opponents are wholly dependent on the "assumption" that man is possessed of inherent immortality. Without that point is established as a fact, their assumption has no foundation.

We might go to the New Testament and doubly confirm our position from that unmistakable source; but it is needless unless the "assumption" of inherent immortality is proved to be a fact; and that, we are sure, never can be done by Bible testimony.

We "maintain the special characterization" of the term life is *living* existence; and when applied to "Life only in Christ," it necessarily "includes and presupposes" blessedness. "Because *I live*," saith Jesus, "*ye shall live also*."—John xiv. 19. The fact that Christ's disciples shall live ["I will raise him up at the last day"] draws after it, "blessedness," inevitably. But in either case we are under no necessity to assume either the life or the blessedness, because each is expressly stated and promised in language peculiar to itself. The righteous put on immortality when made alive from the dead (1 Corth. xv.); "neither can they die any more" (Luke xx.); "and God shall wipe away all tears from their eyes" (Rev. vii. 17); "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," etc. Rev. xxi. 4.

These, and hundreds of other texts go to show that life and blessedness are each expressed by their own appropriate terms, and both belong to, "the gift of God through Jesus Christ," and are neither of them inherent in man; and to possess either we must be "*in* Christ;" for "God hath given to us eternal life, and this life is in his Son: he that hath the Son hath life; and he that hath not the Son hath not life."—1 John v. 11, 12.

"If the Spirit of him that raised up Jesus from *the dead* dwell in you, He that raised up Christ from the dead shall *also* quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11.

Life future is only in Christ, and through Him to all His members, who are his body—the church; so that, as "He dieth no more, death hath no more dominion over him," (Rom. vi. 9), "neither can they die any more" who are "the children of the resurrection;" for they are "the children of God, being children of the resurrection," (Luke xx.), and Christ is "*the* resurrection and *the* life." —John xi. 25.

Now, if any man can find any living existence—beyond this present life—out of Christ, he may well reject our "meaning of the term life." Till that is made to appear, we still proclaim to all, "NO LIFE OUT OF *Christ*;" or, "LIFE ONLY IN CHRIST;" meaning, as we do, that there is no living existence, after the present life closes, to any who are not, by the favor of God, united to Christ, the only LIFE-GIVER. So has God appointed, and who shall annul it?

THE HOPE OF THE GOSPEL.

LET us look at Paul's language relating to the gospel hope. Acts xxiii. 6, "Of the hope and resurrection of the dead I am called in question." Then truly he preached the resurrection of the dead as the gospel hope; unless he was called in question for something he did not preach. But let us see, Acts xxvi. 6–8, he says, "Now I stand and am judged for the hope of the *promise* made of God unto our Fathers: unto which our twelve tribes, instantly serving, day and night, hope to come. For which hope's sake King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Here again is seen the burden and hope of Apostolic preaching. It is a future life, by a resurrection from the dead. He adds, verse 22 and 23, "Having obtained help of God, I continue unto this day witnessing to both small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead," etc. Not only is the resurrection the Apostolic burden and hope, but he affirms the same things were the theme of the Prophets and Moses: the hope is one. Not an intimation thus far of the notion of entering the holy of holies—heaven—at death, or at all; it is the hope of the resurrection. He has shown us *that* was "the hope of Israel," as well as the hope of the gospel; and chap. xxviii. 20, in his bondage at Rome, he saith, "For the hope of Israel I am bound with this chain."

But we will now see whether Paul does not with equal clearness state the hope of the gospel in his Epistles. 1 Corth. xv. 12–19, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, then is Christ not risen . . . . then is your faith vain . . . . then they also which are fallen asleep in Christ are perished," *i. e.*, they are lost out of being—there is no hope for them; for, "If in this life only we have hope in Christ, we are of all men most miserable." That the Apostle has reference to the hope of a future life by a resurrection is clear from what he saith at verse 32, "If after the manner of men I have fought with beasts at Ephesus, [exposing my life] what advantageth it me if the dead rise not?" Plainly affirming he had no hope of going to heaven at death, and that he had acted a foolish part in hazarding his life at Ephesus, if there is no resurrection. Such a course would be folly indeed; rather "Let us eat and drink," if there is no resurrection, "for to-morrow we die," and there is no hope beyond that. Such is the Apostle's conclusion if there is to be no resurrection of the dead. But this reasoning is both absurd and false, if he could or would go to heaven at death.

But again, Paul saith, Rom. viii. 23, after speaking of the groaning creation, "And not only it, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting [to go to heaven at death? No, but] for the adoption, to wit, the redemption of our body:" not its dissolution at death. He adds, "For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not then do we with patience wait for it." And what does the Apostle affirm he and the Christians of his time were "waiting for?" Answer. "The redemption of our body;" that is, for the coming of Christ from heaven, and the resurrection. This will be clearly seen by comparing what he saith here, with Phil. iii. 20, 21; "Our conversation is in heaven; *from* whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body," etc. Here is no ground for mistake or doubt. Paul was not expecting to go to heaven at death, nor at all; but he was looking for Christ to come from heaven—not when his vile body should go to corruption, but when the time should arrive for it to be fashioned like to Christ's glorious body, which is not till the resurrection. This is further confirmed by his language in the same chapter, where he tells us how he labored and suffered, "If by any means I might attain unto the resurrection of the dead::" verse 11. How unlike all this, is the common idea of an entrance into heaven at death.

The hope of Paul is thus distinctly stated; and it is the gospel hope, and demonstrates that modern Christians are as ignorant of what that hope is, as the pagans themselves. In fact, the theology of these days has substituted an immortal soul for, or instead of Christ; and hence a hope of going to heaven at death instead of a future life by a resurrection from the dead, at the last day as Christ has promised. A fatal mistake this, by which Christ is robbed and dishonored; while death is crowned "Prince of Peace," and as the door into heaven! Christ, however, declares himself to be the door, and affirms that those who climb up any other way, are thieves and robbers. He is "the resurrection and the life;" without him, and without that resurrection which he has promised at the last day, there is no gospel hope of a future life or immortality. Let men beware how they attempt to approach the holy place into which Jesus our High Priest has entered. That is no part of the work of a Christian even to attempt an entrance into heaven at death, or any other period.

THE WICKED DEAD.

A FACT.—*God is not the God of the Wicked.*

THIS truth needs no argument to establish it. It is the legitimate consequence of the covenant made with Abraham. This covenant embraces "the children of the promise" alone.—Rom. ix. 8. "But unto the *wicked*, God saith, What hast *thou* to do to declare my statutes, or that thou shouldest take my *covenant* in thy mouth?"—Psa. l. 16. When the children of Israel (the ten tribes) revolted from the Lord, He said, "Ye are not my people, and I will not be your God."—Hos. i. 9. And Paul, in referring to the multitudinous seed, Heb. xi. 12–16, says, "God is not ashamed to be called *their God*." The undoubted inference from which is, He *is* ashamed to be called the God of the wicked.

ANOTHER FACT.—*God is the God of all that have a resurrection.*

The words of Jesus settle this point. "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto Him."—Luke xx.

To comprehend the meaning of these words, we must keep in mind the question at issue between Jesus and the Sadducees. It was not whether Abraham, Isaac, and Jacob were *then alive*, for the controversy was founded on the fact of their being *dead*; and the question was, Will the dead be raised? The true idea of Jesus' argument is conveyed in the following paraphrase:

"If God did not intend to raise Abraham, Isaac and Jacob from the dead, He would not call himself their God; for He is not the God of them that have no resurrection; but He is the God of them who are to be raised. *They* are all alive to 'God, who quickeneth the dead, and calleth those things which *be not* as though *they were*' (Rom. iv. 17); hence, He is the God of the living."

CONCLUSION.—Those of whom God is not the God, will not have a resurrection.

But God is not the God of the *wicked*.

Therefore, THE WICKED WILL NOT HAVE A RESURRECTION.

"THE UNSEARCHABLE RICHES OF CHRIST."

CHRIST has riches; and they are unsearchable, and so extensive that they cannot be explored, nor exhausted. Let us dwell a moment on this topic. What are we called to? First, a union with Christ: to become his bride. Of course, partners in His treasures, honors, and whatever belongs to him. Let this truth be proclaimed. But who and what are we? Mortal, corruptible, dying creatures: whose foundation is in the dust; and all of whose tendencies are to return to dust again; with no principle of immortality or endless life in ourselves. To such creatures Christ is proclaimed, as seeking to bring us into a relation to himself of the nearest and most interesting character. Men are allured by the charm of riches, gold, inexhaustible mines; that wakes up their whole being, and they eagerly inquire what it is, where it is, how they can find it, how they may possess themselves of those treasures? If they find there is even a chance for success in the pursuit, they enter at once on the expedition, hazarding all the labor, toil, risk, suffering, or privation that may be attending the enterprise. Now, says the apostle, I come to proclaim to you riches unsearchable, a mine that is inexhaustible in Christ. He is the Son of the living God, and heir of God: heir of his incorruptibility, glory, endless life, and whatever pertains to the fulness of God. He proposes to share these riches with us: and in exchange for this short and fleeting life to give us an endless life: instead of these corruptible bodies to give us incorruptible ones; instead of the dishonor of consuming in the grave, by worms, to raise us to crowns of glory that fade not away. In a word, to give us riches as much more glorious, valuable, and durable than the richest diamonds, or the most refined and pure gold, as they exceed the most worthless and loathsome object that earth bears upon its surface. But all comparison fails, and we feel the deepest sense of weakness in the attempt, and leave it to your own reflections to follow up the contemplation of the honor, glory, and riches that are so freely offered to us in Jesus Christ.

"GREAT WORDS BY THE LITTLE HORN."

THE Roman "*Harlot*" demands to be proclaimed "*Infallible*," and she will be by a set of stupid worshippers: then she will say, "I sit a queen, and am no widow, and shall see no sorrow."—Dan. vii. and Rev. xvii.; Saith Daniel, when he saw the judgment set, the "Ancient of days did sit"—"I beheld then because of the voice of the great words which the horn spake: I beheld till the beast was slain, and his body destroyed, and given to the burning flame." And the Revelator saith, when the Harlot proclaims herself a queen, etc., "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."

Read the following "*schema*" which is to be promulgated at Rome with great pomp on the 29th inst., and ask yourselves if they are not "The voice of the great words which the horn spake," and which clearly mark the point in prophecy when the judgment sits on her, and she is to be "utterly burned with fire?"

1. If any one shall say that the Episcopal Chair of the Roman Church is not the very true and infallible Chair of Blessed Peter, or that it has not been divinely chosen by God as the most solid, enduring, and incorruptible rock of the whole Christian Church—let him be anathema.

2. If any one shall say that there exists on earth, distinct and separate from the Chair of the Blessed Peter, any other Infallible Chair of the Truth of the Gospel of Christ the Lord—let him be anathema.

3. If any one shall deny that the Divine Supremacy of the Chair of the Blessed Peter is to all men, whether unbelievers or believers, whether laymen or Bishops, necessary as the true road to eternal salvation—let him be anathema.

4. If any one shall say that each and all of the Roman Pontiffs, legitimately elected, are not *jure divino* successors of the blessed Pe-

ter, in the gift also of Magisterial Infallibility, and shall deny to any one of them the prerogative of Infallibility to teach the Church and the Word of God, pure from all corruption and error—let him be anathema.

5. If any one shall say that Ecumenical Councils are a power placed by God in the Church for feeding the Divine flock on the Word of God superior to the Roman Pontiff, or equal to him, or necessary, by Divine institution, to the completion of the Infallible Magistracy of the Bishop of Rome—let him be anathema.

A telegram, dated at Rome June 5 states: "The discussion of the dogma of infallibility was closed amid great confusion, the debate being forcibly ended. The distinguished Bishops who were appointed to speak in opposition to the *schema*, and who are among the most profound and able debaters in the Council, were summarily ruled out of the debate, and prevented from participating in any way in the discussion. They were loud in their protestations, and it is believed will issue a formal protest against the arbitrary manner in which the debate was closed.

"The opposition were totally unprepared for this manner of procedure on the part of the Ultramontanists, and their indignation at the defeat of their tactics for maintaining a stubborn opposition to the adoption of the *schema* is very great. The excitement in church circles is intense, and the opposition seems to gain strength from the efforts of the Ultramontanists to crush them."

Let them fight on; the day of judgment on the Roman Harlot is at hand; and this infallibility proclamation will seal her doom and hasten her fiery burning. May God speed the hour when she shall be hurled "like a great millstone into the sea . . . and be found no more at all."—Rev. xviii. 21.

CALLS FOR THE HERALD OF LIFE.

SOME unknown person, without our knowledge, caused the following advertisement to be inserted in "The Christian Standard," Cincinnati, Ohio, for three months, prominently displayed:

THE DIVINITY THAT IS NOT SICK AND NEEDS NO DOCTORING.

"*No Immortality nor Endless Life Except through Jesus Christ alone.*"

ADVOCATED BY THE

"HERALD OF LIFE,"

A weekly religious family paper, published at two dollars a year, or 48 numbers. Send for sample.
Address, GEO. STORRS, Box 4658,
18—12t New York.

This advertisement has brought us several calls for "samples," and will explain the following letter:

HAVANA, Huron Co., *Ohio*, June 4, 1870.

GEO. STORRS, Esq., *Dear Sir:* I am anxious to see the "Divinity that is not sick and needs no Doctoring." It must be a strange DIVINITY, truly! and very unpopular to clerical gentlemen of the D. D. order, and entirely repugnant to their ideas of ecclesiastical dignity and authority. What! don't theology need doctoring? Do you say, No? May the departed spirits of John Calvin, John Wesley, and all the illustrious D. D.'s from their time down to the present, save, defend and protect us.

But your advertisement in the paper smacks of reform. Have you any thing new to offer on the vexed questions of modern orthodoxy? Do you propose to solve the problem of the 666 different sectarian parties of Christendom? Do you acknowledge the supremacy of the Scriptures in matters pertaining to Christian faith and practice? or are you but another priest of another temple which man pitched, but not the Lord, whose declarations are oracular, and whose decisions are an end of all dispute? In my opinion, it is such a priest as this sacrificing on an unauthorized altar and in a forbidden temple that has been the occasion of all the theological doctoring of the last 200 years. I cannot conceive of any Divinity, but that of human origin, that needs the perfecting touch of a theological doctor. But the "law of the Lord is perfect;" and Christ as the Ruler over his own house, and his apostles as its wise master-builders are the only authoritative teachers of theology under the New Institution. I recognize no others.

If your paper is the exponent of partyism, and uses the language of Ashdod instead of that of Canaan, when speaking of the church of Christ, its laws and ordinances, then, permit me to say, respectfully, yet emphatically, I *don't want your paper*. But if it uses Bible names for Bible things—in other words, teaches Bible theology, unmixed with any of those modern notions that pass current, are, in fact, *substituted* for it, it would be a pleasure to me to read your paper. At all events you may, if you please, send me a sample copy, and direct as above.

We have made no claim with regard to the perfection of the "divinity" of the HERALD OF LIFE, or of its needing no improvement. As to "*doctors* of divinity," we think any such claim is forbidden by our Lord when he said to his disciples, "Be ye not called RABBI: for one is your MASTER even Christ; and all ye are brethren." We regard the appellation of "D. D." the same, in fact, as "Rabbi;" and the voluntary acceptance of such a title, a departure from implicit faith in the teachings of Christ, if not a violation of His command: we think it would be both, if *we* were to assume such title. But Christ is the Judge.

TRUTH GOES BRAVELY ON.

WE take the following article from the "Bethlehem Daily Times," Pa. It shows the battle advances, and the Life views cannot be kept in a corner; they are sounding out in the earth, and the opponents must meet them and the result is not doubtful. "Life, future or eternal is only to be had in Christ, and is a *gift* of God to believers, and not inherent in man, or bestowed on him by creation or natural birth." That is the question to be met; and its triumph is certain. Let no Life believer waver in the battle. Stand firm, trusting in God and His truth. We think we see our friend Rondthaler in the following:

HOW ABOUT THE FUTURE STATE?

Mr. Editor: In reading the columns of your paper, I find many articles devoted to the discussion of secular subjects, political and otherwise, which have interested some classes of your readers. I have been led to inquire whether it would not also be advisable to offer a few suggestions of a religious nature, and thereby open the discussion and study of vital and eternal interest to all your readers.

In your issue of July 16th, an article with reference to the annihilation of the wicked appeared, in which it was stated that, according to The Methodist Home Journal, the above named doctrine was taking root and spreading among thinking men, both in and out of the Methodist ministry, with a growth both obvious and threatening. It was also asserted that the question "whether the righteous only should live again" must soon have a thorough rehearing in that denomination. Methinks the question ought to have a hearing in the Moravian Church also, and inasmuch as the synod of that sect is at present meeting at York, would it not be well to propose to the body there met to study the interests of that denomination in taking measures to prevent heresies in their flock, to give the matter attention, and by thorough, logical, and above all, scriptural argument, compel such as have already been tossed about by this wind or wave of doctrine (if proven as such) to retrace their steps and return to their first love. If permitted, I would propose the following questions for discussion.

1. Does the natural birth impart to the offspring immortality, or an entity known as an immortal soul? If so, of what force are the words, "Who, by patient continuance in well doing, seek for glory, honor, immortality, eternal life?" And in what manner was life and immortality brought to light through the gospel?

2. Is death an extinction of being, a ceasing to exist, or is it only the door to glory, and thereby made an angel of light in place of an enemy, (the last one to be conquered?)

3. Jesus said, "I am the resurrection and the life," "I am the Bread of Life," "Ye will not come unto me that ye might have life." And inasmuch as sin is death, how is a mortal being to obtain life apart from Christ, and how is he to gain a resurrection from the state of death if he never partakes of the Bread of Life?

4. They which shall be accounted worthy to obtain that world and the resurrection from the dead, are the children of God, being the children of the resurrection. They are like the angels, and cannot die any more. Therefore, if wicked men also have a resurrection, do not they become, like the angels, etc., the children of God? Hence restoration or Universalism must be true, and the eternal tortures of hell a myth.

The above is submitted solely with a view of eliciting truth. "Prove all things, hold fast that which is good."

BEREAN.

Since writing the above I have read that men in England who are noted for their piety and scholarship have embraced the Life views. And in our own country "men of prayer," "thinking men," "the cream of the church," maintain the doctrine of a future life only in Christ.

THE JUDGMENT MESSAGE.

A SERMON BY WM. H. SPENCER.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."—Rev. xiv. 6, 7.

[*Continued from last issue.*]

As a matter of deep interest and importance to us, we will now briefly consider the light drawn from God's dealings with man in the past; for there are many brilliant rays of light beaming from God's light-house by which the Church of Christ assuredly may not be in darkness concerning the coming of the "hour of His judgment."

THE PRINCIPLES UPON WHICH GOD DEALS WITH MAN.

In contemplating God's dealings with man in the past a great truth is made apparent, which it is very important for us to bear in mind. That truth is this: *God deals with man upon eternal principles*, which are based upon the attributes of His character. Those attributes are immutability and impartiality.

God is a being of *immutability*. To assume that he is mutable, like mortal man, is to charge him with changeableness, and hence make a serious reflection upon the stability of his character. Man manifests his mutability in forming plans, and making decrees which he may be wholly unable to carry out. But it is not so with the Omnipotent Jehovah. With him all things are possible; and his plans and decrees cannot fail.

Again: Nothing is more plainly taught in the pages of inspiration than the *impartiality* of God's character. The moment we look upon him as a partial being, like selfish man, we charge him with injustice in dealing with man, and also contradict the Scriptures which affirm that he is "no respecter of persons."

THE WARNING MESSAGE.

One of the eternal principles upon which God deals with man, based upon the immutability and impartiality of his character, is this: God never inflicts a judgment of a universal nature without first promulgating a warning message, and this judgment message always presents the nature of the danger, and makes known the means of escape. This message also *judges the world*, inasmuch as it reveals the destiny of man, whether he accepts or rejects the means of escape therein presented. This fact we wish to be distinctly impressed upon the minds of all, that our conduct with regard to this warning may be governed accordingly. To sustain our position on this point we need refer only to the history of God's judgments in the past.

THE ANTEDILUVIAN WICKEDNESS AND ITS OVERTHROW.

Hardly had the first generation of earth's inhabitants passed away ere sin and rebellion had increased to such an extent that God repented that he had made man. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, "I will destroy man whom I have created from the face of the earth; both man and beast; and the creeping things, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord."—Gen. vi. 5–8.

We need not go into a detailed examination of this judgment upon the antediluvian world. The truths involved therein are many and important.

1. The moral corruption of the world was the reason assigned by God for sitting in judgment upon that race, and in promulgating his decision to overthrow the world by the flood of water. Man was so corrupt, that every desire and purpose of his heart was only evil continually, and for this reason God repented that he had created him.

2. Man was undeserving of mercy. But in accordance with the attributes of God's character, which we have just noticed, he did not immediately execute his decision, and let the flood loose in its awful work of destruction, but, in his long suffering and mercy, he spared the race in their wicked career, and by the judgment message promulgated his purpose to destroy all who would not accept of the proffered salvation.

3. Noah, a man who had found grace in the eyes of the Lord, was warned by God of this approaching destruction. His character was put to the test; he proved obedient; and full of faith in the God of heaven, went forth as the divinely-commissioned bearer of the judgment message. He faithfully warned the world, giving them as favorable an opportunity of escaping the danger as he himself had.

4. The lamentable fact is recorded for our consideration, that the antediluvian world did not and would not know the truth; though faithfully warned of the coming judgment, they chose to take the risk into their own hands of disobeying God, and utterly perished, while Noah heeded the voice of God, and built an ark "to the saving of his own soul, and of all them that were his."

MAN'S DESTINY THE RESULT OF CHOICE.

Again: The same truths we find manifested in the case of Lot. He was warned by God of the destruction of Sodom and Gomorrah. He faithfully warned those around him. But they rejected the message, continued in their sinful ways, and knew not until the fiery tempest burst upon them. It found them wholly unprepared, and they perished. They would not heed the admonition to believe and obey God, and they suffered the fate of the heedless.

In this brief history how clearly appears the principle, which we have stated, that a judgment message always precedes the execution of the judgment; and that man's destiny is determined by the character which he shall develop under under the promulgation of this message—whether of obedience to the requirements of God, which will result in their salvation, or of heedlessness and rebellion which dooms them to irrevocable destruction. Thus, the world is judged by every judgment message which God promulgates, and, as in the case of the antediluvians, the choice which man makes—the character which he develops—fixes his eternal destiny. This fact appears in its force and power to us when we realize that we are now living under a judgment message, and in the uttermost parts of the world we now hear the divinely-commissioned messengers proclaiming, "Fear God, and give glory to him, for *the hour of his judgment is come*."

A SIGNIFICANT FACT.

Beloved friends, before we part, let me impress upon your mind another important fact made apparent in the significant history to which I have called your attention, viz., The generation to whom was proclaimed the judgment message, was the generation upon whom was inflicted the judgment. In other words, the judgment message and the infliction of the judgment were confined to one generation. Thus it has ever been, and so we may expect it will be in the end of this dispensation. I advance this thought at the present time as being worthy of consideration. Who, that will carefully review the evidence of our Lord's return, can say that this generation, which has been so earnestly warned of the coming judgment, may not witness the rising of the Morning Star—the coming of the long-looked for King and rightful heir to David's throne?

[*To be Continued.*]

ROCHESTER, N. Y., May, 1870.

LETTERS AND EXTRACTS.

FROM J. W. McCAGG.

BR. STORRS: It has been a long time since you have heard anything from me; and lest you should think I had renounced the *one* faith, I write this which will explain itself. On the last day of March about 10 P. M., I was wrecked upon the Western division of the New York and Erie R. R., west of Hornelsville. It was the Pacific Express train running very fast. I received my injuries upon my head and spine: and have not been able as yet to do anything, neither can I tell when I shall be. I am able to get about the village some, and I bless the good Lord for that.

I had been down into the State of Pennsylvania, and rented a mill, and opened a Sunday-school, and was commencing the labors I truly believed God had called me to do, calculating to run the mill through the week, and teach the glorious truths of the Gospel on Sundays. I had some *Grant* Adventists as neighbors, and they praised the Lord that I had again come among them. I made all my arrangements for business and left for this place to get my things, and books and papers for a Sunday school.

We separated full of anticipation of the great pleasure in store for us all; having had as I truly thought, the witness that this was just what God wanted me to do; but here I am: yet thank the Lord, not discouraged; but still trusting him. I must admit, however, that I was left in a peculiar state of mind, and all my friends at South Creek are as yet unable to see God's meaning as regards the matter. I am determined with His help, to serve him, let come what will, life or death, and trust all to Him. Although my nerves and mind have been much injured, I still feel that love for God and the precious truth of Life *only* by a union with Jesus, that I am willing to sacrifice all earthly pleasures for the witness of the Holy Spirit that I am an heir to that glorious inheritance *soon* to be given to the faithful child of God. I truly feel this world and all its vanities soon will perish; but, they that are accounted worthy to obtain that world and a resurrection from the dead will never perish. Praise the Lord. As soon as I am able to travel some, I expect to visit your city, and shall as a matter of course call and see you. Dear Br., let us be faithful to the trust reposed in us, and soon we shall wear the crown. I had an accident ticket at the time I was hurt which draws $15 per week. Your Br. waiting for the Master's return.

WARSAW, N. Y., June 2, 1870.

FROM HELEN ROBERTSON.

BR. STORRS: The redemption of the little waiting flock is nigh. Who knows how soon the Son of man may appear in power and great glory? Come, Lord Jesus, come quickly. Jesus says to us now, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Through the Revelator he also says, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth."

And now, little children, abide in him; that when He shall appear, we may have confidence, and not be ashamed before him at his coming.

Our Father help us to watch and pray always, for it is to those that look for him, that he will appear unto salvation.

You say with regard to the distribution of tracts, "A hundred dollars just now, will enable us to send out several thousands with good results." I cannot give much but will do what I can; so find enclosed five dollars toward that hundred. Are there there nineteen others who will give the same amount? Brethren and sisters, do it for him, who though he was rich, yet for our sakes became poor. It may pinch us a little. He was pinched by poverty too; but is now glorified. If faithful to the end, we shall soon have eternal life.

RACINE, *Wis.*, June 5, 1870. (Box 769.)

FROM EMELINE WOOD.

TO THE DEAR ONES SCATTERED ABROAD: Our precious Br. Wolcott, is laid up again by sickness. He wrote me on the first of the month. Our Father once heard prayer for him and raised him up. Now I ask you to intercede at the throne of grace in his behalf, and God will raise him up again. We all want to see him at the coming anniversary. How our hearts will rejoice in meeting the loved ones once more; and may our Father fill them with all his fulness, that they may come richly laden with the fruit of the gospel. I for one expect to have a good time. I was well paid for going last year, and we must all pray that God may come with us, for we can do nothing without him. Oh I hope that God will permit dear Br. Wolcott to be there this year, and all the loved ones.

If it is so good to meet here, what must it be to meet where we will never part again? The Lord has been gracious to me in giving me health to work once more. I have been out two Sabbaths on the mission; met with one of the dear ones, a Baptist, that holds the Life views with us, but had never seen any of the Documents or tracts. How pleased she was to get some of the tracts. God has given her the light just from reading his precious word. How good He is. He leads his children into the truth. What a blessed time we had. May our God guide more into the truth. I sometimes wish I had nothing to do but work in the vineyard. But perhaps it would not be as good for me. My heart does rejoice to know that God can work without us; but he makes us instruments for good at times, and then it is so good to see his blessing on our labors.

We laid our Br. Hagar away yesterday. How he did long for the rest for the people of God. He sleeps in Jesus. Oh how happy he was, and how I do praise God that he made him happy in his love. We will meet him soon again for our blessed LIFE-GIVER is near at hand. May we labor for others to go with us. They who will read, love this truth of not making the wicked suffer after death. I will have more time to go out now. Dear Br. Hagar wanted me there every Sabbath, for his comfort; and it did do him so much good, he loved to hear the Life views. I love to go where they love the blessed truth. The Lord does bless me so much; fills my heart full of his love and love for the cause of truth. He abides with me as he says in his word; he verifies the promises to me, and He comforts me. Father comforts his children. The dear Saviour is more precious than ever. May he bless you all with our beloved editor. May he have all our prayers for strength to carry on this great work. I often think of him in this warm weather. How wearied he must be. May the everlasting arms be constantly round him to uphold him. May his strength be renewed every day, is my prayer for him. I hope to have something to say for the encouragement of our blessed cause. Our labor is not in vain in the Lord. He will own his own word and prosper his work. Hold on to God and he will sustain you.

ALBANY, N. Y., June 6, 1870.

FROM DANIEL HAWKS.

BR. STORRS: I should feel lost without the HERALD OF LIFE. I like it, because it allows people of different views, to express what they believe to be the truth, whether it is popular or not. By so doing, light and truth are advanced. I have found that great men are not always wise. Sabbath evening I heard a great Methodist minister say to the congregation, that God, in order to show his hatred to sin, punished it in the person of his well-beloved Son. How God could show his hatred to sin by punishing it in his well-beloved Son, who knew no sin neither was guile found in his mouth, is unknown to me. It seems to me, that God shows his hatred to sin by punishing the sinner, and not by punishing it in his well-beloved Son. I have frequently heard great men tell the mission of the Saviour into this world, that he fulfilled the law in our room and stead, and wrought out a righteousness that must be imputed to us; bore the penalty of the law for us and made satisfaction to God for us, and bare the penalty due to us in our room and stead, and like expressions, which are dark to me. Was his mission into this world to affect God, or us? I believe his mission was to affect us, and by his precepts, example, and the gift of his Spirit, show us how we may please God, and gain eternal life beyond the grave; for he brought life and immortality to light through the gospel. He is my Saviour by saving me from sin and death; my righteousness by making me righteous; my wisdom by making me wise, and as far as his precept, example and Spirit makes me to become righteous and wise, I am, and no more. This idea of the Saviour's satisfying the Lord by bearing the punishment of sin due us, I cannot see it. The Scripture informs me that every one must bear his own sin, and by his mercy and grace, and the aid of his Spirit, to do his will, I expect to be saved. I understand his mission here was to affect us, and not God, by enlightening and leading us in the path that leads to eternal life. This is what the Saviour did while here, and when gone the disciples said, "We pray you in Christ's stead, be ye reconciled to God." Yours in the hope of eternal life.

ANDES, N. Y., June 1870.

FROM ELD. WM. P. SHOCKEY.

G. STORRS: *Dear Sir:* I am still at this place. School is progressing finely; and I think any one can imagine about how busy I am to teach 30 pupils in a mixed school, five days in the week, then preach three times on Saturday and Sunday; answer many questions from infidels and all classes of sects—but little differing in doctrine, and from a few honest inquirers. But I praise our Father in heaven for enabling me to have good health to perform this work. Praise his holy name for the influence of his Spirit in his written word which has led six precious mortals to obedience of the faith in order to get life in Jesus, learning that "He that believes not the Son shall not see life;" and that "they who obey not the gospel shall be punished *aionian* destruction." They upon the full confidence of Christ's and the Apostle's teaching were immersed into the Christ, desiring "as they have received him so to walk in him," setting their affection on things above, and not on low things, knowing they are dead—prospectively—and with Christ their life is hid, and when he who is our life—LIFE-GIVER—will appear, we shall appear with him in glory.

There are a few more, who seem to listen, and are almost persuaded to surrender to our Lord. O how hard to kick against the goads. How few will find the way to the LIFE-GIVER.

We went five miles to a Cam'ite house—spoke twice to large audiences. Four of their preachers were present part of the time; and though one of their own brethren and my friend was anxious to introduce three of them, they avoided it, so he could not do so until after preaching. They would not offer a demur; but announced that another, "Belcher" by name, would preach Sunday at 4 o'clock P. M. First day morn, about 10 o'clock, 500 or more were assembled. My subject was announced "The Bible, Hell and Destiny of the wicked."—Mark ix. 43. They came, but Belcher, though there, let not himself be known or any desire to review. Therefore I took time; and that sea of strange hearers sat entranced, gazing at me for two hours and 20 minutes. Then B. said, he had designed a review, but upbraided me with so long a use of time, (which, had it been intimated to me that he wished to review, I would by no means have done), begged the audience to excuse him. But no, they voted largely for his review. He promised to begin it in half an hour. In an hour and a quarter he began. What! a review? Nay, a tirade against Adventists, Christadelphians, even personal abuse of one J. K. Spear of Illinois. Thus he found it easier to caricature a man 500 miles off than to answer me. Then he refused to let me have the audience a few minutes, dismissing them. I called out, I would meet them at the bush a few yards distant. One hundred tarried to hear me more. O Lord forgive them; they know not what they do.

TIPTON, *Mo.*, June 5, 1870.

FROM JOHANNAN ROBERTS.

BR. STORRS: I enclose $5 for my HERALD OF LIFE, and that of Salathiel Roberts, Crocket, Texas, and for Campaign Documents.

It would be but a repetition for me to tell you how much I prize the HERALD, and with what anxiety I look for its weekly visits, and how it strengthens me in my Christian pilgrimage, how much the letters from the scattered flock encourage me from week to week, and enables me to stand up against the scorn and sarcasm of those who call themselves Orthodox. Truly one needs grace to conquer and keep them through all the vicissitudes of this life. But when proclaiming the great love of God, and the precious promises that He has made to the children of men, that there is life only through the LIFE-GIVER, there is a great need of a double portion of His grace; for he meets with opposition on all sides. The Orthodox spurn him, the Spiritualists scorn his doctrine, for it overthrows their theory, while the careless, or Infidel looks upon it with an indifference that is truly lamentable by those that have the love of our Saviour at heart. Oh, how long, how long will this last? often is uppermost in my thoughts, placed in the midst of a community for nearly two years, with many heart burnings, and sore perplexities, has caused me many a sore trial; but by the grace of God I have endured all opposition, feeling that I have had the helping hand of our Saviour in every trial. If I were to undertake to give you an account of the opposition that has been hurled against me for proclaiming a doctrine so repugnant to the so-called orthodox belief, it would fill pages; but I must forbear; feeling to go forward in the duty I owe to God and my fellowmen, fearless of the enemy's batteries.

May God's grace be with you, and many years be added to your life, with strength sufficient to vindicate the character of God, and the love of a precious Saviour to the children of men, is my earnest prayer. Yours in the gospel hope.

OWENSVILLE, *Cal.*, May 28, 1870.

APPOINTMENTS.

HAMDEN, June 19.
KENDUSKEAG, June 26.
L. WETHERBEE.

MERIDEN, June 19.
PROVIDENCE, June 26.
HARTFORD, July 3.
NEW BRITAIN, July 10.
TERRYVILLE (Br. Yale's neighborhood), July 17.
CHAS. C. BARKER.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Eld. H. Perkins, Eld. Wm. P. Shockey, W. H. Ford, Lewis L. Brown, N. Hall, Wm. H. Yale.

TWO DOLLARS EACH FROM—Wm. Steele.

VARIOUS SUMS—S. J. Finson, 50 cents; D. B. Salter, $25 on pledge; James L. Boyd, $20 on pledge; Mrs. E. C. M. Boyd, $5 on pledge; Johanna Roberts, $5; Wm. Perine, $ 50; Lindley M. Moore, $5.

RECEIPTS TO TRACT FUND.

MRS. Jacob Grim, Philadelphia, $3; Helen Robertson, Racine, Wis., $5; D. B. Salter, Saltersville, N. J., $5.

PARCELS SENT SINCE LAST ISSUE.

Daniel Hawks, M. A. Frost, Eld. Henry Perkins, Wm. J. Mitchell, Wm. Steele, A. Groenwood, Johannan Roberts, O. F. Yale.

TO CORRESPONDENTS.

ABEL LARKIN.—We sent you six copies of May 25 at the time it was issued. We are nearly out of that number now and can't supply your order. If we can find some subscribers who will spare them we will help you. The money you speak of is credited in HERALD, May 18.

LEWIS L. BROWN.—Your paper is now paid for to the end of this volume. Direct to Hon. O. S. Halsted, Box 91, Newark, N. J., for his work, enclosing $2, and say to him, you are a *subscriber* for the HERALD OF LIFE. He sends to all such on the receipt of $2, which includes postage.

"I HOLD STILL."

(*From the German of Julius Sturm.*)

PAIN'S furnace heat within me quivers,
God's breath upon the flames do blow,
And my heart in anguish shivers
And trembles at the fiery glow;
And yet I whisper, As God will!
And in his hottest fire hold still.

He comes and lays my heart all heated,
On the hard anvil, minded so
Into his own fair shape to beat it
With his great hammer, blow on blow;
And yet I whisper, As God will!
And at his heaviest blows hold still.

He takes my softened heart and beats it;
The sparks fly off at every blow;
He turns it o'er and o'er, and heats it;
And lets it cool, and makes it glow,
And yet I whisper as God will!
And, in his mighty hand, hold still.

Why should I murmur—for the sorrow
Thus only longer-lived would be;
Its end may come, and will, to-morrow,
When God has done his work in me;
So I say trusting, As God will!
And, trusting to the end, hold still.

He kindles for my profit purely,
Affliction's glowing fiery brand,
And all his heaviest blows are surely
Inflicted with a Master-hand:
So I say praying, As God will!
And hope in him, and suffer still.

—*Selected by* GEO. W. ALLSHOUSE.

FIRST DEATH AND FIRST RESURRECTION.

BY ELD. Z. CAMPBELL.

[*Continued from last week.*]

WE pass on to consider other arguments. The advocates of the resurrection of the wicked dead say, "It is necessary for the wicked to be raised to suffer more or less according to the amount of their sins." This is but a modification of eternal torture, and came from the same source, and is in perfect harmony with depraved nature; but is far from the adorable attributes of a good God. With him, suffering is no part of the penalty of sin. But it is judging God after the manner of wicked men, who inflict suffering to gratify the spirit of revenge. But God is love, and punishes through the spirit of love. "For as the heavens are higher than the earth, so are my ways, higher than your ways and my thoughts (higher) than your thoughts."—Isa. lv. 9. Sin, by its own nature, makes men miserable, and so death is kindly instituted to prevent the sinner from being eternally miserable. And one death will answer this purpose as well as two; while ages of suffering would not; but would only frustrate the kind object of the penalty. Moreover, death is designed to eliminate sin, and its evil consequences, so that the will of God may be done on earth as in heaven, and earth finally become a heaven. No amount of suffering will accomplish this great good. The death only of all the wicked will accomplish it, and one death will answer all useful purposes.

God is just; but he keeps no balances to weigh sins in. He that steals a mite, sins; and he that steals ten thousand dollars does no more than sin. But that kind of human policy which would punish that sinner most, who sinned the most, would make a God to reward that saint the most, who had served the most. But not so with the laborers in the vineyard of the Lord. There were some who had wrought twelve hours, some nine, some six, three, and one: yet all received alike; every man a penny. Yet God rewards every man according to his works; whether they be good or bad; not according to how much good, or how much bad. 2 Corth. v. 10.

Again: the die twice believers call our attention to 1 Tim. iv. 10, wherein it is said, "God is the Saviour of all men, especially of those who believe." In commenting on this, they tell us, there is a *common* salvation and a *special* salvation; and by the common salvation all men will be raised from the dead. And by the special salvation the righteous receive the gift of eternal life, while the wicked die again. This common salvation is a queer thing in theology, and something new under the sun.

To bring a dead man to life and kill him again, is salvation with a vengeance! No one can thank God for such a salvation as that. The idea better becomes a cruel and revengeful tyrant than a God of love. The thing is too ridiculous and God dishonoring to merit a serious consideration; so we pass it by for another text. It is Rev. i. 7. "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so. Amen."

On this text we are told, "As every eye must see him when he comes, all that ever had eyes, if dead, must be raised." Suppose we admit it; then every knee and every tongue shall be raised. And now it is written also, "That unto me every knee shall bow, every tongue shall swear."—Isa. xlv. 23. "And as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God."—Rom. xiv. 11; also, Phil. ii. 10, 11, "That at the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." Now if every knee bows to him, and every tongue confesses him to the honor and glory of God the Father, all will be saved, and Universalism, is true. "And they also which pierced him." One Roman soldier pierced him with a spear. The plural pronoun, they, cannot refer to him; so there is no evidence that he will be raised. "And all kindreds of the earth shall wail because of him." What all kindreds of the earth? Not the righteous; for they will rejoice, knowing their redemption is come. It will be the blessed day that all the holy ones of old have desired to see, but died without the sight. How then, are we to understand the text? Only in the general order of the fulfilment of prophecy. That is, to allow a time, a place, and a people, to the fulfilment of every prophecy. For it will be fulfilled in the future, as it had been in the past, not all at once. It concerns the people that live at the time of its fulfilment, and sometimes those that live afterward. If it concerns the dead, it is stated. And it is very wrong to throw in a resurrection to make out a creed, where God has not foretold one.

In Matt. xxv. 31, we read, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations," etc. What all nations? Is it all nations that ever existed? Not a word of it; but all nations that exist when he comes in his glory. And even *then*; what are the all nations? Dan. ii. 44. "In the days of these kings shall the God of heaven set up a kingdom which shall not be destroyed." These kings are the ten, and when they are gathered before him every eye shall see him, and they also who have pierced him, and all the kindreds of the earth will wail because of him. All this, and no resurrection either.

And now by the parable of the wheat and tares; there will be a time when the wicked will be destroyed. The tares are not the resurrected wicked, but the living wicked at the time; and are gathered out of his kingdom before the saints are gathered in; therefore they are destroyed before the righteous are raised. And so when all the wicked are destroyed every knee shall bow to him, and every tongue will confess him, to the honor and glory of God the Father. But further we are told, "It is necessary to raise the wicked to bring them to judgment;" in proof of which Heb. ix. 27, is, with much gusto quoted: "And as it is appointed unto men once to die but after this the judgment." But the next verse is a second death to their theory. It reads, "So Christ was once offered to bear the sins of many," etc. As it is appointed unto men *once* to die; so, for that reason, Christ was *once* offered to bear the sins of many. But had it been appointed unto men twice to die, so Christ must have been twice offered.

We have successfully met the orthodox views of eternal torment in that Christ took upon him the penalty of sin, in making the atonement. But as he did not suffer eternal torment, eternal torment is not the penalty. And the argument is just as irrefutable that the penalty is not die twice, because *Christ* did not die twice in making the atonement.

Still it is insisted that the wicked must come to judgment. Let them come then; I am quite willing. But I have shown that they are *now* passing the judicial judgment, which began under our Lord's preaching, and that it will continue on, until all the morally dead will be judged by the gospel. But I admit, also, that there is a future judgment; but it is *executive* in its character. Proof. Psa. cxix. 84: "When wilt thou execute judgment on those that persecute me?" Psa. cxlix. 5; "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praise of God be in their mouth and a two-edged sword in their hands; to execute vengeance upon the heathen and punishment upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written. This honor have all his saints. Praise ye the Lord." John v. 27; "And hath given him authority to execute judgment also, because he is the Son of man." Jer. xxiii. 5. "Behold the days come saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." And of the same tenor are Ezek. v. 8, 15; xi. 9, and Jude 15.

These texts abundantly prove the character of the future judgment, both of the living and the dead. But how are the dead judged? The Revelator says, "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which was the Book of Life; and the dead were judged out of those things which were written in the books, according to their works."—Rev. xx. 12. Judgment as here represented, is executed on the dead, not on the living. The righteous dead died under the promise of a resurrection. John vi. 44. This promise will be executed on them while dead; and will bring them to life. The wicked died under a promise that they should not see life; John iii. 36; and that they should remain in the congregation of the dead; Prov. xxi. 16, and that they shall fall and never rise up again. Amos viii. 14. These promises will be executed on them while they are dead and that will end them.

Another text is sometimes dragged in to the die twice theory. It is, "For as in Adam all die, even so in Christ shall all be made alive." To make this answer the purpose it is asserted that the same all in Adam, is the same all in Christ. Suppose we grant it; then the same all will be raised, for the very good reason that they are all righteous. Gal. iii. 29. So, by their own exposition of the text, they prove the resurrection of the righteous only. This is bad shooting; to aim at the resurrection of the wicked, and hit the resurrection of the righteous, and not discover they have missed the mark. Their mistake is, all in Adam are not all in Christ; if they are, all are righteous, and all will be saved.

The case of Balaam is sometimes brought up. He is represented so wicked as to have no redeeming trait of virtue about him. Then he could not have been a true prophet, and could not leave any evidence that he will be raised to see the Lord. If God restrained him from cursing Israel, so be it. He restrains the wicked from doing many things they would do if they were not restrained. There is not the least evidence that he was compelled by the Holy Spirit to foretell the coming of Christ. Enoch had foretold it long before the flood; so he might have known it without being inspired.

Luke xi. 31, 32, is referred to. But there appears no evidence of a resurrection of the wicked in the text. It is stated that the "This generation" must be raised in the day of judgment to be condemned by the Ninevites and the queen of the South. But in Matt. xxiv. 34, "Verily I say unto you, this generation shall not pass till all these things be fulfilled." All these things are not yet fulfilled, so *that* generation is not yet passed. The words mean, *tribe* or *race*; and is the Jewish race still existing, and will exist when Christ comes; and may be condemned by the resurrected penitent Ninevites. There are several other texts of a similar import in which things are said to the generation, or race, at one time to be fulfilled on the same race at another time before the race is extinct.

The above quotations and arguments are thought by many to prove a resurrection of all the wicked dead; but it must be borne in mind that it is the old orthodox view of the subject, and until lately all believed it. And scarcely a shadow of evidence is necessary to convince or confirm those who already believe. The earnest seekers after truth, cannot be convinced by such thin shadows; they must have something more tangible.

The resurrection of the wicked cannot be made to harmonize with the divine attributes of God; for that reason alone, it cannot be true. There are thousands in full faith that all the dead will be raised, who never heard but one side of the question. Such, really have no belief about it; but only a confirmed habit of thinking. The Bible cannot prove both sides of the question; and here is one side—"But they that shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: NEITHER CAN THEY DIE ANY MORE: for they are equal unto the angels, and are the children of God, being the children of the resurrection."—Luke xx. 35, 36. Here God has put his veto on the resurrection of any but his own children, and has declared that they shall *die no more*. Some of his children may die before they are perfected in faith and righteousness, and be raised; if so, there may be such a thing as a resurrection of the unjust; and if so, it does not touch the question of the resurrection of the wicked; for the unjust are not necessarily wicked. New born babes are unjust, because not justified by faith; but they are not wicked, because they never disobeyed; they are not *disbelievers*, because they have not refused to believe; but they are unbelievers, because they know nothing *to* believe.

As touching the positive proof on one side of the question, it has already been shown that it is utterly impossible to make the Lord's language on this occasion (Luke xx. 37), prove the resurrection of one class, without making it prove the *non*-resurrection of another class. But as further proof, I call attention to John vi. 47–50. "Verily, verily, I say unto you, He that believeth on me hath eternal life. I am the bread of life. Your fathers did eat manna in the wilderness and are dead. This is that bread which cometh down from heaven, that a man may eat thereof, and not die." And the 58th verse; "This is that bread which came down from heaven, not as your fathers did eat manna and are dead; he that eateth of this bread shall live forever." The fathers ate manna, and their bodies are dead. Christians have eaten the bread of life and their bodies are dead. Now what is the difference between the two? The Saviour says, the fathers are dead; but those who eat the bread of life shall not die. According to this, one is dead, and the other is not dead. Now God is the God of the one that is alive, which proves that one will be resurrected. But God is *not* the God of the one that is dead, which proves he will have no resurrection. In other words, God is not the God of the fathers who ate manna, but he is the God of those who eat the bread of life.

But it may be said, The difference is, the fathers who eat manna, will die twice; and the Christians who eat the bread of life, will die but once. But there is no force in the argument until it is demonstrated that two deaths will kill a man deader than one.

Here lies the error; one death will answer all purposes that two can. And the one death theory reflects more of the Divine goodness, mercy, and wisdom, than the two death theory. And the more we see of the goodness of God, the more good men will love him, and the more they will love the brethren; and in all respects be better Christians.

LANDAFF, N. H., May, 1870.

HAVE FAITH.

WE once listened to a sermon on faith, preached in a Congregational church not more than ten miles out of Boston, to a highly intelligent audience who were greatly amused, to say the least, if not instructed.

Said the preacher, "Noah was commanded to build the Ark. Well, now, Noah did not know what an ark was. He had never seen one, and much less expected to be called upon to build one; but he had faith to believe that he could do it, and set himself about it without any misgivings. He commenced first by collecting together all the materials needed, and found that a large quantity of lumber would be required, in fact this was perhaps the heavest item required in the construction of an ark such as he was commanded to build, and that a great amount of labor was required in getting these things all together. Well, now, human nature was much the same in those days as it is at the present time, and," said the preacher, "I have no doubt but there were men actually employed to haul that lumber who, taking advantage of Noah's necessities, charged much more, say two or three times more for doing the work than any man would consider a fair price. But Noah did not get discouraged, for he had faith to believe that he could build the Ark, even against all these adverse circumstances, and he did build the Ark.

"Again," said the preacher, "Peter was confined in prison; he prayed for his release, and had faith to believe that he would be liberated. He would kneel in prayer, then rise and try the door of his cell, only to find it bolted and locked on both sides, till at last, on taking hold of the handle, he found it unfastened, when he lost no time in leaving his uncomfortable quarters. Well, my hearers," said the preacher, "where do you suppose Peter went, on first stepping out of his cell? Did he go down to the hotel? No, he went straight over to the prayer-meeting on the other side of the way, and little Rhoda opened the door and let him in. So much for having faith."—*Boston Transcript.*

A GOOD WIFE.

THE following sentences from Archbishop Secker's "Wedding Ring," are worth reading twice:

"Hast thou a soft heart? it is of God's breaking. Hast thou a sweet wife? she is of God's making. The Hebrews have a saying, 'He is not a man who hath not a woman.' Though man alone may be good, yet it is not good that man should be alone. 'Every good gift and every perfect gift is from above.' A wife, though she be not a perfect gift, is a good gift, a beam darted from the sun of mercy. How happy are those marriages where Christ is at the wedding! Let none but those who have found favor in God's eyes find favor in yours. Husbands should spread a mantle of charity over their wives' infirmities. Do not put out the candle because of the snuff. Husbands and wives should provoke one another to love; and they should love one another, notwithstanding provocations. The tree of love should grow up in the midst of the family, as the tree of life grew in the garden of Eden. Good servants are a great blessing; good children are a greater blessing; but a good wife is the greatest blessing; and such a help let him seek for that lacks one; let him sigh for him that hath lost one; let him delight in him that enjoys one."

THE BENEFITS OF SLEEP.

THERE is no fact more clearly established in the physiology of man than this, that the brain expands its energies and itself during the hours of wakefulness, and that these are recuperated during sleep; if the recuperation does not equal the expenditure, the brain withers—this is insanity. Thus it is that, in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is, also, that those who are starved to death become insane; the brain is not nourished, and they cannot sleep. The practical inferences are these:

1. Those who think most, who do most brain work, require most sleep.

2. The time saved from necessary sleep is infallibly destructive to mind, body, and estate.

3. Give yourself, your children, your servants—give all that are under you, the fullest amount of sleep they will take, compelling them to retire at some regular hour, and to rise the moment they wake; and within a fortnight, nature, with almost the regularity of the sun, will unloose the bands of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule; and as to the question how much sleep any one requires, each must be a rule for himself. Nature will never fail to write it out to the observer under the regulations just given.—*Selected by* W. H. S.

"I WON'T DRINK IT NOW."

A COLORED man died recently in the streets of Washington. He was formerly a slave in Alexandria, Va. His life as a professed Christian, had been consistent. All who knew him prized him for his honesty, truth, sobriety, and industry. At the time of his death he was in the employ of the Washington city government, engaged with others in digging a deep trench through one of the public thoroughfares. While stooping down at his work, a large body of hard earth, mingled with stones, suddenly fell upon him, crushing his body beneath its weight. He was extricated as soon as possible, and carried to a neighboring building. There was no bruise perceptible, no blood; but he gave signs of great inward pain. In a few moments it was apparent to all who saw him that he would die almost immediately. A surgeon examined him, and at once gave him up; at the same time adding that a glass of brandy might revive him for a short time. It was speedily procured, and placed in his hand. The moment it was raised to his lips, he threw it from him, as far as the room would permit it to pass. It struck against the wall, and was dashed to pieces, the poisonous stuff flowing beneath the feet of the people. With an almost superhuman effort the dying man exclaimed: "I haven't drinked liquor for more than thirty years, and I won't drink it now!"

NOTHING teaches patience like a garden. You may go round and watch the opening bud from day to day; but it takes its own time, and you cannot urge it on faster than it will. If forced, it is only torn to pieces. All the best results of a garden, like those of life, are slowly but regularly progressive.

HE who receives a good turn should never forget it; he who does one should never remember it.

CHILDREN'S DEPARTMENT.

ALL'S WELL.

THE day is ended. Ere I sink to sleep,
My weary spirit seeks repose in thine;
Father! forgive my trespasses, and keep
This little life of mine.

With loving kindness curtain Thou my bed,
And cool in rest my burning pilgrim feet;
Thy pardon be the pillow for my head—
So shall my sleep be sweet.

At peace with all the world, dear Lord, and Thee;
No fears my heart's unwavering faith can shake;
All's well! which ever side the grave for me,
The morning light may break!

COMPANY MANNERS.

"WILL you please sit down and wait a few moments till mother comes?" said a little girl to two ladies who came to see her mother.

"And will you give me a glass of water, Martha?" asked one of the ladies; "I am very thirsty."

"With pleasure," answered Martha. Martha presently came back with two goblets of water on a small waiter, which she passed to both ladies.

"Oh, thank you," said the other lady; "you are very thoughtful."

"You are quite welcome," said Martha, very sweetly.

When Martha went out of the room one of the ladies said, "This little girl is one of the loveliest children I ever met. How sweet and obliging her manners are."

Let us go into the next room and see. Martha took the waiter back into the dining-room.

"Me drink! me drink!" cried little Bobby, catching hold of his sister's dress and screwing up his rosy lips. "Get out Bob!" cried Martha roughly; "you are for ever in the way." "Me drink," said the little fellow.

"No," said Martha; "go to Bridget." "Don't speak so to your little brother," said Bridget. "It is none of your business what I say," cried Martha, tossing back her head.

"Martha!" That is grandmother calling from the top of the stairs. "What?" screamed Martha back. "Please come here, dear," said grandma. "I don't want to go" muttered Martha. She, however, dragged herself up stairs. Unwilling feet you know, find it hard to climb.

"Martha," said grandma, "will you try and find my specs? I am pretty sure I left them in the dining-room." "No, you didn't," cried Martha in a cross contradictory tone; "you always lose them up here;" and she rummaged round the chamber, tumbling things over like the north wind.

"No matter," said the dear old lady, seeing she would have much to do to put things to rights again, "no matter, Martha, they will come to hand;" and she quietly put down the newspaper for by-and-by. Martha left her, and went down stairs with a pout.

Oh, dear! where are Martha's civil, obliging manners? Why, those are her *company* manners. She puts them on in the parlor, and puts them off when she leaves the parlor. She wears them before visitors, and hangs them up when they are gone. You see she has no manners at home. She is cross and disobliging, and rude and selfish. She forgets that home is the first place to be polite in—polite up stairs, down stairs, in doors, out doors, in the kitchen, as well as in the parlor. There is no spot in the house where good manners can be dispensed with.—*Child's paper.*

A CHILD'S REBUKE.

"'MAMMA,' said a little child, 'my Sabbath school teacher tells me this world is only a place where God lets us live a little while that we may prepare for a better world. But mamma, I don't see any body preparing for eternity. I see you preparing to go to the country, and Aunt Eliza is preparing to come here. But I do not see any one preparing to go to heaven. If any body wants to go there, *why don't they try to get ready?*' Reader, are you making any preparation? If not, when will you begin? To-day, why not? 'Now is the accepted time; and now, is the day of salvation.'"

A CHILD'S IDEAS OF THE THEOLOGICAL HELL.

A LITTLE girl was very fond of preaching to her dolls. Her mother one day, heard her reproving one of them, for being so wicked. "Oh, you naughty sinful child!" she said shaking the waxen limbs; "you'll go to the lake of brimstone, and you won't burn up—you'll just sizzle!"

HOME CHEERFULNESS.

MANY a child goes astray, not because there is a want of prayer or virtue at home, but simply because home lacks sunshine. A child needs smiles, as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases they are apt to seek it; if it displeases they are prone to avoid it. If home is the place where faces are sour, and words harsh, and fault-finding is ever in the ascendant, they will spend as many hours as possible elsewhere. Let every father and mother, then, try to be happy. Let them look happy. Let them talk to their children, especially the little ones, in such a way as to make them happy.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JUNE 22, 1870. VOLUME VII.—NUMBER 36. WHOLE NUMBER 322.

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PROF. BARTLETT'S BOOK.

IN our issue of May 11, we published an article from "The Advance" on "Annihilation," which wound up as follows:

"Those who wish to see the question ably treated in full, we refer to Prof. Bartlett's 'Life and Death Eternal,' Published by the Boston Am. Tract Society."

As some of our readers have never seen Dr. FINLEY'S notice of that work, published by us in April 1867, we republish it:

DR. BARTLETT'S BOOK.

LETTER FROM DR. J. K. FINLEY.

NILES, *Mich.*, April 9, 1867.

MY DEAR FRIEND: At your request I procured Dr. Bartlett's work, "Life and Death Eternal," and have given it as careful a reading as it required. It was hard work to wade through a book filled with arguments, which, like those of infidelity, have been refuted time and time again, until both the arguments and their refutation fall upon the ear as a "thrice told tale," "stale, flat and unprofitable." The whole book is made up of unfounded assumptions, *ad captandum* arguments based upon these assumptions, ridiculous sophistries, and as politicians say, appeals for Buncome, with learned and laborious efforts to prove that when "the sun shines it gives light."

The animus of the man, to use one of his own expressions, "lies upon the surface;" and the merits of the book, or rather, I should say, its demerits, are equally apparent. He writes with all the impertinence as well as the unfairness of one who is fully conscious that he is in perfect sympathy with all orthodoxy, and is fully backed up by its authority, rather than by the weight of argument or the power of truth.

Orthodoxy has always been mean and tyrannical. From the time when at the bar of Pilate it cried out, "Crucify him, crucify him," down to the present moment, it has shown itself bigoted and intolerant, and when it had the power, persecuting and cruel. Dr. Bartlett, in my humble opinion, is largely imbued with its spirit, and only lacks the power and the opportunity to manifest it, in its most hateful characteristics.

He and some others of our opponents have even descended so low as to impute improper and injurious *motives* to those who differ from them, a species of arguments which truth, in the hands of a sincere votary of truth, will never employ, and which a gentleman, who has a proper respect for himself, and for the truth, will treat with contempt and pass by as unworthy of notice. It ill becomes a man of the calibre and scholarship of Dr. Bartlett to pretend to turn up his nose at such opponents as Archbishop WHATELY, Chancellor HALSTED, Professor Hudson, Rev. Messrs. Dobney, Panton Ham, Moncrief, White, and multitudes of others who might be named. Such demonstrations too forcibly remind one of Shakespeare's dog "baying the moon," and the effect upon intelligent minds in either case will be the same.

In his preface, the Doctor says:

We have commonly employed the term 'annihilation' to designate the cessation of existence which these writers advocate. We are aware that many of them object to the term as not being fully expressive of their mode of stating and arguing the case. We would only say that we cannot be debarred the use of a convenient, indeed an indispensable term, out of *deference to their preferences.* We state their views and arguments fairly and fully; and it will be found, we trust, that the validity of our reasoning does not at all hinge upon the name by which we characterize the system.

Now, I would like to know by what claim of right does this mass of self-conceit justify himself before any tribunal, either in heaven or on earth, for using a term to designate our doctrines which he knows was given to us in reproach, and which, he admits, we object to as not expressive of our views. I do aver that in all my experience of human nature in its most repulsive aspects, I have never met with a more perfect exhibition of discourteousness either in a clergyman or a layman.

When I first read the above extract, I supposed Dr. B. meant what he said, and that he intended to use the term annihilation because it seemed convenient, although I could not see why the term destructionist, which we do not object to, which is Scriptural, and which was used by our Saviour himself, would not have been quite as convenient. But when in the third chapter I came across the following quotation, his object was very apparent. Some of our writers had, it seems, made use of the phrase extinction of being, and cessation of existence, meaning of course *living* existence; the Doctor, however, pounces upon them as if he thought he had made a grand discovery of an exceedingly weak point. He prates as follows:

Death does not literally mean, nor does it include, extinction of being, cessation of existence, or even dissolution; nor is life in its lower sense simply synonymous with existence. The distinction between the animate and inanimate is not between the existent and the non-existent. Here are two trees; one is dead and the other is alive, but they both are in existence, and both are trees. Death does not itself signify even decay or dissolution; for the dead tree is still entire. A dead body is still a body, though dead.

After continuing in the same strain for some time, even *ad nauseum*, he says:

Dissolution again is not extinction, only a change of form; *for no matter is annihilated.*

Now, how apparent it is that all such stuff as this is simply to throw dust in the eyes of his readers, for the Doctor well knows that he will not find a child ten years old, possessed of ordinary intelligence, who will say that death consists in non-existence, in the sense in which he has presented it. There can be no mistaking his principal object, which was undoubtedly to convey the impression that we believe death to mean, literally, the annihilation not only of man but of the particles of matter of which he is composed. Verily, let Dr. Bartlett have whatever virtues he may, he ought not to boast of common honesty as one of them.

In this connection our author gives the definition of death found in Webster's Dictionary, which it seems to me ought to have been sufficient to have opened even his eyes. He says, "The primary meaning of the word, as there given, turns, not on the extinction of being, but on '*the cessation of certain functions.*'" Precisely so, most discriminating Dr. Bartlett! Death is ceasing to live, and when it takes place the functions of life cease, as the procuring cause of it: and when these functions cease to be performed, man is no longer subject to the laws of physiological action; in other words, the controlling power of life over chemical action ceases, and then, as a natural result, the particles of matter of which he is composed are brought under the uncontrolled power of chemical forces. "Then shall the dust return to the earth as it was" before "the Lord God formed *man* of the dust of the ground, and breathed into his 'breathing members' the breath of lives, and man became an 'animal of life,' or living creature."

Again, in his first chapter, the Doctor, with characteristic disengenuousness, says, "There have arisen from time to time individuals and bodies of men who have denied that the doctrine of *endless misery* is in the word of God." (The phrase "endless misery" is certainly not in the Bible.) "But here," he continues, "appears a singular phenomenon: the opposers cannot agree among themselves." He then informs us that the opposers of the doctrine of "endless suffering" (not in the Bible either) "consist of three divisions, viz: The Restorationists, the Universalists who do not believe in any punishment, and 'the third section who teach the complete extinction of the wicked.'" Now, the disingenuousness of the Doctor consists in the implication that all the believers in the inherently immortal soul and endless misery theory, are perfectly agreed and united among themselves—a happy family, there being no "singular phenomenon" amongst them! Whilst no one knows better than Dr. B. that they are divided into an almost countless number of sects, who have heretofore, and are now, spending more of their strength, ten-fold, in fighting with each other, than in fighting what they call their common enemy. As Chancellor HALSTED has well said, "Books of so-called theology have become so multiplied that a lifetime is not sufficient to read and compare the thousand and one different and contradictory views of men on various points supposed to be involved in *Theos-logos*—God-word—Theo-logy—of the Bible, but which have really no foundation in God's word."

A large part of Dr. Bartlett's volume is taken up in proving that life and death, and various other words, are used in a tropical sense in the Scriptures; and he piles up proof upon proof, and illustration upon illustration, as if he really believed that any person in the wide world, of ordinary common sense, ever doubted it. And still further to show the animus of the man, he says that Mr. Hudson and Mr. Dobney both admit that these words are sometimes used in a tropical sense, as if they or any other destructionist ever disputed it.

It would appear as if the Doctor's only object could be to prevent his readers from seeing the real question at issue; which is, not whether they are sometimes used figuratively or metaphorically, but in what sense does *God* use them, when He designates by them. the penalty of sin, and the everlasting reward of the righteous.

This is undoubtedly *the* question, and it has been made so unanswerably apparent that they are, and necessarily must be, used in their primary sense, that I do not think it worth while to waste time in analyzing and refuting his so-called arguments. The Bible truth has been fully set forth in "LIFE ONLY IN CHRIST" by George Storrs—"Bible versus Tradition"—Dobney on the future punishof the wicked—Prof. Hudson's great work, "Debt and Grace," and many minor works which can generally be obtained from Geo. Storrs, box 4658, New York. A recent work by ex-Chancellor O. S. HALSTED, of New Jersey, entitled "THE THEOLOGY OF THE BIBLE. Itself the teacher and its own interpreter," is a most critical and learned book of great labor and research, covers the whole ground, establishing the doctrines of the destructionists beyond any reasonable doubt. Twelve years of study were devoted to it, and it will amply repay its careful study to any one who is honestly desirous of knowing "what is truth."

I remain very truly your friend,

J. K. FINLEY.

NOTE BY THE ED. OF HER. OF LIFE.—The foregoing was accompanied by the following letter to us:

BR. STORRS: I received a letter some time ago from a friend in Peru, a lady of uncommon mental powers and attainments, requesting me to give her my opinion of Dr. Bartlett's book. Owing to severe sickness I have been unable to attend to her request until lately. I was in hopes to have seen something in the HERALD on this subject, but as there has nothing appeared yet, I thought I would send you my reply to this friend's request. I have thought there might be some of our friends who might, at least, be confused by his foolish assumptions, and special pleadings, it might do some good to such persons to expose the man. I send it to you to do as you think best. Publish or not, as may appear proper. I think I have done the Doctor no injustice—indeed the whole spirit of the book is such as would justify me in saying more than I have.

A GLIMPSE OF OUR TIMES.

BY WM. H. SPENCER.

MEN of the world are generally but little interested in looking at the times through the prophetic word. Their hearts may be filled with fearful forebodings of some coming calamity, and vainly try to pierce the vail of the future, they settle down to feed on the feeblest morsels of hope, and await for the onward strides of time to disperse the deep darkness which overshadows them. But God's children act differently. Like the sailor on the broad ocean, they always consult their never-failing chart, while they watch every sign which foretells that the harbor is near.

It is a remarkable fact that all great convulsions in this world have been preceded by signs which marked their approach. And God's people have never been in darkness regarding the infliction of a judgment upon the world.

Again: All important eras in the history of the world have been ushered in by inventions particularly adapted to the emergencies of the times. The discovery of gunpowder immediately preceded the breaking up of the feudal system of the middle ages; and the invention of the art of printing paved the way for the onward march of the Reformation. In looking back but a few years in the history of the world we witness such a progression in invention as to startle the world with a feeling of the nearness of some great event. Month after month mankind have been startled by new discoveries in the art of killing men. Nations vie with each other in producing weapons of destruction. No other generation ever witnessed such a condition of things. How soon these implements of death may be called into requisition no one can tell. There exists a universal apprehension throughout Christendom of some great crisis in the history of this world—a prevailing impression that a mighty revolution is at hand. We hear of these expectations from the east and the west, from the north and the south. It is no transitory impression. It is a conviction that has *forced* itself upon their consideration, and which has sprung up spontaneously in their minds. They breathe it in the atmosphere surcharged with the elements which feed and keep it alive.

In looking at the condition of the world we cannot refrain from considering the impressive description that Christ gave of the generation which should witness his coming. On the part of the world he says there should be "distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things that are coming on the earth; for the powers of heaven shall be shaken; and *then* shall they see the Son of man coming in the clouds of heaven with power and great glory."—Luke xxi. 25–27. And he further says: "Verily I say unto you, *this generation* shall not pass away till all be fulfilled." We need not array before you the fact that we are now living in a time of distress and perplexity of nations. Look upon the world. Was there ever such a time of perplexity known? The daily papers are teeming with facts of the universal distress and commotion of nations. For years all Europe has been preparing for a dreadful struggle, and now stands ready upon short notice to bathe the land with human blood. The conflict of nations cannot long be delayed. It is sure to come. Soon—aye, perhaps very soon—the tumult of battle, the clash of steel, and the rushing (as the prophet Isaiah says) of the "multitude of *many people* like the rushing of mighty waters," will announce to the world that the day of the Lord has come. "The *nations shall rush,* but God shall *rebuke* them, and shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a thistle down before the whirlwind."—Isai. xvii. 12–14.

But look at America—"the land shadowing with wings," "that sendeth ambassadors by the sea."—Isai. xviii. 1. No Republic was ever rocked by such political agitations as this. The dividing spirit is in her councils, and distress and perplexity stand out in bold relief throughout her borders. Oh, America! thou mother of liberty; the hand of judgment rests mightily upon thee. Concentrated as thou art no foreign foe dare attempt thy subjugation. Thy enemies are within thyself. Thy destroyers are the children which thou hast reared with the fondness of parental care. Thy masses walk in debauchery and crime, and thy rulers wallow in the deepest mire of corruption, while the foe is concentrating within thy borders to inflict thy death wound. "*Mene, Tekel,*" is written by the sweat of thy oppressed people, and in letters of blood upon thy walls.

But, dear reader, I leave this subject with you for the present. There was never a more thrilling time in the history of the world than the present. Every evidence, coupled with the present condition of the world and the nominal church, shows conclusively that we stand upon the eve of Christ's advent.

We have passed all the landmarks, and now stand at the end of our journey, tired, and groaning for our deliverance. The rays of morning already begin to shower their pellucid glory upon our pathway. The prophetical history of the world is in the past, except the closing event, when Christ shall come in the clouds of heaven with power and great glory to redeem His people. This is what we are waiting and watching for. This is the great motive to purify ourselves from the stains of sin, and be ready for His coming; having our robes washed and made white in His blood.

In sober consideration of this subject what thrilling times are these! What destinies of human beings hang upon the silken cords of these fleeting moments! Oh, reader, arouse thyself. No time now must be lost in the idle fancies of the world; for, behold the Master cometh. Be watchful, and make thy salvation sure. "BEHOLD I COME QUICKLY."—Rev. iii. 11.

BROTHERLY LOVE.

"Let brotherly love continue."—Heb. xiii. 1.

THIS word "continue" looks two ways, prospective and retrospective; it first implies that love has been, and next indicates fear that causes have arisen or may arise to disturb it; and surely there never was a day when it was more needed as a watchword in every section of the Christian church.

If, in the presence of the Canaanite and Perizzite, the herdmen of the patriarchs must not strive lest reproach come upon their fellowship as "brethren," how much less does it become the disciples of a Master who said, "By this shall all men know that ye are my disciples, if ye have love one to another," in the face of an infidel world and a false church to be casting out, rejecting, and even excommunicating one another! 'Tis sad enough to make our Father sorry, and angels weep, if they can, to see Christian men so unwise to themselves, so unfair to their fellows, and so little governed in their conduct toward each other by their text book, a code put into their hands with express warnings, solemn admonitions, and singularly minute direction in detail how to deal with an offending brother, how, that when common report (which is commonly a liar) assails a brother, we should exercise that love which thinketh no evil, but beareth all things patiently and hopefully, until the supposed offender be first proved, and when proved, and proved a heretic, then to receive a first and second admonition before being rejected.

Especially important is it in matters of doctrine to inquire and consider the number and power of those who sympathise with the offender, that he may not stand alone in his defence, but that the testimony of others also should be admitted in evidence, and after all has been heard that can be said in his favor, the evidence having been fully heard and fairly weighed, then we should be tardy in pronouncing a judgment which may possibly condemn ourselves. Is it so, that there are not wise men among us, none that are able to judge between brethren and brethren in matters of doctrine whereupon they honestly differ? or, must it be that when one or two differ from the main body of any one particular gathering, that *might* shall be reckoned *right,* and so the majority agree to brand and reject the honest objectors as heretics? Can this be done in face of the New Testament admonition—"In meekness" to instruct "those that oppose themselves?" Instead thereof, what do we see? Error is reported as broached in certain quarters, mis-statements are made, false premises are declared and equally false conclusions are deduced, the natural passion of preference to believe ill than well of our neighbor is indulged, and without inquiry or apparent disposition to distinguish between doctrines that essentially differ, opposing theories are confounded, and the worst imputed to the "heretic," whether rightly or wrongly it seems to matter not!

Alas! for the admonitions! "See that ye fall not out by the way;" "Be at peace among yourselves;" "Above all things put on charity, which is the bond of perfectness."

Brethren, beloved of God, called to be saints—for to such and such only we speak in loving earnestness and honest fidelity—bear with us while we utter our growing conviction concerning "this time!" The God of heaven, our loving Father, in strict accordance with his whole economy of revelation from the beginning, is at this time giving to many of his children in various sections of the church some further light upon the subject of the non-eternity of evil, *as a test to prove us,* whether our faith stands in the systems and creeds of men or in himself as perfect love, holiness, justice, equity, and truth, and whether our regard for each other is mere sympathy in doctrine and practice, or love in the Spirit as fellow partakers of the same grace. And how are we standing the test? What has it produced already? Are we walking in love as dear children? Are we noble as the Bereans of old, to search whether these things are so? Are we wise to hear that we may increase learning, and as men of understanding to attain unto wise counsels? Have we exhausted the treasury of wisdom in the written word, and learned therein all our Father's will? Have we so nearly attained infallibility, that as arbiters of right and wrong we may pronounce on this and that, in spirit like to her who saith, "I sit a queen?"

Or, is our faith so fickle, our confidence so weak, our judgment so unsound, that we fear to encounter honest inquiry, and tremble to prove whether rock or sand is beneath our feet?

There is much of truth in the following quotation from a daily journal of recent date, "when new opinions are broached, the church cares not to inquire, 'Are they true, false, or doubtful?' but 'Are they contrary to *our* creeds and formularies?' If they are, the teacher must leave the church or be silenced. And yet, beyond all question, the important matter in religion is to ascertain, '*What is true?*' The church may answer this question simply by saying, 'Orthodoxy is true, heterodoxy is false,' but this reply is becoming daily more and more unsatisfactory. If orthodoxy be true, why does it shrink from examination? When arguments are brought forward against some old established belief, the way to serve the cause of truth is to answer them; if they cannot be answered the old belief is unsound, or at least doubtful, and we should not be ashamed to say so. In these days we must expect to have every possible question re-opened. Men have come at length to value truth for its own sake, and they perceive that this is the only way to obtain it, or such an approach to it as is possible. The church must therefore stand prepared to defend what she intends to keep, to surrender what proves untenable, and to hold as an open question what cannot be proven. This is the only impregnable position." Sadly true is that which a living authority of note has said of late, "Most men would rather die in error, than late in their day accept a truth which would disturb a lifelong faith."

But the age is upon us when time-honored doctrines as well as time-honored institutions will be put upon their trial, and for our individual security we shall need not "the law and testimony" *alone,* but that "unction of the Holy One which teacheth all things which is truth and no lie."—1 John ii. 20, 27. The fathers have eaten the sour grape, and the children's teeth have been set on edge too long, but now at length the children of wisdom are by her becoming stirred to inquire, "What hath the LORD answered? and what hath the LORD spoken?" and let all truth-loving and honest minds glory in the fact, that wherein our mother tongue fails to convey the sense of the original, scholars are at hand to interpret the spirit of the text which alone is binding upon the consciences of the faithful, ay, and better still, that with these children of wisdom abides the Spirit, the guide into all truth to make good their Father's promise, "The meek will he guide in judgment, and the meek will he teach his way."—Psalm xxv. 9.

In obedience to the exhortation to brotherly love, we shall do well to consider wherein our brotherhood consists! Have we one Father, one Saviour, one guide, one present joy in God through one Lord Jesus Christ, and one prospect of one home, one song, and many crowns from one hand, or, does our fellowship stand in creed, ceremony, and system, a subjection to ordinances after the doctrines and commandments of men calling again for the Master's reproof, "Full well ye reject the commandment of God, that ye may keep *your own tradition,* making the word of God of none effect through your tradition, which ye have delivered."—Mark vii. 9, 13. But already our intended space is exceeded, yet is the matter grave, the argument weighty, the issues momentous, and our feeling upon it strong. The Master is at hand, his work must be done, and now seems to be the time of trial, whether, hand and heart united, we shall be "occupied till he come"—or whether, severed asunder and distracted, the servants in power, the overseers and office bearers shall be found beating the men servants and maidens, if not eating and drinking with the drunken. Assuredly the Lord of those vants shall come in a day when they look not for him, and—to say the least—they shall not be found ready.

May the God of all grace grant unto us that wisdom from above, which is first pure—or simple—then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, that in anticipation of a returning Lord, we may be found of him in peace without spot and blameless.

Blackheath. N. STARKEY.

—*The Rainbow.*

WONDERS.

THE following was recently sent us by a friend; but we had seen it several weeks previous. We did not then, and do not now think it any thing reliable. We give it, however, to let our readers see how worldlings see, or fancy they see wonders. The true wonders of prophecy are not far away, and will fill their place in the appointed time:

WHAT WILL BECOME OF US?

The sun's atmosphere, say the scientific men, is in a highly excited condition. A column of magnetic light is shooting out further and further from the solar sphere, and it is now stretching out forty-five millions of miles. In other words, it has accomplished half the distance between us and the sun. The interesting question, and one on which, perhaps, we do not wish any more light of this character, is, how long will it be before it finishes the rest of the distance and bridges the gigantic chasm between the earth and the sun? Is it a messenger sent out to snatch us up as food for the insatiate monster that keeps himself warm by devouring planets, and whose fire-eating propensities this whole earth would satisfy for a few days only? If so, how long will this emissary be in reaching us, and carrying the globe away as if we were a gigantic lump of coal for a roaring furnace? The column of light at intervals indicates its approach by flashing and corruscating with fresh brilliancy. So decided are its effects that two astronomers, one at London, the other at Rockford, and neither knowing the experience of the other, and supposing that the dark glass of their telescopes had been broken or put out of range, so strong was the flash of golden light upon the vision. It is predicted that before the end of next year this magnificent light will have got near enough to us to make its immediate and actual influence upon the earth directly felt. It is announced that in consequence we may expect to see phenomena that have never been seen or known before by any human race. If any of our readers are, therefore, yet disposed to complain of the weather and the earthquakes, let them remember that by this time next year they may have an entire new line of experiences to explain and endure, in comparison with which the fitful winter and rough, rude autumn may seem like a June morning in paradise, and the earthquake's shock and lightning's storm, a placid rocking of the cradle, with a pleasant lullaby of thunder.—*Buffalo Express.*

RULES OY STUDY.

PROFESSOR DAVIES, the mathematician, gives the following rules of study: 1. Learn one thing at a time. 2. Learn that thing well. 3. Learn its connections, so far as possible, with all other things. 4. To know every thing about something, is better than to know something about everything.

Teachers, please ponder these, and then read them to your pupils, that they may consider them also. We are aware that it will take some courage to apply Rule 4, that is, to resolve to be *ignorant* of some things, that we may be *profound* in some others. But such is as inevitable as fate if profundity is gained. He who resolves to carry the whole cyclopedia of knowledge abreast of him will carry nothing very far.

PLEASURE is like a hornet—generally ends with a sting.

ASTONISHING ACCURACY OF THE BIBLE.

AN astonishing feature of the Word of God is, that notwithstanding the time at which its compositions were written, and the multitudes of the topics to which it alludes, there is not one physical error—not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients—in their sacred codes in their philosophy, and even in the finest pages of the fathers of the church—not one of those errors is to be found in any of our sacred books. Nothing there will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or on that of the heavens. Peruse with care our Scriptures from one end to the other, to find there such spots; and whilst you apply yourselves to this examination, remember that it is a book which speaks of everything, which describes nature, which recites its creation, which tells us of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book which teaches us the first revolutions of the world, and which also foretells its last. It recounts them in the circumstantial language of history, it extols them in the sublimest strains of poetry, and it chants them in the charms of glowing song. It is a book which is full of Oriental rapture, elevation, variety, and boldness. It is a book which speaks of the heavenly and invisible world, whilst it also speaks of the earth and things visible. It is a book which nearly fifty writers, of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, and in the desert of Judea; in the court of the temple of the Jews, in the music schools of the prophets of Bethel and Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar; and finally, in the centre of the western civilisation, in the midst of the Jews and of their ignorance, in the midst of polytheism and its idols, as also in the bosom of pantheism and its sad philosophy. It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and the elements, were endowed with intelligence, re-acted on the elements, and governed the world by a perpetual alluvium. It is a book whose first writer preceded by more than nine hundred years the most ancient philosophers of ancient Greece and Asia—the Thaleses, and Pythagorases, the Zalucuses, the Xenephons, and the Confuciuses. It is a book which carries its narrations even to the hierarchies of angels—even to the most distant epoch of the future, and the glorious scenes of the last days. Well, search among its 50 authors, search among its 66 books, its 1,189 chapters, and its 31,173 verses, search only for one of those thousand errors which the ancients and the moderns committed when they spoke of the heavens or of the earth—of their revolutions, of the elements; search—but you will find none.—*The Rainbow.*

THE LITTLE CORPORAL MAGAZINE, for June, is received. In July this sterling Juvenile is to be enlarged and improved. Those subscribing now receive one number free if they ask for it when they subscribe. One dollar a year. Published by SEWELL & MILLER, Chicago, Ill.

A CONSTITUTIONAL View of the late WAR BETWEEN THE STATES; its Causes, Character, Conduct and Results. Presented in a series of colloquies at Liberty Hall. By Alexander H. Stephens. In two volumes. National Publishing Company, Philadelphia, Pa.; Cincinnati, Ohio; St. Louis, Mo.; Boston, Mass.; Atlanta, Ga.; Zeigler, McCurdy & Co., Chicago, Ill., St. Louis, Mo.

We have received advance sheets of the Second Volume. The work is sold by Subscription only, and an Agent is wanted in every County.

LABOR is of noble birth, but Prayer is the daughter of Heaven. Labor has a place near the throne, but prayer touches the golden sceptre. Labor, Martha-like, is busy with much serving, but prayer sits with Mary at the feet of Jesus.

MASTERY over the minds of others is never obtained by those who do not know their own mind. But when a fixed end is kept distinctly in view, and steadily and firmly sought, this always gives confidence to weaker natures, and supplies direction to subordinate help.

ELD. W. S. CAMPBELL.

AFTER our paper had gone to press last week we received the following note. As we have heard nothing from him since, we trust Br. C. is recovering:

NEW HAVEN, *Conn.*, June 13, 1870.

BR. STORRS: My father is still dangerously sick. We have despaired of his life, but to-day the doctor gives us a glimmering hope. Father wishes me to write you, and through your paper invites the church to beseech the Throne of the Heavenly Grace for a speedy delivery out of his great affliction if it so please Almighty God.

Very truly, yours,
FRED CAMPBELL.

THE HERALD OF LIFE.

NEW YORK, JUNE 22, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE WICKED DEAD.

WE have been delayed in the issue of this "Campaign Document," numbered "18;" but it is now out, and those who have ordered it may look for it immediately. It contains the following articles, which appeared in the HERALD OF LIFE for May 25 and June 1, viz.,

No Life out of Christ. Acts xxiv. 15 considered. Objections urged and Answered. The Just Desert of Sin. Is the Judgment After Resurrection? What and Where is the Second Death? John v. 28, 29. Dying Twice: Is it a Bible Doctrine? The Symbols of Rev. xx.

All these important topics are now presented in a tract of 24 pages, at *two* cents per copy. See Campaign Documents, last page of this paper. Shall this tract not be sent out by thousands and tens of thousands? Give us the means to print them and it shall be done. Let us circulate ten thousand before our Anniversary in the last week of August, and have as many more to scatter then. All this can be done for $300, now that the stereotype plates are paid for. Only think—Twenty thousand of these little preachers in the field within ten weeks! and they will go where no other preacher of the Life views can go. Now is the time to send them on their mission. "Men and Brethren, *help*."

"THE FUTURE LIFE."

THIS is the name of another new tract soon to be issued as No. 19 of the Campaign Documents. It will contain the following articles which have appeared in the HERALD OF LIFE June 8 and 15, viz.,

Life from the Dead. Is Gehenna in a Future Life? The Resurrection: Anastasis. Meaning of Words and Phrases. The Hope of the Gospel. The Wicked Dead. "The Unsearchable Riches of Christ."

Our readers can all judge of the importance of this tract, as they have all seen the matter. Shall it go out by the thousand with the other? It is the same size and price We hope to have it ready within two weeks.

"THE RICH TRACT."

THIS tract was divided and issued in two separate parts, for the reason heretofore spoken of. As the names of the ministers, to whom BR. L. C. THORNE replies, do not appear in them, there does not now exist any reason for putting our friends to an extra expense by a separate issue. We shall, therefore, hereafter, issue both in one tract, as No 20 of the Campaign Documents, and to be known by the name of "*The Rich Tract,*" and sold at two cents per copy, same as the other tracts of 24 page. For the present, till the edition on hand is exhausted, we shall send them in the separate form to those who order No. 20 of the Campaign Documents, but only two cents will be charged for both: postage *extra*, however, as on all other tracts.

GOOD ADVICE.

Let us beware how we rashly denounce others, because their views contradict what seems to us a "Thus saith the Lord," until we have examined the matter not traditionally but intelligently and candidly. It may be that our minds are running in some rut of false literalism, and that those we condemn do the Bible the truest honor.

THE above item we clipped from "The Advance." The advice is too good to be lost. Let us all lay it to heart, and act upon it. We would suggest one thought in addition. "It may be that our minds are," *also*, "running in some rut of false" spiritualism, as well as "false literalism." We believe those who appeal to the Bible are liable to go astray to both extremes. "Let us beware how we" turn aside to either, but keep the proper medium, looking constantly for "the Spirit of truth, to guide us into all truth."

CHARITY.

IF we believed to constitute a man a real Christian, he must be perfect in knowledge and judgment, we should never hope to find a Christian on earth, till the next age shall come. If men are sincerely inquiring after truth, and using the best light they have, and do fall into some error, they are no more blame-worthy than they would be for having a fever, or breaking their bones, or being destitute of daily food. We might just as well fall into a passion with our fellow-men for suffering with hunger, being sick, or breaking their bones, as to get out of humor with them for their errors in doctrine, if they manifest the spirit of Christ in their lives, and are using their best endeavors to inform themselves as to what is truth. To be sick or to be in error, are both misfortunes, and both cause loss or pain to a greater or less extent. The subject of these calamities is to be pitied, not abused. We would think him a tiger who would fall upon a man with a broken bone and abuse him. Surely error is worse to the individual than broken bones: and we all have more or less; let us never forget that.

MATERIALISM.

IN "The Rainbow," (England), for May, is an article by. W. MAUDE, in reply to one from "W. Morris, of Philadelphia," Pa., which appeared in "The Rainbow" for March. The latter gentleman is taken very severely to task by the first named. But we do not design to speak of their controversy. Our object is to notice Mr. Maude's concluding remarks, which he calls "The Word of Warning," and run as follows:

"BEWARE OF MATERIALISM.—Beware of it whether it comes carping and quibbling under a mask, or whether throwing aside the mask, as in Christadelphianism or Thomasism, it reveals its naked repulsiveness. No one who has carefully and thoroughly studied the subject can be ignorant that this is the rock ahead of our doctrine [of Life only in Christ], on which, without the utmost caution and the utmost steady adherence to the whole teaching of Scripture in reference to man's nature and destiny, it will be wrecked in England, as it has been wrecked in America. Having carefully traced the history of the doctrine in the latter country, I see very plainly how disastrously it has been affected by its association with crude and unscriptural materialistic theories. And though it is early days with us here, I for one see also that the same conflict with this "monster of the ooze and mire" awaits us in England; and that, humanly speaking, on the issue of that conflict, depends the future success or speedy collapse of the movement.

We might ask Mr. Maude, if among Life believers in England the tendency is not somewhat to Universalism? and does that not arise from their strong adhesion to spiritualistic views of man's nature? We have had occasion to refer to this tendency in England before. Mr. Dunn is a notable example in the case.

The English Life believers, who are with us so far as literal death is the penalty of sin, all or nearly all hold to a universal resurrection; *i. e.*, they hold to the idea of the re-living of the wicked dead; which, of course, must be a *mortal* resurrection, if they are to die again. Mr. Dunn differs somewhat from the body of Life believers in England, holding that the largest portion of the raised wicked will ultimately be saved. We cannot blame him for that conclusion, if he can do what we believe to be an impossibility, viz., prove from the Bible the revival into life of the wicked dead.

We know of but one agency in reviving dead men "at the last day." That agency is the same Spirit that raised up Christ from the dead, (Rom. viii. 11); so that if revived into life, they must have a spiritual nature, either by natural generation or of grace. If either way, their revival is a pledge of further good to them; and Mr. Dunn's view of an almost, if not quite universal salvation naturally follows.

We expect all the "*mortal* resurrectionists" in this country and England will abandon their theory or follow Mr. Dunn into the future salvation of all, or nearly all the raised wicked dead.

We wish not to make a wrong impression on the minds of our readers in regard to Mr. Maude's position. He is an opposer of Universalism, and holds mainly our views on the Life question, while he still admits the resurrection of the wicked, but is compelled to confess there are but very few texts that speak of such an event. We may ere long give an article from him on "The Resurrection of the Body." It has many interesting points, but shows embarrassment from the belief of a revival of the wicked dead. We may append a few notes to the article.

As to Mr. Maude's "warning;" we hardly know what "Thomasism" is doing, in these matters, in the United States, as we have no intercourse with that class of people—they are too exclusive for our views, and we keep aloof from each other. We leave them, however, to their own Master.

As to Mr. Maude's idea that the Life views, or the doctrine of "Life only in Christ," have "been wrecked in America" by our "Materialism," we presume it will be news to our readers, as it certainly is to us. We know of no such wreck as he speaks of.

There are two kinds of "materialism." There is a materialism which denies all spiritual existence. That materialism, of course, is highly fatal to any just views of God, and must reject the possibility of a future life to man; hence it rejects the resurrection altogether. With such materialism we have no sympathy. But, shall we therefore reject the Scripture doctrine that the Lord God formed man, and every other creature that lives by breathing, on earth, "out of the dust of the ground?" That is, he formed man of matter—made him a material being; and the apostle declares, "The first man is of the earth, earthy."—1 Cor. xv. 47. And Jesus our Lord declares in the most solemn manner, "That which is born of the flesh *is flesh*."—John iii. 6. Hence the necessity of being born again of the Spirit. Till that birth takes place—or, at least, till we are begotten again by the Spirit of God—men, any man, all men, are animal, material Admitting that a spiritual element exists in their nature, it is entirely inoperative till quickened by the life-giving Spirit of God. Till then, so far as spirituality is concerned, they are dead.

But every creature on earth, that lives by breathing, has sensation and various degrees of intelligence, according to the organism that God has seen fit to give them. It is the material organism which determines the degree of intelligence of which each creature is capable. If this is not so, let it be shown by reason, philosophy, or Scripture; especially the latter.

In order for a future life, a spiritual element must be brought into activity now. But it is at the resurrection, the followers of Christ become spiritual in the full Scripture sense of the term. But then they are not immaterial, but are in possession of "a spiritual body."—1 Cor. xv. 44. They are bodies, though spiritual. This fact, at least, demonstrates that immateriality is not essential to the spiritual. Hence a denial of immateriality is not a denial of Scripture spirituality, though it may be a denial of scholastic spirituality.

With these remarks, we leave our friend Maude, hoping our English friends may have every possible success in spreading the doctrine of "Life only in Christ" in that country, and trusting they will yet see that a future life is to the righteous *only*, and is a *gift* of God, and not a natural product of man's nature, nor a *penal* infliction on any man.

"THE BATTLE OF THAT GREAT DAY."

THE substance of the following remarks, on the above subject, we wrote and published twenty years ago; and we see no reason to change our views, materially, at the present time. We give them as our present position on the subject, hoping thereby to increase a knowledge of the Scripture testimony of present and coming events, and that we all may be led to a calm consideration of them, and so be better prepared for whatever is before us.

It will be our object to bring together the points in Revelation relating to that battle, with some remarks upon the events introduced. The first place where it is alluded to is in chap. xi., under the sounding of the seventh trumpet. That trumpet in our opinion commenced about 1789, at the convulsion in France, which was followed by the career of Napoleon Bonaparte, and has continued to the present time. It contained the seven last plagues, which constituted it a "woe" trumpet. The last verse of chap. xi. has these words, under this trumpet: "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and a great hail." This subject, though interrupted by the three following chapters, is resumed distinctly in chap. xv. 5, in these words, which show the connection: "I looked, and behold the temple of the tabernacle of the testimony in heaven was opened." Then the seven angels were seen coming "out of the temple, having the seven last plagues," etc. These plagues were to "fill up the wrath of God" on the anti-christian powers; or, to "destroy them which destroy [corrupt] the earth," or land: that is, the inhabitants of those countries where the anti-christian powers, now to be destroyed, had carried on their abominations. Under the seventh trumpet, and during the time of the pouring out of the seven vials, "the nations were angry." This we regard as the first intimation of the battle of the great day. The next direct presentation of it is in chap. xvi. 13–16, or the work of the unclean spirits which go forth to gather the kings of the earth to the battle; and it is said, they are gathered together to a place called in the Hebrew tongue Armageddon.

Here we may as well remark on the *place* before we pass to the other connecting points in the prophecy. "Armageddon," the mountain of Mageddon, or Megiddo, a city situated in a great plain at the foot of mount Carmel. Here king Josiah was slain in battle (see 2 Chron. xxxv. 22–25): here Barak and Deborah overcame Sisera and his great army, (Judges v. 19). It was a noted place for scenes of carnage; and hence is used, Rev. xvi., symbolically for the place of the battle of that great day of God Almighty. Europe and western Asia have been the places where the blood of Jews and Christians has been shed like water. Europe especially has been the Papal slaughter-house. Europe, then, is the place symbolized by Armageddon—that is the valley of slaughter and judgment.

Having now connected two points concerning this battle as presented in chapters xi. and xvi., we are again interrupted by a view of the judgment of the great whore on the scarlet colored beast; but in that description, chap. xvii., we are once more presented with some of the elements that go to make up the army of anti-christ, viz., the ten horns—or kingdoms under Papal influence—which gave their power and strength unto the beast, or civil power, for a time, "these," all combined, "shall make war on the Lamb," etc., v. 14. Then our direct view of the battle is again interrupted by a presentation in a separate form of the judgment of Babylon, or the great whore, and with the joy that arises to the holy ones at her fall. Passing all this we come once more to an open view of the gathering and battle field with its results.

The scene opens at chap. xix. 11, and continues to chap. xx. 3. The whole is a symbolical representation. Let none forget this fact. From verse 11 to 15, is a representation of "The Word of God;" or, in other words, Christ. It is our opinion that the armies opposed to Christ do not actually see him, or know that they are fighting against him. Here we call attention again to chapter xvi. where it is expressly said—"Behold I come as a thief." Come to what? Evidently, to the battle of that great day. Look at that text again in its connection. A description is given of the working of the unclean spirits, preparing the kings of the earth for that conflict. At this point the language, "behold I come as a thief," is uttered; showing that it is something connected with the battle, and is accompanied by a caution to saints not to be drawn into the corrupting influences which will be everywhere in operation to turn off men's minds from a constant preparation for the final result. "Blessed is he that watcheth and keepeth his garments" pure from the *spirit* of war, and the love of the world.

We now ask, how does a thief come? Not openly, but secretly; unseen and unsuspected by those who are to be the victims visited. So Christ will come to that battle, and cause these angry nations to be gathered to the terrible conflict which is to result in their overthrow and ruin. "In righteousness does he judge and make war." These anti-christian powers have made war on the saints and on the truth for centuries, and done it in a most unrighteous manner; but the Lamb, now King of kings, maketh war on them in righteousness, and in just judgment for their violence to his truth and his people. He now treadeth the wine press of the fierceness and wrath of Almighty God; a full description of which had been prophesied of (Isa. lxiii.—1 to 5) and now the time has come; but Christ comes to it as a thief—unseen—unknown by his enemies, while they will be made the instruments one upon another of executing the wrath.

We may illustrate this secret presence of Christ in this battle by the case recorded in 2 Kings, vi. 15–17. The king of Syria had sent an army to seize Elisha the prophet. They came, "horses and chariots, and a great host, by night, and encompassed the city about. And when the servant of the man of God was risen early and gone forth, behold, an host compassed the city both with horses and chariots: and his servant said unto him, alas, my master! how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw and behold, the mountain was full of horses and chariots of fire round about Elisha."

Here we see a great army from heaven, even more for Elisha than they that were against him; but they were there as a thief—invisible to the opposing army—exerting an invincible power which made the victory sure. Thus we apprehend it will be in the battle of that great day. Christ, with the armies of heaven, will be there, though invisible; but the war, so far as physical power is brought into the conflict, will be that of the hand of every man against his neighbor; or, one nation will be the instrument in executing judgment against another; and so in turn destroying each other. The scenery of calling the fowls of heaven to "the supper of the great God" indicates the greatness of the slaughter of that awful period. Then the fact is stated of the actual gathering of the kings of the earth and their armies to make war against Christ and his army. Next, the "beast was taken;" by which we understand the scarlet colored beast, "which had the wound by the sword," chap. xiii.; being only another aspect of the same beast; or, the aspect given it a short time before it goes into perdition; and with him is taken the false prophet which wrought miracles, or wonders—"before"—or in the presence of—the beast.

Before proceeding, it will be necessary to inquire what power is symbolized by the false prophet? A false prophet is one who speaks in the name of the Lord, when God has not commissioned him; see Deut. xviii. 20-22. The character of a false prophet is accurately described in Acts xiii., in the case of Elymas the sorcerer. He is full of all subtilty—withstands the truth—seeks to turn men from the truth—full of all mischief—an enemy to all righteousness—a perverter of the right ways of the Lord, consequently, a child of the devil. See Acts xiii. 6–10. This power corresponds well to the two horned beast, Rev. xiii. 11–18. We regard this two horned beast and the false prophet as identically the same power under two aspects. They both wrought miracles or wonders before the beast. We are of the opinion that the Pope and Cardinals, in the exercise of civil power, are, or constitute the beast with its two horns like a lamb—a mild, Christlike power by profession, but speaking with its mouth like a dragon.

The time was when the clergy generally had a voice in the choice of the Popes, and the emperors confirmed the choice; but somewhere in the twelfth or thirteenth centuries the Cardinals assumed the sole power to elect and constitute the Pope, and have held that power to the present time, or over 600 years, how near "666" we do not know. This dragon-lamb, this Pope and Cardinal beast, has "exercised all the power of the beast before him;" and has had all the characteristics of the false prophet described Acts xiii. This power, we think, is the false prophet taken *with* the beast, in "the battle of that great day of God Almighty," and these both are cast alive into a lake of fire burning with brimstone, corresponding with eating her flesh and burning her with fire, chap. xvii. and denotes their utter and irrevocable destruction, so that they shall never recover; it is a final overthrow of that anti-christian power, with all its abominable delusions and superstitions; and then it follows that "the remnant," viz., "the kings of the earth," etc., "were slain with the sword." etc. These were made instruments, first through hatred to the harlot, of destroying her with all her appendages, and then are the sword or agents in one another's destruction, till both the Papal power is ruined and those nations overthrown, and their governments destroyed, who had been corrupted by her sorceries and abominations.

The time for the culmination and completion of these events, we think, is now right at hand; the Papal Harlot is nearly ripe for the last judgment on her, and her fool-hardy project of infallibility is likely to bring down the wrath of European governments upon her, and God's time of visitation seems to be near. Let us wait, watch, and pray that we may be found with our garments pure from the spirit of the world, and ready to meet our Lord.

REFLECTIONS ON VARIOUS TESTIMONIES.

BY POLLY G. PITTS.

BR. STORRS: I write at this time for the purpose of turning my thoughts from dwelling on wrong, envy and hatred. O may God fill my heart with pity for those that are despisers of those that are good. I wish to take the most encouraging view of God's dealings with his children, and that that shall give me joy; yes, overcoming joy. I will begin with the sayings of Jesus, "Let not your hearts be troubled. In the world ye shall have tribulation, but in me ye shall have peace; but be of good cheer, I have overcome the world. Marvel not if the world hate you; it hated me, before it hated you." I bless thy name, dear Saviour, for these comforting words; it shall turn to me for a testimony. O let me settle it in my heart, that if I was of the world, the world would love its own; but because thou hast chosen me out of the world, *therefore* the world hateth me. O how blessed to suffer for Thy sake; let it give me joy to be counted worthy to suffer for thee.

Then I will record the sayings of one that has suffered for righteousness sake: "Pere Hyacinthe on the Bible." "Israel is no longer the tents of Shem; no longer the tabernacles of the desert; no longer the temple of Solomon or Zerubbabel—all these have disappeared. Israel exists now, not by these—but by his God and by his Bible. Israel is embodied in his Bible; he has written the whole of it, and this is above all else, as St. Paul says, *his greatest glory.* The church of Jesus Christ, the Catholic church does not possess the gift of inspiration. We have not in the midst of us a single wise man, a single inspired pontiff capable, if he wished it, of writing one line which would be the word of God. We have pontiffs, doctors, councils assisted by God, but not inspired; assisted in order to study, to understand, to explain the inspired Word of the Jewish Church, the word written from the first chapter of Genesis to the last word of the New Testament by a Jewish pen! The Jewish church, from the prophets to the apostles, has been the only mouth inspired by Jehovah. And yet what do we do with the Bible? Is it the object of our study, of our sermons, of our instructions? Is it the light that shines upon our families, upon our souls? Reading of, the meditation on the Holy Scriptures—this will

forever be the true mind of the church of Jesus Christ. Well, do we read the Bible? Do we not too often go to seek our knowledge exclusively, in purely profane authors, in the discoveries of man? And when we apply to the traditions of the Church, do we not practically give the first place to the simple doctors? No one venerates the doctors more than I do: Athanasius, Basil, Augustine, . . . the great scholars of the middle ages: Thomas, Agumas, etc., etc. But they are not the book! Give me the book, the inspired word, let me lean upon the foundation of the apostles and prophets; let me penetrate with my thirsty roots to the fatness of the fruitful olive tree. The Bible, the Holy Scriptures, the light of families, of nations, of souls—that is the book of the Church!"

Amen: so say I. Bless the Lord for the Bible; and can I murmur at the dealings of the God of the Bible? No, no; let me ever rejoice, and as one dear sleeping brother has said,

"Earth's scoffs and scorns, well pleased I'll bear,
Nor mourn though under foot I'm trod,
If day by day I may but share
Thine approbation, O my God."

And Pere H. goes on to say, "Our branches will be thin, and our leaves will be withered, and our flowers will fall before they bear their fruits, so long as we do not continually refresh them in the knowledge, in the light, in the practice of the Divine Book. Woe to him, who being able to read it, does not read it: but woe, too, to him who reads it only with the contemptuous regard of a proud intellect." May God bless Pere Hyacinthe; give him strength to obey the command, "Come out of *her*, my people, that ye be not partakers of her sins, that ye receive not of her plagues." And may God pity many in our own enlightened land who are bound with creeds and traditions of men. May God break every yoke from off their necks, and set their feet in a large room.

I often think of what Beecher said in his sermon on "The Bible a sufficient creed." He says, when speaking of what the creed power requires of its members, "Take the Bible and this little book, and you may put your own private construction on them both, as every one does; but take the Bible *alone* as sufficient under God, for doctrine, for reproof, for correction, for instruction in righteousness, and the great paw of the beast is upon you. I know this is so by experience for years. I wrestled with organized power, but bless God, there is no organized body can call me to an account for holding up the Word of God as I believe it. As to the influence of these orthodox bodies to turn me from the Bible, the one Book, I can say as king David said, 'I am like a weaned child.'"

I am constrained to say, "How long, O Lord, how long?" O how long shall the great ones (so called) of the churches halt between two opinions, half persuaded to preach the gospel, and yet preach fables? How oft in their writings we see "No Life out of Christ" cropping out, and yet when pressed on the subject, turn and twist the Scriptures, I fear, to their own destruction.

Let us look at the utterance of E. O. Haven, D. D., in a sermon preached before the students of the University of Michigan in 1868. He says: "But who wishes to be the most miserable being possible in the universe of God? Who wishes to be in the lowest stratum that mercy will allow? Who would consort even in this life, with robbers, and those that abandon themselves to the vilest sins? Who in the next world desires the place of the spiritual pariahs—the lowest rank in the universe—whatever that may be? Especially, too, when we reflect that the modern notion of a gradual advance of the wicked upward, in the next life, is *wholly a figment of the human understanding, unsupported by the Bible*—which rather seems to indicate a sinking deeper into imbecility and *death*." He says again, "We grant that infinity cannot be grasped; but who wishes to reap *corruption* and *death*, simply because we do not know what these are? Alas! for this attempt to cover with doubt and uncertainty that which the infallible oracles of God's word have made so plain." (So I say; let us never do it more) "Admit the claimed limitation of our powers where 'infinity' is concerned. But it thence by no means follows that 'mortal man,' menaced with '*corruption and death*' as the result of sowing to his flesh, cannot 'understand what these are.' Not to conceive of them as *evil* consequences, is to be without an inventive for shunning them 'by patient continuance in well doing.' To know them as evil, and yet not know them as certainly repugnant to the dogma of interminable anguish, is to be left with no avenue of rational escape from a mental conflict that makes a hell of probation itself."

Again he says, "The awfulness of eternity, without hope, has been presented, involving, it is said, the necessity of eternal sin, and hate and blasphemy—so that forever and forever there shall be one great unclean spot, a wretched world, an immense prison, a torture-house from which none are pardoned, in the universe of God. I have no sympathy with men who can talk flippantly about such a belief, and laugh and joke at the same time, without any appearance of ever giving to it protracted, earnest inquiry. For my own part, I have passed many a sleepless hour at night, meditating on the awful subject. I have sometimes heard it so proclaimed from the sacred desk as to thrill me with pain, and awaken the deepest indignation, when a fellow-man would so represent God that no being could be imagined more relentless and cruel. My soul has recoiled from such statements, and I have been inclined to exclaim, I would not believe them even though God should open the heavens and pronounce them true."

One more extract from Dr. Havens' sermon: "The language of the Bible is figurative and indefinite—clear only in the *fact* that consequences sufficiently awful to honor God, to show that life means something; that sin is more than a name, will follow wrong doing; but not affirming that sin itself must be eternal, or that blasphemy and hatred will exist forever. This is man's teaching, not God's teaching." [Amen, say I.] "Nor does the Bible say that the soul is to be eternally racked by remorse. Men have said so—God has not."

Here is an extract from Doctor Whedon, "Methodist Quarterly Review," Jan. 1869: "Now did we believe this, that annihilation is more terrible than eternal misery, we should consider the greatest difficulty in Christian theodicy to have attained a solution. The most terrible of all punishments for sin is attained without the slightest pretext for a charge of injustice upon the divine Inflictor. No one can claim a moment of future existence as a right, or its withdrawal as a wrong. God can justly, at his pleasure, drop any being into instant nothingness. And now, if this be the most terrible of dooms, then God can inflict it, or permit it, for sins great or small, and the most captious caviller can utter no complaint. Universalism could not charge this theory with injustice, nor orthodoxy charge it with immoral tendency in lightening the penalty of sin," etc.

Now when I look at these things I rejoice, because God is doing a great work. I remember my feelings thirty-six years ago, how I wrestled with, and strove to understand the penalty (as preached) of God's law, "eternal misery;" but my mind always fell back jaded. But I felt God was right; there I rested, hoping that he would make it plain. O how much I bless His holy name that He wrapped His sepals and petals of love around that germ, "God is right," and has watered and swelled the bud, and brought forth the flower and fruit for His own honor and glory, and for my everlasting good. And now I can say with T. Davis, M. A., in his sermon on "Endless Sufferings not the Doctrine of Scripture:" "Before I could believe the dogma of eternal misery, I must utterly distrust my best faculties, admit that I have no conception of what goodness is in my Creator, and feel that I am wholly incompetent to offer to His acceptance intelligent praise." My prayer is, May God bless his own truth, and every instrument he is using to spread it, and every one that is inquiring "What is Truth?" Your sister in the Lord.

FREDERICKSBURG, *Iowa*, June, 1870.

THE PERSONAL QUESTION.

"Lovest thou me?"—John xxi. 16.

GREAT and glorious things are promised to the Church of Christ, and every promise will be faithfully redeemed; for the God of truth means what he says, and will do as he has said. What *we* call difficulties in the way of accomplishing his purposes exist not to him; or, if they exist, his mode of conquering them will only more brightly illustrate the resources of his wisdom and the glory of his power. With equal ease he can make a world or a dew-drop; but in either case it is the ease of *omnipotence*, in the presence of which all that man can do is to uncover his head and adore. There are cases in which to stand still, and see the salvation of God is true Christian service, the noblest work of faith—cases in which to do nothing but simply and lovingly trust our Father is holy and acceptable obedience. And that such cases will increase in number as the day of terror and glory approaches, there can be no doubt. Events are ripening for that time when human power will be of no avail, and when all our boasted resources—ecclesiastical, secular, scientific—will be utterly worthless. All our swelling words about what we can do in the way of enlightening and saving universal humanity—or as a sermon before us puts it, "driving the devil out of the world"—if we had but men and money enough, must be silenced, that God may do the workof which he only is capable. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day."

But if the gigantic evils that are to characterize the last days of this dispensation require an Almighty hand to crush them, it becomes us to enquire earnestly whether *we* are among the friends of God to who a glorious deliverance is guaranteed. In vain these brilliant promises of glory, honor, and immortality, that glitter on the page of inspiration, as stars in the firmament of heaven, so far as we are concerned, if we are unable to claim them for ourselves. The most exultant prospects to *others* can hardly be expected to thrill our hearts with gladness, especially if it is very certain that the time these prospects shall be realised is just the time when our death doom will be executed amidst circumstances of awful diimay and disgrace. This is probably the reason why men of the world and mere professors of religion cannot endure the doctrine of the Lord's second advent. The devil knows that his time will be short when the hour of the advent draws near. and his servants, both those whom openly wear his livery and those who have stolen Christ's to hide their moral deformity, instinctively know it too; hence the thought of the Lord's coming is to them simply one of confusion, terror, and despair. He comes to bring heaven to his friends; but as that is the same thing as hell to his foes, the idea of the King of Glory coming in his glory is to them intolerable. But as neither the hatred of the ungodly nor the sleep of the Christian will prevent that day bursting upon the world at the very moment pre-determined by the Father, let each listen to the personal question that comes from the lips of our adorable Lord: "Lovest thou me?"

He who can answer with a joyous and grateful "yes," is a truly happy man. He has entered into the holiest by the blood of Jesus. The very heart, aud meaning, and essence of religion have entered into his heart. The life, the peace, the glow of holy confidence are there. He will trust, for he loves; and he will serve, for he loves; and he will follow, for he loves; and he will worship, for he loves. His friends may wax cold as icebergs, but the genial warmth of heaven is in his soul; they may cut him off from their fellowship but he has fellowship with Christ; and they may cast out his name as evil, but the name of his Redeemer is written on his heart in letters of love. There may be storm without, but there is blessed calm within; for his heart is at rest on the glorious Christ of God, the centre of the moral universe, the Divine Lover, the Light, and the Life everlasting. He may be poor, but he is rich; weak, but he is strong; unlearned, but he is wise; humble, but he is noble; and unknown to the mighty men of earth's kingdoms and empires, but his name is written in heaven as one of the sons of God, and one of the fellow heirs of the eternal inheritance with Christ, the heir of all things. His head may not be all that your wider wisdom admires, but his heart is right with God; and he may not belong to your church, but assuredly he belongs to *the* church, and when all the ecclesiastical systems of Christendom are hopelessly wrecked in the tempest that is coming, the body with which he is connected as a living member will shine out in unparalleled splendor as the richest gem in the universe of God.—*The Rainbow:* Editorial.

LETTERS AND EXTRACTS.

FROM W. H. H. MC ALLISTER.

BRO. STORRS: It seems almost impossible that I have let month after month pass till the first half of 1870 is almost gone, and this is only my second letter. It is not possible to give a reasonable excuse, so I will not attempt it. Some extenuating circumstances might be mentioned, but it is the same old story. The real difficulty is that I do not set myself about writing. I have time enough. Almost any day I might pen a line for you, but still I neglect it. Well I hope you will forgive me, but to tell the truth, I cannot forgive myself.

I hardly know what to report of myself. I am trying at a "poor dying rate," I fear, to serve my Master. I have been to Bethel once since I wrote in January. There was a good attendance and all seemed interested. I have now an appointment to go there again next Sunday. The brethren and sisters in Bethel at their society meeting passed a resolution inviting me to speak to them as often as possible. I am also making arrangements to go to Hinesburgh sometime in July. Will speak there if desired. It is my present intention to go West in August to be absent about three weeks. I shall go to Chicago first; then to New Albany, Ind.; then back to Chicago and as far north as Milwaukee. I have an aunt living in Woodstock, Ill., whom I must visit and shall be most happy to see any of our precious faith who live on the line of my proposed route. If it should be convenient and desirable, I will speak to the friends upon the life views. I hope my brothers and sisters will not think I have been entirely idle this winter and spring. My official labors have been more onerous than usual. My eyes have been quite troublesome, especially during the winter while the snow was on the ground; still I have found many occasions to preach the truth as it is in Jesus and "contend earnestly for the faith once delivered to the saints."

I have attended the Methodist meetings quite regular, and have been a teacher in the Sabbath School. When I accepted this position it was on the express condition that I should have perfect liberty to discuss any subject that might come up. My class is liberal and will stand any thing in the way of doctrine. They also like to have these things brought up. It has been the practice of the Superintendent and the Pastor to ask general questions on the lesson. Sometimes these are quite interesting. Thus far when any thing of a nature calculated to produce unpleasantness has come up I have avoided asking any general questions; but there are some in my class who do not feel at all bashful, and sometimes, our pastor has been a little puzzled to answerthese questions. For instance, awhile ago we had for our lesson the death of the son of the widow of Zarephath and his restoration by Elijah. This son was so sick that there was no breath left in him, and Elijah prayed that his soul might come into him again; and the soul of the child came into him again and he revived. Query: Are the breath and soul here mentioned, identical. Superintendent quoted Gen. ii. 7. as expressing all he knew about it; pastor stated that the original terms translated breath, spirit, and soul were variously used and sometimes meant one thing, sometimes another. Man is a compound being, composed of body, soul and spirit. His body and soul he has in common with the brute creation; his spirit is a higher gift, which he possessed in common with God. Here he left. The reply was so pointless that the Supt. said that he thought he had misunderstood the question. The pastor thereupon arose and repeated in substance his former explanation. The answer was so absurd that it was freely commented upon, and one young man asked the pastor, why he did not clear it up. Pastor said, that the least said the better, for they would soon get beyond their depth.

Last Sunday I took occasion in the class to express our views quite plainly on the nature of man and the adaptation of God's plan of redemption to that nature. Yesterday I had a two hours talk with a young minister, mainly on the trinity and divinity of Christ. He had studied divinty and talked with other pastors, but the more he studied the more he was befogged. He didn't take his examination last spring because he was not clear upon these points, and he has told his Presiding Elder that unless he is clear before another spring he shall not appear. He says there are ten young ministers in the Vermont conference laboring under the same difficulties. It was a glorious privilege to tell him how clear this so called mystery is to me. He is coming to stop with me Friday night, and if the Lord will I shall try to preach to him some thing which is not taught in the articles of faith of the M. E. Church, or preached in their pulpits, but which is to be found in the Bible from Genesis to Revelation. He frankly admitted to me that he did not know any thing about the atonement, or God's plan of salvation. It is all mystery, and confusion worse confounded. He expresses the strongest desire to know more of these things and said he had learned much from me already. Here I will close, promising to write more soon.

Yours for the truth.

ST. ALBANS, *Vt.*, June 15, 1870.

FROM ELD. S. L. WALTER.

BR. STORRS: After so long silence, I wish you and all God's dear children to know that my silence is not from want of love for, or interest in the cause of "Our Father in heaven." No, for my whole soul cries daily, "Thy kingdom come; thy will be done on earth as it is in heaven;" for then shall all be at home that are baptized of the one Spirit "into one body," because such "are the body of Christ, and members in particular."

Thank God, Christ is not divided. But the self-styled "Evangelical" churches are, because they are numbered by hundreds; but the Saviour's prayer is heard for them that believe on the LIFE-GIVER, through the word, "That they all may be one, as thou, Father, art in me, and I in thee, that the world may believe that thou hast sent me." O that the nominal church may see that it is the oneness of the church in Christ, as the LIFE-GIVER, that proves that he is the sent of God; and then all would see that there is but *one working principle* in the religion of the Bible, which is *love*—not creeds or opinions. No: but love. "God is love; and he that dwelleth in love dwelleth in God and God in him." "Faith works by love, and purifies the heart." "Love is the bond of perfectness." It "gives boldness in the day of judgment." It "casteth out fear; because fear hath torment." By it, "we know that we have passed from death unto life." "He that loveth not his brother abideth in death."

It is no wonder that Paul prayed that the church of the Thess. might "increase and abound in love one toward another, and toward all men . . . To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." It is a glorious principle; it "fulfils the law." It works "no ill to his neighbor." It goes out to our enemies. He that loveth has God for his all, and can say, "Whom have I in heaven but Thee, and there is none upon earth that I desire besides Thee." I hope that LIFE believers will continue to work by this principle. I want to say a good many things, but can't now. I am laboring in the good cause about home, as opportunity offers. Some receive the truth, that the righteous only will live again.

I had a visit from a sister of the Advent faith from Cass county. I got her to take the HERALD, and sold her LIFE ONLY IN CHRIST and other works and tracts. I think she will be useful in scattering truth, as she travels much. Please send her some of the Campaign Documents, and if you can, let me have some. The tracts are doing a good work, and truth must and will triumph. I am sick of this vain philosophy and fable preaching, which dishonors God and ignores his word. O that they would preach the word. God bless you all. Yours, in hope of life when the LIFE-GIVER comes.

BUNKER HILL, *Ill.*, June 9, 1870.

FROM ELD. R. V. LYON.

I enclose $2. Take out what is due you for "Bible vs. Tradition," and give me credit for the rest on HERALD OF LIFE *and of the Coming Kingdom*: a paper that I have always loved from the commencement; because it advocated *the truth* on the great doctrine of a future state. And as to the kingdom of God, there is no paper as correct on that subject.

My interest in the cause of Jesus, our LIFE-GIVER, is increasing. It is nearly forty-five years since I started for the Highlands of Glory! And twenty-seven years have rolled away since I first expected to see my dear *Redeemer* and be made like unto him. But I have not grown weary in his service, nor lost any of my zeal to promote his cause.

My labors are abundant in preaching and writing. And there is no truth that should be left out of our message to our fellow men. Notwithstanding, there are some truths to be made more prominent than others.

Life only through Jesus, our LIFE-GIVER, first; and Kingdom second.

And this embraces his second coming; for no man can preach life through Christ and the kingdom correctly, without preaching the personal coming of Jesus.

To secure life in Christ, a holy living must be maintained on our part. Hence, the importance of preaching it by precept and example, in connection with the all absorbing truths of "Life only in Christ, and the kingdom of God!"

I have a work of 333 pages, nicely printed and beautifully bound, which I have written and published. Price $1.10, free of postage. Those who wish for it, can have it by sending to me at SUSPENSION BRIDGE, N. Y.

Yours, truly.

June 16, 1870.

FROM ELD. J. LEWIS.

BR. STORRS: I would say to all of the dear brethren, that I feel truly thankful for all past favors, hoping they will not forget the poor old one-armed man. May the good Lord abundantly bless Br. W. of Keyport, N. J., for his liberality in sending me occasionally some of the Lord's money. It comes, like the dews of Hermon, when greatly needed. I am not preaching publicly at present, by reason of inability and means to travel. My daily prayer is, that the Lord, who doeth all things well, will order my footsteps in the path of duty; but here I am, harbor-bound by reason of contrary winds, and cry, How long, O Lord, how long shall this state of things last? O let thy kingdom come, and let thy will be done on the earth as it is in heaven.

Brethren and sisters in Christ our LIFE-GIVER, pray for poor unworthy me, that that which binds me may be speedily removed, and I may be set at liberty. O how I feel when thinking about the dear little ones in Fulton Co., and other places where I have preached the word of life. But, alas! feeling will not suffice. God requires effort; and what shall we do? is a question of deep interest with myself. May Heaven grant that the dark cloud may be removed soon. In conclusion, we would say, to all lovers of truth, stick to the life-boat, for the breakers are just ahead. Don't take fright and jump for the shore, for except ye abide in the ship all will perish.

GRAFTON, *Ill.*, June 6, 1870.

FROM JANETT A. MAYO.

"Looking diligently lest any man fail of the grace of God: lest any root of bitterness springing up trouble you, and thereby many be defiled."—Heb. xii. 15. "Lest there should be among you a root that beareth gall and wormwood."—Deut. xxix. 18.

THERE have been many roots of bitterness among the professed people of God, but the bitter rod that troubles *me*, and I doubt not many of the children of God, is the *mortal* resurrection theology, taught by our Advent papers and preachers. I feel grieved and sad at heart, and yet astonished. O where can they find it in the word of God? Like the immortality of the soul, nowhere. I testify against it every opportunity. I cannot take a paper that advocates it. God help us in these last days to watch, and not put trust in man. Thus saith the Lord, "Cursed be the man that trusteth in man, and maketh flesh his arm; and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh."—Jer. xvii. 5, 6. God keep us from such blindness, as not to be looking to the right light.

I wish to record the loving kindness of God, in so controlling the disease of my husband as to cause him to be quiet, and has enabled me to come back to our home. In this he has made a way of escape, so that I am able to bear it. Thank God: trust Him, all ye his people.

I can truly say, I am blessed and comforted in reading our paper more than I can express. Thank God for it, and for men and women that see truth and write it. I love the gospel of the kingdom, and want light on its coming. Many different opinions are advanced to give light. But I read and think, and look to God. May all the children of God be baptized into one spirit. Amen.

NORTH AMHERST, *Mass.*, June 14, 1870.

FROM HELEN ROBERTSON.

BR. STORRS; I seldom get my HERALD till after Sunday; but this week have been more fortunate than usual. It came Friday eve. I don't know that it ever seemed so good to me as it does now. It breathes the same spirit that my *precious Bible* does, and that is the right spirit. I have just been reading one article after another, and have a feeling that only the isolated ones know. They are so good, and O, how I want to talk to some one about them: some one who would appreciate Christ as the only great LIFE-GIVER. I have last read that article by the Editor of "The Rainbow," on "The Conqueror's Reward." What will it be to sit down with Jesus on his throne? He had to overcome before he could sit down with his Father on his throne. So we will; will have to overcome in the position where God places us. He knows the discipline, the schooling we need. He knows our weak points, and treats us accordingly. He once was despised and rejected of men; a man of sorrow, and acquainted with grief; had not where to lay his weary head; but in meekly submitting to it all he won a crown and will soon come to enter upon possession of his kingdom. Others who choose to follow him through evil, as well as good report, who meekly submit to their Father's will, as he did; who continue in the faith, grounded and settled, and are not moved away from the hope of the Gospel; will share in that kingdom.

Peter speaks of the lively hope, or hope of life, by the resurrection of Jesus Christ, being begotten to it. Also the inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time. That incorruptible inheritance will be glorious. O how glorious! But it will be only for those who are kept by the power of God; not for those who are kept by church organizations, or any power of man; but, "by the power of God."

If we ever sing the conqueror's song, we will have to overcome by single combat, having on the whole armor of God; but trusting to him alone for strength and wisdom. Yea, for all we need.

May God grant us all, according to the riches of his glory, to be strengthened with might by His Spirit in the inner man.

RACINE, *Wis*, June 12, 1870.

FROM BENJAMIN MELLOR.

BR. STORRS: I send the inclosed five dollars to help you in publishing that "Rich Tract." I would not dictate to you how you shall apply it, but if I might have my choice would say, Send the amount in that "Rich Tract" to England; either to the office of "The Rainbow," or wherever you may think advisable.

I would feel obliged if you could give the address of Joseph Barker. I feel a kind of yearning after him. His case is an exceedingly singular one. It is thirty years since my first acquaintance with him. Would God his last twenty-four years could be buried in oblivion. Of course we except the time since his return to Christ. Yours, in gospel hope.

ROCKDALE MILLS, *Pa.*, June 15, 1870.

Note by the Editor.

We have no knowledge of the location of Joseph Barker. We have tried to find it out, but in vain.

JOHN PASSMORE, Almira, Mich., makes a remittance to the HERALD OF LIFE, and writes: I have been fearful the paper would be stopped, which would be a calamity to me after taking it and the *Bible Examiner* over twenty years. I feel as lively an interest in it as ever, especially in the prospect of its doing service against the array of "orthodox" weapons (though they are not "mighty") that may be brought against it. But truth, the strongest principle, is mighty and will prevail. I wish never to have my paper discontinued. I shall pay up as soon as I am able. I have paid sometimes $5 a year. I wish you and all the lovers of Jesus a smooth passage to the kingdom.

J. P. BITNER, Sevrance, Kansas, writes: Send on the paper. I think you will not have long to continue the good work. The signs of our Lord's coming are growing brighter. We are living in the times of the scoffers, and in the "peace and safety" times, when "men will not endure sound doctrine, but heap to themselves teachers." May we all who love the Lord study closely the Scriptures, so that day come not on us unawares. Yours, in hope of a speedy return of the Master, when peace shall flow like a river.

OBITUARY.

STOWELL.—Fell asleep in Jesus, at Granby, Mass., June 17, ELLA JANE, daughter of Lewis and Elizabeth D. STOWELL, aged eighteen years. Her sickness was consumption. This is the second time death has entered our family circle since the first of this year and borne away our treasures; yet we mourn not without hope. Ella was a true Bible Christian. The love of God was her constant theme. The grave had no terrors for her; for she said, it could not hold her when our LIFE-GIVER should call her from its embrace. May we be prepared to meet her on the resurrection morn.

E. D. STOWELL.

APPOINTMENTS.

KENDUSKEAG, June 26.

L. WETHERBEE.

PROVIDENCE, June 26.
NEW YORK (Cooper Institute), July 3.
NEW BRITAIN, July 10.
TERRYVILLE (Br. Yale's neighborhood), July 17.
WOLCOTTVILLE, Conn., July 24.

CHAS. C. BARKER.

PROSPECT, Conn., Sunday, June 26.
TERRYVILLE, Conn., Sunday, July 3, in Br. O. F. Yale's neighborhood, or where he may appoint.

The above came to us without a signature. We presume WM. STUART is the preacher.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—William Watson, H. Young, John Passmore, J. P. Bitner, Mrs. N. B. Smith, Wm. Dickinson.

TWO DOLLARS EACH FROM—Eld. R. V. Lyon, Mrs. M. A. Battersby, Geo, W. Bennett.

VARIOUS SUMS—Mrs. E. A Lewis, $1 75; Elizabeth Mahan, $1 50; Jacob L. Thompson, $2 20; John Kemp, $25 on pledge.

RECEIPTS TO TRACT FUND.

H. Young, Pittsfield, N. H., $1; "A Friend," $8; Benj. Mellor, Rockdale Mills, Pa., $5.

PARCELS SENT SINCE LAST ISSUE.

Mrs. E. A. Lewis, Eld. S. L. Walter, Joshua Roberts, Ira Fancher, Gee Simpson, Abel Larkin (6 cop. Her. May 25), De Bart Sullivan (2 parcels), A. Boynton, Daniel Hawks, Abel Larkin, D. B. Salter, Robert Fowler, H. Young, Benj. Mellor, Thos. McClary: (Shall we send more?) Helen Robertson, J. W. Stokes, Eld. Samuel Bragg (3 parcels), F. I. Sheldon.

TO CORRESPONDENTS.

DANIEL CLOW.—There is $1 50 due on the present volume.

The One Talent.

"To every man according to his several ability."

Hide not thy talent in the earth;—
However small it be,
Its faithful use, its utmost worth,
God will require of thee.

The humblest service rendered here
He will as truly own,
As Paul's in his exalted sphere,
Or Gabriel's, near the throne.

The cup of water kindly given,
The widow's cheerful mites,
Are worthier in the eye of heaven,
Than pride's most costly rites.

His own, which he hath lent on trust,
He asks of thee again;
Little or much, the claim is just,
And thine excuses vain.

Go then and strive to do thy part
Though humble it may be,
The ready hand the willing heart,
Are all heaven asks of thee.

—"*Gift book of Gems*," *composed by* William Cutter.

Cleansing the Sanctuary.

BY WILLIAM CHERRY.

In Dan. viii. 13, we have a very important question asked, "How long the vision concerning the daily and the transgression of desolation to give both the Sanctuary and the Host to be trodden under foot?" To which an answer is given in the verse following: "And he said unto me, Unto two thousand and three hundred days. Then shall the sanctuary be cleansed."

It is not the object of the writer of this article to give a chronological argument showing the termination of the days connected with this prophecy, but to speak with special reference to the cleansing of the Sanctuary, the event to transpire at the end of the days.

At the outset, an inquiry arises: What is the sanctuary spoken of? Some tell us that it is the earth polluted by sin and which is to be cleansed by the fires of the last day. To this view we object, for the reason that the Lord in no part of his word calls the earth his sanctuary or a sanctuary. The position is an assumed one, wanting proof from the word of God.

Another view is that the sanctuary to be cleansed is the one that Daniel prayed about, as brought to view in Dan. ix. 17, "Now therefore, O our God, hear the prayer of thy servant and cause thy face to shine upon thy *sanctuary* that is desolate." From this view we dissent also, for a very important reason. In the same chapter in which this prayer occurs is the cutting off, or crucifixion of Messiah, and following this "The people of the Prince that shall come, shall destroy the city and the sanctuary." This part of the prophecy was fulfilled by the Romans in the destruction of Jerusalem A. D. 70; it was also the fulfilment of what our Lord told his disciples on Mount Olivet, Matt. xxiv. 2: And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down."

The Romans made clean work of it, the very foundations of the sanctuary being destroyed, and so it remains until now. This sanctuary has ceased to exist, and a sanctuary that does not exist can neither be *polluted or cleansed*.

But it devolves upon us to find a sanctuary that does exist, and must exist until the 2300 days of this prophecy expire, and one also which is polluted. Let it be borne in mind, that in Daniel ix. 26, a proper distinction is made between the city and the sanctuary; the word sanctuary referring to the temple alone. This fact furnishes us with a true definition of the term sanctuary. Scripturally defined, It is the temple of God. The temple or sanctuary which was destroyed belonged to the old Tabernacle arrangement under the law, and was necessary to the Jews in their form of worship. When it was destroyed, "Their House was left unto them desolate," and that tabernacle arrangement had forever ended.

We must find then the Temple of God, or sanctuary under a new tabernacle arrangement, and one that will continue until the 2,300 days end; and such a one, Paul brings to view in Heb. viii. 1, 2, "Now of things of which we have spoken this is the sum, We have such a High Priest who is set on the right hand of the Majesty in the heavens. A minister of *the sanctuary* and of the true tabnacle which the Lord pitched and not man." The sanctuary that was destroyed was pitched by man, as it is written, "But Solomon built him (the Lord) a house," or a temple, or a sanctuary, if you please; for the words are used interchangeably to express the same meaning. Now the Apostle informs us that our High Priest (Jesus) is a minister of *the sanctuary* and of the true tabernacle, which He himself has pitched. Hence the sanctuary is established under the new tabernacle arrangement: The Gospel of Christ.

In the first sanctuary or temple, the divine presence rested between the cherubims that overshadowed the mercy-seat, as it is written, "What is the house that ye will build me, and where is the place of my rest?" But says the Apostle, "Howbeit the Most High *dwelleth not* (present tense) in temples made with hands." This expression is equivalent to saying that He does dwell in another kind of temple; and in Paul's letter to the Ephesians, chap. ii. 19, 22, he plainly declares that fact. Paul says to the Ephesians, who were converted Gentiles, "Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together *groweth* (present tense) unto a holy *temple* in the Lord. In whom ye are also builded together *for a habitation of God* through the Spirit."

Here we find God's dwelling place in the new temple or sanctuary, which is built of lively stones (all believers) a spiritual house.

And now we think we have found a temple or sanctuary that will continue until the 2,300 days end.

The church of God under the Gospel is clearly seen to be the temple or sanctuary, pure and holy at the beginning of the dispensation, but not always to be so. And let me remark just here, that in order to fulfil the prophecy under consideration, two conditions of the temple or sanctuary are necessary: first, The sanctuary must be pure, before it can be polluted or defiled. Second: It must be polluted or defiled, before it can be cleansed.

Now the first condition of the church or sanctuary was pure and holy, as declared by the Apostle to the Ephesians in speaking of the church in the present tense, "*Groweth* unto an holy temple in the Lord." Let it be observed here that the Apostle does not in this place even hint that this condition of the church or sanctuary will ever be changed. But we will follow him a little further, and in his letter to the Corinthians we will find a very important hint concerning the future of the Church. In addressing the Corinthians He says, 1 Cor. iii. 16, "Know ye not that *ye are the temple of God*, and that God dwelleth in you by his Spirit. If any man defile the temple or sanctuary of God, him will God destroy; for the temple of God is holy (present tense) *which temple ye are*." Here the Apostle lets us into important facts concerning what may happen to the church in the future; First, that the temple of God although then pure and holy might be defiled. Second: that it is in the power of man to defile it; and the reader will agree with me, that if man should defile it, there will be some need as well as opportunity for cleansing it. But let us follow the Apostle a little further, and in his letter to the Thessalonians that which is now only hinted at is positively declared.

In 2 Thess. ii., the Apostle writes to them for the purpose of correcting a false impression which they had received from a former epistle on the coming of the Lord, in which he says, "Then *we* which are alive and remain unto the coming of the Lord," etc. The Thessalonians seem to have got it into their heads, from this expression of the Apostle, that they were all to be alive and remain unto his coming, and became quite excited about the matter. Paul corrects this error by telling them, "That day cannot come except there be a falling away first." Here Paul plainly declares what the future of the Church will be. The Temple of God, pure and holy at the beginning, will fall away and become defiled. He also gives the cause of this defilement: "And that Man of sin be revealed, the Son of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth *in the temple of God* showing himself that he is God." 2 Thess. ii. 3, 4. Here the Man of sin takes his seat in the temple of God to defile it. And now, says the Apostle, "Ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work, only he who now letteth will let (or hinder) until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall *destroy* with the brightness of his coming."

We can now see the force of the Apostle's language, "If any man defile the temple of God him will *God destroy*." The Man of sin defiles the temple of God by taking his seat in it, and showing himself that he is God; and him will God destroy by the brightness of Christ's coming.

The two conditions of the Church necessary to the fulfilment of this prophecy are symbolized in Revelation xii. and xvii. In the first, we see "A woman clothed with the sun; the moon under her feet, and upon her head a crown of twelve stars." Here we see the Church as she was at the beginning, clothed in glorious apparel in her purity and in her strength. But follow her down the stream of time into the wilderness, where John saw her, and the only symbol that will fitly represent her is that of a besotted harlot, drunken with the blood of saints and with the blood of the martyrs of Jesus. "An enemy hath done this."

Gibbon says, in his history of Rome, "That through ten centuries of blindness and servitude, all Europe received their law of faith and doctrine from the Vatican." And out from this Stygian pool of Roman abominations has arisen all those foul and pestilential theological vapors that have penetrated and permeated the whole professed Church of God world wide, defiling the sanctuary from one end to the other.

How then shall the sanctuary be cleansed? Can it be by the operation of moral forces? We think not. Popery is a system that knows no change and which defies all human progress. "I gave her space to repent, saith the Lord, but she repented not. Behold I will cast her into a bed and them that commit adultery with her; and I will kill her children with death."—Rev. ii. 21, 23.

This places the Papacy beyond the hope of reformation, and reveals the fact that nothing but destruction and death can remove the cause of defilement. "Our Bane and Antidote are both before us."

This power is to be destroyed by the brightness of Christ's coming; therefore, the cleansing of the sanctuary involves, as a necessity, the second coming of our Lord Jesus Christ, and by consequence the 2,300 days of this prophecy reach to that event. As it is written, "Unto two thousand and three hundred days. Then shall the sanctuary be cleansed."

It is my belief that this period terminates in the present year; and this position is sustained by the present attitude of the Papacy. That power has met in Council. And for what? The Editor of the "New York Herald" says, "Its chief object is to make a new God; a God upon earth, visible and tangible." And this is the simple truth of the matter. The vaulting ambition of the Man of sin will culminate in the declaration of his Infallibility. What a spectacle! A man whose breath is in his nostrils, rushes as it were upon the thick bosses of Jehovah's buckler, and would wrest that power and that attribute of infallibility which belongs to God alone! Could any man of sin do more than this? or, let me ask, could human presumption ever any further go than this?

The Papacy is the little horn of Daniel vii. whom the prophet follows in vision down to the end, where the judgment is set and the books are opened. He says, "I beheld *then*, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed and given to the burning flame."—Dan. vii. 10, 11.

What greater words can be uttered than a public declaration of Infallibility? When the Papacy takes this position the top round of the ladder is reached; and from this giddy height her final fall will come; fitly described in Rev. xviii. 21, "And a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus with violence shall that Great City Babylon be thrown down, and be found no more at all."

If these things be so, a word to the wise is sufficient; and the counsel of our blessed Lord is appropriate to the present hour—"What I say unto you, I say unto all, Watch!"

New York, June, 1870.

Paul's House, or Tabernacle.

REMARKS BY EBEN HESTER.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens."—2 Cor. v. 1–10.

This part of Paul's second letter to his "spiritual children" at Corinth, has been lightly passed over by "orthodox preachers," and yet by them often quoted to sustain their creed. They select one verse or a mere fraction of a verse to sustain their popular views, filling in with their own words, what they think, the right construction.

A Congregational minister, in a very kind letter in answer to some queries of mine, referred me to a number of texts of Scripture; one of them was 2 Cor. v. 8. These are his words, "To be absent from the body *is* to be present with the Lord." Now let us go back to the first verse and see if we may not, by the aid of the good Spirit, get somewhere near the Apostle's meaning. If we turn for a moment to Paul's epistle, Heb. iii. 5, 6, we may understand what kind of a "house" Paul evidently alluded to. In this place Paul says, "Moses was faithful in all his house. But Christ as a Son over his own house; whose house are we if we hold fast," etc. Also Prov. xii. 7, "The wicked are overthrown and are not; but the house of the righteous shall stand." I now give Walker's definition of house. "A place wherein a man lives, a place of human abode, any place of abode, kindred of race, shelter," etc. I am aware that some Christians think "house and tabernacle one and the same;" if I mistake not, Paul in speaking of "our earthly house of this tabernacle" had reference to the "new heavens;" more particularly the "new earth;" "future abode of the saints;" "household of faith." "For we know that if 'our earthly house' . . . were dissolved." If we turn to 2 Pet. iii. 11, we find that apostle using almost the same illustration. "Seeing then that all these things shall be dissolved," etc.

So Paul, to make it still more plain, makes allusion to the houses of poor brethren; the material of which was clay or mud hardened in the sun. I here give Dr. Shaw's account of them. He says—"The common material for building the best oriental houses is stone. Brick is also used. But the houses of the people in the East in general, are very bad constructions, consisting of mud walls, reeds, and rushes; whence they become apt illustrations of the fragility of human life." So we can easily understand the apostle's use of the word "dissolved;" because when the rainy season came on, the mud walls would be soaked with the soft water, and of course would dissolve, or slack.

If we turn to Ezekiel xiii. 10–16 we shall find that even in the prophet's time, the same kind of houses were in use. Also Job iv. 19, 20. So our home in the future, is to be eternal, and in the heavens, or atmosphere. In the book of Job we are told that, "He hangeth the earth upon nothing:" that is, our globe floats in space. Now a tabernacle or tent is a very different arrangement from a house.

Paul we know, was a tent maker. He also made good use of his secular calling to help sustain life with the common necessaries, so that he might not be thought burdensome. What an aptness in the comparison Paul makes use of; comparing his body to a "shifting tent." His life was one of constant exposure, day after day, through floods and storms, on land as on the sea; methinks, in looking back to the times of the "Great Apostle," I see Paul reclining in his tent, listening to the moaning wind and the beating of heavy drops of rain upon the canvass, whose every thread, as it became saturated, grew still heavier every moment. Well might he say, "being burdened." "For in this we groan earnestly desiring to be clothed upon" with his house, or hiding place, "his covert from the storm," and find a secure "shelter" in the "Rock of Ages," whose return from heaven Paul anxiously, though patiently, waited for. O, how pathetic, how touching, are the apostle's letters. "If so being clothed, we shall not be found naked." Evidently alluding to Adam in "Paradise." Nakedness also denotes shame. Matthew xxii. 11-12. "Friend how camest thou in hither not having a wedding garment? And he was speechless." Oh, let us, as did Paul, earnestly long, for that best of all robes, "Christ's Righteousness" so that when the King comes we may not be unclothed. "For we that are in this tabernacle do groan not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." This verse does not require much explaining, as I think Paul here means, he did not wish to lie in the grave, so as to be away from his trials. His language, "mortality might be swallowed up of life," indicates his desire.

In the next verse, Paul tells us of the "agreement" as being ratified; the seal of which was the "Spirit;" which denotes, also, warmth, affection, eagerness, solicitude. Therefore we are always confident, (assured), knowing, that whilst we are at home in the body, "we are absent from the Lord;" for we walk by faith; not by sight. This verse seemed to me at first, to teach Paul's attempt to cheer his fellow laborers onward by the glories that awaited them. But after reading the ninth verse carefully, I came to a different conclusion.

This is where so many "orthodox" believers stumble, making Paul to mean that he wished, or was willing for his "immortal soul" to be "absent from his body," etc. It seems to me, to have the meaning, that if this body felt at home, or at ease, or contented itself with this present abode, or wished to be inactive while, professedly a soldier in the "army of the Lord"—in anticipation, such an one would be absent from "the Lord." We are confident, and willing rather to forget our bodies, "these light afflictions which are but for a moment," so that we may anticipate that "auspicious morn" when we shall really and truly "be present with the Lord." "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Hebrews xi. 3. "I was a stranger and ye took me in;" Mat. xxv. 35.

So we see by texts here referred to that this is not our home or resting place. "Foxes have holes, the birds of the air have nests; but the Son of man hath not where to lay his head." "Wherefore we labor," we will still "endure hardness as good soldiers," knowing we shall reap if we faint not; for we must all appear before the judgment seat of Christ.

Was not this a strong inducement for Paul to labor that he might "give up his account with joy, not with grief?"

Jesus came to preach the Gospel; "good news;" so did Paul. Jesus is the "Good Shepherd." His "sheep follow him; they know his voice." They are not frightened into the fold. Jesus gives unto them "Eternal Life." "They shall never perish." Blessed thought. Precious Saviour. "Come Lord Jesus, come quickly."

Suffield, *Conn.* Feb. 18, 1870.

Catholic View of the Bible.

John Henry Newman, a leading Roman Catholic, has thus expressed himself on the English Bible: "Who will not say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten; like the sound of church bells which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of man is hidden beneath its words. It is the representative of his best moments, and all that has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him out of his English Bible. It is his sacred thing, which doubt has never dimmed, and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in the Saxon Bible."

Children's Department.

Truth Getting his Boots On.

BY PAULINA.

"So the decree hath gone forth, and I'm to be a tailor; is it so mother?"

"Your uncle thinks it best, Freddie."

"And what do you think about it, mother?"

"I would like you to choose your occupation, if it were possible; but this seems the only door open."

"Then I'll open the door."

"Where?"

"Anywhere but into a tailor's shop. To sit crossed legged on a work-bench doing what pale sewing-girls are hungry for, does not seem to be the right sort of business for a boy who has any 'get up and go 'long' in him."

"You do women's work very nicely, my son," and the fond mother laid her hands soothingly on the thick short curls that, like their owner, had each a way of their own.

"I feel proud to do your work, mother; but if you were like uncle, I couldn't keep the fifth commandment. He's talked so much about 'breaking my spirit,' that I think he'd like to take the job."

"What will you do, Freddie?"

"Rush around in all directions till I find something more to my mind, 'where there's a will there's a way,' you know, mother."

Mrs. Somers was a soldier's widow, Fred her only son. A small cottage, garden and pension was their sole wealth, and with the tidings of his father's death, the boy awoke from his dream of academic honors, to consider how he might best earn a livelihood. His maternal uncle, a thrifty tailor, who had long deprecated what he termed the lad's bookish propensities, was now determined to bind him as his apprentice.

"I've found a place! hurrah, mother! I shan't have to make the acquaintance of uncle's goose;" and Fred tossed his cap to the ceiling. "I'm to be boy of all work at the great bookstore of Phelps & Co., with wages—better than you thought, mother—five dollars a week."

"But what of the future, Freddie? This will do very well now, as you are only fifteen; but when you are older, what then?"

"I don't know, mother; but please trust me for an effort, and God for the blessing, and all will be right. Anyway, I went to school and asked Mr. Anson for a certificate of character, and this won me the place, before a dozen applicants."

Months passed, and busy ones they were to Fred Somers. Scrupulous in the performance of every duty, he became a favorite with his employers, and was allowed the use of books and all the leisure that stormy days afforded.

"Studying book-keeping, eh, Fred?" and Mr. Phelps glanced down on the fairly written page before him. "What's your object, boy?"

"More knowledge and more money, sir."

"Humph! let me see you make an entry."

The entry was readily made, and the gentleman expressed great satisfaction.

"You'll have to work pretty hard, Dalton," he remarked to his bookkeeper, in passing, "or you'll have a rival over there."

Unwise words, and how prolific of crime and misery. All that rainy afternoon Fred wrote steadily, happily unconscious that the glance so often resting upon him was dark with envy and hatred.

"We've lost another gold pencil, sir; this time the finest in the case," were the words that greeted Mr. Phelps, as he entered the next morning.

"It was in the show case last evening, sir, and this morning it is gone," remarked the book-keeper carelessly turning the ledger leaves. I move that we have a general search of persons and premises."

The search was made, and the lost pencil found in the pocket of Fred's overcoat. The boy turned deathly pale, but quailed not under the stern gaze of his employer.

"Frederick Somers, leave this house. I would have you arrested, were it not for the memory of the brave soldier whose blood you are disgracing. Begone sir."

Silently, as if walking in a dream, the boy went forth, bearing the earth's heaviest burden, a blasted name.

From the store the news spread, and before night it was generally known that Fred Somers was a reputed thief. The next day the principal of the academy called on Mr. Phelps.

"I wish," said he, "to know all the particulars of this unhappy affair." They were briefly related.

"The case seems clear enough; yet I do not believe him guilty," said the good man thoughtfully. "For twenty years I have been a teacher of youth, and if ever I saw true nobleness of character, it was there." Acting from his advice, Mr. Phelps quietly placed the matter in the hands of a detective.

"Keep up a brave heart, my boy, and stick to your book-keeping," said Mr. Anson. "You know the old saying, 'Falsehood will travel a thousand miles while Truth is pulling on his boots but Truth is sure to overtake him at last."

"I'm afraid, sir," said the boy sadly, "that in this case Truth will never get his boots on."

And so, indeed, it seemed; for spring blossomed into summer, summer laughed along into woodland, and sobered into autumn, and yet the stain was not effaced. It was not easy for Fred to find work; the bad name seemed to fly before him, and he was often tempted to be the boy they took him for. But this was but for a moment. A clear conscience, a living faith in God, a living trust in his mercy and goodness, was the secret strength that bore him on. The day before Thanksgiving, a note and the morning paper were left for him. The note ran thus:

My Dear Boy: Charles Dalton has this day been arrested on the charge of theft and forgery. One of the junior clerks was his accomplice, and confesses to having dropped the pencil in your pocket. In this issue of the Gazette you will read the particulars, which clear your name from every aspersion. I sincerely regret what has occurred, and am anxious to receive you again into my employ. The book-keeper's place and salary are at your acceptance. Let me hear from you before the day passes.

Yours, truly,

J. Phelps.

"Truth has his boots on at last, mother," and the boy drew his coat-sleeve across his eyes.

"Bless the Lord! O, my soul!" was the almost rapturous response, "and all that is within me, bless his holy name."—*Presbyterian.*

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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THE LIFE VIEWS IN ENGLAND.

WE suggested last week that we might soon give an article from Mr. W. MAUDE, which appeared in "The Rainbow" for April, on this subject, and we present it now to our readers, believing they will all feel interested in it. In addition to the Author's notes, we have appended a few of our own. We are pleased to find Mr. Maude runs so *near* our views on the resurrection question, and trust there may yet be an advance, by one or the other of us, so that we may be quite one. The remarks on 1 Cor. xv. 22 are in perfect harmony with our views, and ought to satisfy any reasonable man that the "*all in Christ*" has no reference to the wicked dead:

THE RESURRECTION OF THE BODY.*

The most popular of living preachers—the Rev. C. H. Spurgeon—in a sermon preached and published some years ago, has expressed his astonishment and regret that our English theology, rich as it is in most departments, actually does not contain a single standard and satisfactory work on the great Christian doctrine of the Resurrection. This fact—for that it is a fact the reader may satisfy himself by referring to the wonderfully complete *Bibliography* of Eschatology appended to Alger's "Critical History of the Doctrine of a Future Life"—is certainly a very remarkable as well as instructive one. It is true, indeed, that in many works of systematic theology, the doctrine of Resurrection is treated of, though generally very partially and superficially; but beside this we possess really very little save Drew's "Essay on the Identity and General Resurrection of the Human Body;" which, though an able work, is mainly a defence of a special theory; the Bampton Lectures, by Mr. (now Dean) Goulbourn; the Hulsean Lectures for 1854, by Mr. Cowie;† and a few small works, such as Gipps', Sirr's, and Noble's, on the special subject of the *First Resurrection,* viewing the doctrine prophetically rather than eschatologically. While on the Fifteenth of First Corinthians we have Dr. John Brown's "Resurrection of Life," and Dr. Candlish's "Life in a Risen Saviour." Even during the last few years, though increased attention has happily been directed to kindred subjects, little or nothing has been done to supply this deficiency; we can only at this moment mention one small volume, not without value, entitled, "A Treatise on the Resurrection," by the Rev. Paten Gloag. Within the last few months, however, two volumes of some pretensions have issued almost simultaneously from the press, the titles of which are given below, and in connection with which we propose to make some remarks on this important doctrine of the Christian Faith.

The circumstances pointed out by Mr. Spurgeon, strange as it may at first sight appear, is not, we venture to think, by any means inexplicable. The fact, the grave significance of which will immediately be considered, that the Resurrection of the Body holds a very different and a very inferior position in our modern theology to that which it undoubtedly held in apostolic Christianity, will go far to explain it. In the teaching of the apostles, the fact of Christ's resurrection, which may be said to contain potentially the resurrection of all believers, even as the seed contains the perfect flower, the acorn the mighty oak, occupies a position and is invested with an importance equalled only by *one* other fact, namely, the *death* of Christ—the latter being, so to say, its starting-point and the former its goal. Hence when Paul would give a brief but comprehensive outline of the gospel which he preached, and by which alone his hearers could be "saved," he does so in these words: "Brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures."—1 Cor. xv. 1–4. The burial being here mentioned, not so much as the enunciation of a third fundamental fact, as being itself the proof and attestation of the other two. Christ must really have died, for he was buried for three days; he must really have risen from the dead, for he was committed to the sealed and guarded tomb. And how truly this was the scope and character of the apostle's preaching is incidentally but strikingly confirmed by the fact, recorded in the seventeenth chapter of Acts, that the philosophic Athenians were disposed to regard him as "a setter forth of strange gods," "because he preached unto them Jesus and the *resurrection.*"—Acts xvii. 18. Neither was it simply as an historical fact, nor solely in its vital bearing on the question of justification, but equally as the source and security of our own resurrection, that the apostles thus proclaimed and magnified the resurrection of Christ; as, for instance, when Paul bursts forth into the triumphant chant: "But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive."—1 Cor. xv. 20–22. Indeed it is not too much to say that, in the New Testament, the human intuition of a future life is embodied and concentrated in the doctrine of a bodily resurrection; for while a disembodied state is neither denied nor ignored, it is yet practically regarded as of comparatively so little importance that it sometimes seems altogether lost sight of; as when Paul again, in the chapter just quoted, inquires: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink, for to-morrow we die" (1 Cor. xv. 32)—words which involve a palpable *non sequitur* on the theory of a future life apart from resurrection, such as every merely human system of philosophy has conceived of, unless we admit the supposition that in the apostle's mind a future life, and a bodily resurrection were so inseparably connected that he cared not to contemplate the one apart from the other; in the enthusiasm of his faith the pale and sickly shimmer of the former being, for the time, eclipsed and lost in the bright and steady splendor of the latter.

When, moreover, we proceed to inquire how it has come to pass that this great doctrine of the Resurrection has lost its primitive position and power in the scheme of Christianity, the general answer which must be returned is undoubtedly this—that it is as the inevitable consequence of its dissociation from the Person of the Risen Saviour; since of every doctrine, however Scriptural and important, no less than its personal application to the members of Christ's mystical body, is that word of the Lord true: "Without me—severed from me—ye can do nothing;" for "if any man (or any truth) abide not in me, he—it—is cast forth as a branch and is withered."—John xv. 5, 6. O that men would learn to try every dogma presented for their acceptance, as from the word of God, by this unfailing test—*Has it a living root in Christ?* Does it spring out of the great central fact of His Divine Personality, as the branches of a tree spring from the parent trunk? Does it manifest the attractive power of the great Spiritual Sun, as the planets do that of the solar orb? This general answer may, however, be exemplified in three particulars.

In the first place, the Resurrection has come to be regarded as an isolated fact, the result of an arbitrary exercise of the divine power, rather than as the natural—if the word may be used in reference to spiritual things—outgrowth and consummation of that divine life which is conferred only in regeneration. Is it not the fact, the melancholy fact, that it is apprehended in popular theology as depending much more on the trumpet of the archangel than on the germinal fact of Christ's resurrection? As a violent intervention, rather than an orderly progression? Yet how distinctly is the truth set forth by the apostle Paul in the eighth chapter of Romans: "If any man have not the Spirit of Christ he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall quicken even your mortal bodies by means of his Spirit that dwelleth in you."—Rom. viii. 9–11. As Mr. Perowne has said so admirably, that its value may atone for the length of the quotation: "Christianity establishes our hopes, not only by pointing to an outward fact (the resurrection of Christ), but by the experience of an inward fact, the communication of the life of Christ to all who believe in him. Jesus Christ is the Resurrection because he is the Life, and he imparts that life to us. "Because I live, ye shall live also." There is a sense in which it may almost be said, that the resurrection is begun here, because the germ of it is to be found in every renewed and sanctified nature. A power has been put forth upon the man, which must issue in his final and complete glorification. A life has begun, which in its very nature can never end, because it is the life of God himself. The resurrection to life, though it is sometimes described as a gift, is also to be regarded as the natural development of the work of grace. Both truths are stated by our Lord in his discourse with the Jews, recorded in the fifth chapter of St. John's gospel. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." Here, as in many other places of the New Testament, we are taught that eternal life is not merely to be looked for beyond the grave, but as a present reality. There is a quickening of the spirit to newness of life here, as well as a quickening of the body hereafter. Of this twofold life Christ is the source. Christ gives eternal life to all who believe in him; Christ raises the dead; and he does both the one and the other by virtue of that divine life which he receives from the Father and yet has in himself (John v. 26; comp. vii. 57), of which he is at once the Author and the Giver. It was to give this life that he came into the world.—John x. 17. It is from him that this life is derived; it is only by communion with him that this life can be sustained. So he declares.—John vi. 51. And again: "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."—John vi. 53, 54. Here likewise there is a reiteration of the same truths; here there is the same intimate connection between the present gift of eternal life, the present partaking of Christ, and the future resurrection to glory. You cannot separate these things. That which is *divine** is in its very nature eternal. Death is but as the episode of a sleep; it has no power to touch the heart of that life which is "hid with Christ in God." That life given here in the body imparts to the body a share in its triumph over death, is the seal and the pledge, that even though the body fall into dust, it shall be raised again from the dust, incorruptible. So essential indeed is this connection between the life eternal and the resurrection of the body, that it is almost the only view of the resurrection which is presented to us in Scripture. There are, I believe, but *two* passages in the New Testament in which the resurrection of the wicked is *so much as mentioned;* once by our Lord when he speaks of a resurrection of damnation, to which they that have done evil shall come forth from their graves (John v. 29); and once by St. Paul, when he acknowledges as a truth, common to himself with his Jewish opponents, a resurrection both of the just and the unjust.—Acts xxiv. 15.)† But with these exceptions, the other view of the resurrection is exclusively presented; it is invariably spoken of as the fruit and result of a spiritual life, of Christ as the fountain and source. The one, as it were, by a moral and spiritual necessity, implies the other."‡

But, secondly, the great doctrine of the Resurrection has, in the hands of modern theologians, suffered a violent *dislocation,* whereby its attractive power has been fatally impaired,and the harmony of divine truth utterly broken. For second only to the intrinsic value of any revealed truth, is the importance of its being assigned its legitimate position in relation to other truths. In a chain which is the same throughout its entire length, a link may, indeed, be of equal value wherever it is placed, but a wrought stone can fitly occupy only the exact position in the building which it was intended to fill; and if placed elsewhere it will mar the whole design, if it does not even endanger the stability of the structure by leaving its own place unoccupied. Even so is it with the doctrines of revelation; their practical power depends, in a degree seldom suspected, on their right collocation. A misplaced truth is generally little more than half a truth; nay, it sometimes becomes an utter falsehood. Now, everywhere in the New Testament the resurrection, properly so called, the resurrection of life, is inseparably connected with the Second Premillennial Advent of Christ. These two grand events are united by a golden link of divine forging, and to break that link is to put asunder what God has joined together for power and blessing. Thus in the fifteenth chapter of his first epistle to the Corinthians, that wondrous chapter to which we must again and again refer, Paul says: "Since by man came death by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But each in his own order: Christ the first-fruits; afterward *they that are Christ's at his coming.*" And again: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. xv. 21–23, 51, 52. So to the Thessalonians the same apostle writes: "This we say unto you in the word of the Lord, that we which are living, who remain behind unto the coming of the Lord, shall in nowise gain an advantage over them which fell asleep. Because the Lord himself shall come down from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are living, who remain behind, shall be caught up all together, with them, in the clouds, to meet the Lord in the air; and so shall we be always with the Lord."—1 Thess. iv. 15–17; *Alford's reading.*

And once more to the Phillippians: "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change the body of our humiliation, that it may be conformed unto the body of his glory, according to the working of his power, whereby he is able even to subdue all things unto himself."—Phil. iii. 20, 21.

But what has modern popular theology done? It has not only ignored and made of none effect these grand and explicit statements of Scripture; but the Resurrection itself, instead of being regarded, as it is in the New Testament, as ever close at hand—not a single mundane event necessarily interposing at this moment between us and its actual occurrence—is postponed to a period indefinitely remote, an interval of more than a thousand years at the least intervening; while, moreover, in place of being associated with thoughts of the coming glory, the revealed presence of the Lord, and all the bright and joyous anticipations which cluster so lovingly around "the blessed hope," the resurrection of the saints is viewed almost exclusively in connection with the revelation of the great white throne, the "great assize," and a tremendous scene of final and universal judgment which poets have described and painters have depicted, in terms and colors borrowed not from the Bible but from their own too exuberant imaginations. And thus the resurrection, as we have seen, was in the first instance dissociated from Christ's immediate *power;* so, in this case also, is it in like manner dissociated from his personal *presence* as the King and Bridegroom of his church.

Nay, thirdly, as the necessary result of this twofold dissociation, the Resurrection, as it affects the redeemed, in which aspect, as before said, it is all but exclusively presented in the New Testament, has almost ceased to be regarded as a special and wondrous privilege—the very crown and consummation of the great work of salvation; and has become, comparatively speaking, a thing "common and unclean." All men, it is said, are to rise from the dead; all men are to be raised by Christ; all men are to be raised incorruptible and deathless. For it is written: "As in Adam *all* die, even so in Christ shall *all* be made alive."—1 Cor. xv. 22. (2.) It is at once sad and strange to see how even the best expositors here go astray. Upon these words Mr. Cox says: "He (Paul) affirms the work of Christ to be co-extensive and co-efficient with the work of Adam. If all men died in Adam, all men live, or will live in Christ: 'By man came also the resurrection of the dead;' 'in the Christ shall all be made alive.' If words have meaning, if the parallel between the Adam and the Christ is not illusory and misleading, St. Paul here affirms that the redemption of Christ is of as wide a scope, and of as potent an efficacy, as the sin of Adam; while, in the epistle to the Romans (chap. iv. 12–21) he just as plainly affirms the results of Christ's redemption to be, if not of wider scope, at least of deeper efficacy than the sin which brought death into the world and all our woe. And, therefore, unless we choose to palter with words in a double sense, it is not enough to say that, through the grace of Christ, life is *offered* to all men and pressed upon them. . . . The sin of Adam did more than offer death to men; it brought death upon them, and made it the common inevitable lot. If the grace of Christ is of an equal range and potency with the sin of Adam, *that* also must do more than offer its results to men; it must give them life—life in Christ must become their common inevitable lot."—Pp. 64, 65. To the same effect Mr. Cochrane remarks: "The coming restoration to life is affirmed to be co-extensive with the death; 'Even so, in Christ, shall all be made alive.' The Redeemer, in short, is declared to hold toward the entire human species a relation which is the exact counterpart of our first father Adam; only the influence which will emanate from him is life, not death. When the day arrives he will restore to corporeal existence every individual that ever lived and died. This is the plain, undeniable meaning of the words before us."—P. 137. In still stronger terms the same view was expressed some years ago by the present distinguished Dean of Canterbury: "'In Christ shall ALL be made alive.' There shall be 'a resurrection of the dead, both of the just and of the unjust.' In this lowest, but evident sense, 'because he lives we shall live also.' Every body of man shall one day be reanimated; known as his body was known, by its distinguishing marks and features; built up again by him who built it up at first, and reunited to the human soul, which has been waiting for it in the abode of the departed, the fulness of the Father's time. . . . Such is the result of Christ's resurrection on *all*—on, as I said, the godly and ungodly, the converted and the unconverted—the real Christian and the heathen Christian alike. . . . *All* are united to Christ in the flesh. His Body was our body; and the unbeliever, as well as the believer, is one flesh with Christ. All have the same animal and intellectual *soul* which Christ took upon him; all, unbeliever as well as believer, are sharers in the immortality which he conferred upon our nature by his resurrection, as far as this is concerned in it.'"*

The correctness of this interpretation of the apostle's language we cannot, however, possibly accept; for it appears to us to controvert some of the most fundamental truths of the gospel. The New Testament writers clearly recognise a deep and essential distinction between the resurrection of the dead, and the resurrection *from* the dead; between a resurrection effected by Christ's sovereign power as a judge, and a resurrection effected by the outworking of Christ's indwelling energy as a life-giving spirit: between a resurrection in incorruption and glory *unto eternal life,* and a resurrection in corruption and shame *unto the second death.* (3.) We unduly strain the apostle's words when we insist on giving them an individual application to every member of Adam's race; for this, like all other isolated statements, must be interpreted according to the analogy of the faith. And we are in no degree "paltering with words in a double sense," when we submit to the contrast in the mind of the apostle, yea, and in the mind of the inspiring Spirit, is one between *totals* and not between *integrants;* indeed, that is in both cases, *the same total,* though in excessive conditions—THE HUMAN RACE as lost in Adam and as redeemed in Christ. It is in this tense alone that the parallel passage (Rom. iv. 12–19) can be interpreted without involving Universalism as the logical sequence. And, in fact, as Canon Westcott has truly said: "Christianity addresses not the individual only, but the race: its effects are declared to extend not to man only, but 'to all things which are in heaven and which are on earth.' It is universal before it is particular. Just as Aristotle taught that the state is prior to the man, so Christianity claims to address the world before it addresses the individual."† For even as the harvest which in autumn covers the fields as with a sea of rippling gold is the same wheat which months before the sower cast into the ground, though not every grain there represented, some having fallen by the wayside, some having perished for lack of moisture, and some having been devoured by the birds of the air; and as the army returning from the long and bloody campaign, is the same army that a while before went forth to fight its country's battles, though to many a name there is none to answer when the muster-roll is called; even so the race, the "all" of humanity, to be made alive in Christ is the same race, the same "all" who died in Adam, though certain individuals may not be included in both categories. (4.)

For, let it be further noticed, that the resurrection, or making alive, of which the apostle speaks, however universal or however restricted we may choose to regard it, is unquestionably defined by the expressive and technical phrase, "*in Christ.*" It is "*in Christ* that all shall be made alive."* Can it then be said, in accordance with the usage of the New Testament, that *all men* are "*in Christ?*" Mr. Cox, we regret to observe, asserts that they are: "Both the Adam and the Christ are in you and in all men. . . . In us, and in all men, there are two natures, two 'laws' two 'men' at strife—the one tending to evil, the other protesting against evil and citing to good—we derive the former from Adam, the latter from Christ."—Pp. 82, 68. But this statement we are constrained to regard as utterly unscriptural, and in fact subversive of the whole scheme of redemption. We ask any reader at all acquainted with theology, as a science, to trace out and weigh carefully the logical results of its admission, and then say if this language is too strong. Let us at present, however, turn to a few passages in the New Testament and see if this phrase, "in Christ," as used in them, can possibly be held to have any such universal application. In the first place, then, to be "in Christ," is to be included in the number of God's elect people; for "He hath chosen us *in him* before the foundation of the world, that we should be holy and without blame before him in love" (Eph. i. 4); but *all men* are not elected, or else election is no more election. Again, to be "in Christ" is to be in possession, personally, of the blessings of redemption; for God "hath made us accepted *in the Beloved, in whom* we have redemption through his blood, the forgiveness of sins according to the riches of his grace;" (but *all men* have not the forgiveness of their sins, else all men must be saved. For again, to be "in Christ" is to be freed from all condemnation; since "There is now no condemnation to them which are *in Christ Jesus*" (Rom. viii. 1); but *all men* are not freed from condemnation, else how could any rise, as they will do, at the resurrection of condemnation?—John v. 29. So also to be "in Christ" is to be a new creature by regeneration of the spirit; for "If any man be *in Christ* he is a new creature; old things are passed away, behold all things are become new" (2 Cor. v. 17); but *all men* are not new creatures, else Universalism must needs be true. And once more, to be "in Christ" is to be sealed by the Holy Spirit; for it is written, "*In whom* (*i. e.,* Christ) after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession" (Eph. i. 13, 14); but *all men*

[*For Conclusion see inside.*]

* "The Resurrection: Twelve Expository Essays on the Fifteenth Chapter of St. Paul's First Epistle to the Corinthians." By Samuel Cox. London: Strahan.

"The Resurrection of the Dead: its Design, Manner, and Results. In an Exposition of the Fifteenth of First Corinthians." By Rev. James Cochrane, A.M. Edinburgh and London: Blackwood & Sons.

† The first three lectures are devoted to the difficulties connected with the Doctrine of the Resurrection.

* I have here substituted the word "divine" for the word "spiritual," as I cannot admit that whatever "is spiritual is in its very nature eternal" *in form,* if I may use the expression, whatever it may be in essence.

† The Scriptural evidence of the resurrection of the lost is indeed small; yet two other passages may, I think, be added to those referred to by Mr. Perowne; Matt. x. 28, inasmuch as if the body and soul are to be destroyed in gehenna, there must needs be some body to be destroyed; and Rev. xx. 13, which indeed so far as the bodily nature of their resurrection is concerned—for the Greek word "resurrection" (*anastasis*) does not *necessarily* refer to the body—is perhaps the strongest passage of the four. (1.)

‡ Immortality. (Hulsean Lectures, 1868, pp. 100–103.)

(1.) NOTE BY EDITOR OF HER. OF LIFE.—If that is "the strongest passage of the four," we do not hazard much in saying, There is no proof of the revival of the wicked dead. Only think of it! a doctrine of such tremendous importance, if true, not "so much as *mentioned*" but in "two passages," says Mr. Perowne! And Mr. Maude can find only "two other passages," which he says, "I *think* may be added to those referred to by Mr. Perowne;" and the symbolical one of Rev. xx. 13, "is perhaps the strongest passage of the four!" If Mr. Maude or any other Life believer had only "four" passages, which they "*think*" sustain the Life views, or the revival into life of the righteous dead, might not our opposers laugh us to scorn, and call us fanatics, or something worse? Not "so much as *mentioned* but" in "two passages," or, at most but "four," and "the strongest" one of those a symbol! Should we not blush to ask thinking men to believe our statements on such evidence?

(2.) In this country some Adventists preach this same doctrine; only they say, "*All* men, saints and sinners, will be raised *mortal,*" instead of "incorruptible." This they do to sustain them in the judgment after resurrection, and to avoid the conclusion that the wicked dead live not again.—ED. OF HER. OF LIFE.

* Dean Alford: "Quebec Chapel Sermons," First Series, pp. 156–162.

(3.) "The correctness of this" statement "we cannot possibly accept." We think it straining a point to sustain the theory of the resurrection of the wicked dead, very much after the manner of the "*mortal*" resurrectionists in this country; which we desire may not be resorted to in England.—ED. OF HER. OF LIFE.

† "The Gospel of the Resurrection," pp. 44.

(4.) We like this illustration. "To many a name there is none to answer when the muster-roll is called." The wicked dead are like the dead soldiers of the army when it returns from war: they are heard from no more: "They are dead; they shall not live. They are deceased; they shall not rise." They "shall *remain* in the congregation of the dead."—Isa. xxvi. 14; Prov. xxi. 16, and a multitude of like texts.—ED. OF HER. OF LIFE.

* "In order that the similarity, pointed out by the particles, may find a place, the clause, 'in Christ' (*en to Christo*), will not signify 'through Christ,' that it is he who awakens all; but that, by virtue of the connection in which they stand to Christ, so far as they are spiritual (and no other relation with Christ can be thought of), they belong to his race or generation, they must with him, also live as he himself does; they must return to life in the same way that he did. Thus, as Paul finds the grounds of all the happiness which comes to man only in communion with Christ, so he places hope of a future life in Christ alone; and thus, what he here asserts is in full agreement with Rom. viii. 10, *seq.* But what follows from it? That the resurrection which he expects, can refer only to those who stand in such union with him as that is upon which he enlarges in verse 35 *seq.,* where he speaks of the mode of the resurrection; it can refer only to those. Thereby he has settled, as it seems to me the controversy, not yet decided, respecting the meaning of 'all' (*pantes*) in this passage. Those who are not united to Christ can expect no resurrection. Paul does not mention such in his epistles. They belong only to the race of Adam; as such they are obnoxious to death; as sinners they go to destruction. An existence after this life he may have assigned to them, also a kind of resurrection in Acts xxiv. 15, where nothing depends on an accurate definition; not using the term there in the special and higher sense in which he has employed it in his epistles. Here the 'all' are certainly believers only."—DR. RUCKERT; *The Doctrine of the Resurrection of the Dead,*" pp. 22–26.

[Concluded from first page.]

have not the earnest of the Spirit, else all men must finally attain to the inheritance. In fine, to be "in Christ" is to be the possessor of eternal life; for "This is the record, that God hath given to us eternal life, and this life is *in his Son.* He that hath the Son hath life" (1 John v. 11, 12); but *all men* have not this eternal life, for it is added: "He that hath not the Son of God hath not life." * Plainly, therefore, if the words "in Christ" in 1 Cor. xv. 22, include every individual of the human race, they are used in a sense not only differing from, but opposed to, that which they are obviously intended to convey in every other instance of their use in the New Testament.

Equally definite and restricted are the words "made alive," which occur in immediate connection with the clause we have considered: "In Christ shall all be *made alive.*" Nowhere in the New Testament do we find restoration to life, or possession of life, in a future state, predicated of those finally lost. On the contrary, the contrast is ever between the life of the righteous, and the death, corruption, and excision of the wicked.—See Rom. vi. 23; Gal. vi. 8; Matt. xxv. 46. Thus in the twentieth chapter of the Revelation, at the fourth verse, we read concerning those who form, apparently, the last band of the partakers in the first resurrection: "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and *they lived* and reigned with Christ a thousand years;" but it is added, "the rest of the dead *lived not* again until the thousand years were finished." Nor do they even then "live" in any true and proper sense. They abide in death as their natural element, and accordingly, as we find it subsequently stated, it is as "*the dead*" that they stand at last before the great white throne; it is as "*the dead*" that they are judged out of the open books; and it is, finally, as those whose names are not found written in the book of life that they are cast into the lake of fire, which is the second death.—Ver. 12–15. And all this is in exact accordance with the last recorded words of the Baptist, preserved by the same apostle John in the third chapter of his gospel: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God (which ever finally takes the form of *death*) abideth on him."

In conclusion we must observe, that there is to our mind something absolutely appalling in the language used by Dean Alford, as above quoted, in reference to this subject. "The unbeliever," he tells us, "as well as the believer, is one flesh with Christ;" "all, unbeliever as well as believer, are sharers in the immortality which he conferred upon our nature by his resurrection;" "of all it may be said, in a low but evident sense, 'because I live, ye shall live also.'" But what, we ask, in wonder and dismay, will be the nature of that flesh in which, according to the learned Dean, the lost shall in resurrection life be *one with Christ?* Shall the pure, incorruptible, Spirit-quickened flesh of the risen Saviour clothe souls foul with sin and doomed to the fire of gehenna; changing even their vile bodies into the likeness of his glorious body? Perish the thought of such dishonor being done to our adorable Redeemer. Perish, also, the thought of such a violation of justice by the God of holiness and love, as is involved in the idea of conferring immortality on beings otherwise mortal, when that immortality must be an eternal curse. Yet, on the other hand, if raised in bodies of merely Adamic mould—as doubtless they will be—if we regard such a resurrection as the result of union with Christ, as being a making alive *in him*; shall we not have, not only without warrant, but in defiance of express Scripture testimony (see 1 Cor. xv. 47–49), conformity to the "earthy" made an effect of Christ's resurrection as the "heavenly?" Nay, will not this in truth be to make Christ the minister of sin, inasmuch as the restoration of the old Adamic body, sown in corruption and raised in corruption, sown in dishonor and raised in dishonor, must needs be the restitution of that which is sinful; and thus the prostitution of Christ's resurrection-power to give renewed existence to that which he hates and to abolish which he died? (5.) Think of Christ's flesh polluted as man's body is often polluted, and "he that soweth to the flesh, shall *of the flesh reap corruption!*" Think of Christ's flesh in gehenna! Think of Christ's flesh the prey of the undying worm—the object of shame and everlasting contempt—the subject of the second death! and say if we do not stand here on the verge of hideous blasphemy! No; there shall indeed be a "a resurrection of the unjust" as well as "a resurrection of the just;" but while the latter is the sublime consummation of a divine spiritual process, and can no more take effect apart from the initial stages of that process, than a harvest can be reaped before the seed is sown; the latter is a purely judicial act, of a temporary character, like all the resurrections mentioned in Scripture previous to the resurrection of Christ, and for governmental purposes alone; (6.) the true type of which is to be found, not in the glory of Christ's risen body, but in the loathsomeness and putridity of the charnel-house were its contents cast forth to disgust and appal the living. (7.)

In view, then, of such misrepresentations and perversions as these, it is surely small matter of surprise that the great doctrine of the Resurrection of the Body should have fallen from the prominent position, and lost the attractive power, which it occupied and possessed in apostolic teaching. For apart from all such obscurations of its primitive glory, and when presented in its most Scriptural form, it is confessedly attended with difficulties of no ordinary magnitude. Some of these we had intended briefly to examine, but the limits assigned to this article are overpassed, and we must therefore reserve them for consideration on a future occasion.

BIRKENHEAD. W. MAUDE.

—*The Rainbow* for April.

* What was the apostle's own personal conviction of the vital necessity of being "*in Christ,*" in order to the attainment of the resurrection from the dead, may be learned from his language in his epistle to the Philippians: "That I may win Christ, and be found *in him,* not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection from the dead."—Chap. iii. 8–11. Clearly, from this, there was in Paul's estimation no attaining the resurrection from among the dead, save by being found "*in Christ;*" and just as clearly he recognized the possibility of a man not being "found *in him.*"

(5.) We wish our friend Maude could see, also, that any revival into living existence of the wicked dead, makes "Christ the minister of sin;" for it clearly is "the restoration of that which is sinful," and makes Christ's resurrection work "the prostitution of His resurrection power to give renewed existence to that which He hates, and to abolish which He died." We beseech our English brethren to think again on this question.—ED. HER. OF LIFE.

(6.) Where do we find the idea of a "temporary" resurrection "for governmental purposes alone?" We know of no such statement in the Bible; and think it is wholly of human invention. Let us abide by "the law and the testimony." Then only are we safe.—ED. HER. OF LIFE.

(7.) Just so, Br. Maude; the resurrection of the wicked dead must be disgusting and appalling to the holy and redeemed ones; and most of all to the holy REDEEMER; and as He is "the Resurrection and the life," we may rest assured He will not "disgust and appal the living" saints with such a sight.

THE HERALD OF LIFE.

NEW YORK, JUNE 29, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE ARTICLE ON FIRST PAGE.

"A LONG article," some will say. True, in one sense; but it is not the multitude of words that really makes an article long. Many that are called "short articles" are truly long, for they are made up of words not worth remembering, and of course not worth reading.

While the article commencing on the first page, and ending inside, this week, is, in words, long, it will well pay the thoughtful reader for a careful study of its contents. As we do not issue a paper the "*Fourth of July*" week, our readers will find food in said article for two weeks, and we trust they will read and digest it well. One thing is clearly settled in it, viz: that 1 Cor. xv. 22, "*all in Christ,*" can by no possible means be made to include the wicked dead. The English Life believers are sound on that subject, and also on the saints being made alive from the dead immortal and incorruptible. So far they agree with us perfectly.

On the subject of the resurrection of the wicked dead, they seem to admit the evidence is very limited; yet they accept it. We think they will come to see that the evidence of eternal torments has full as much claim on their acceptance as the *mortal* resurrection of the wicked, to die again. If these two theories are those between which we are to choose, we have no hope of inducing eternal torment believers to abandon their theory for the other; of the two, their theory has the strongest claim to faith, from Scripture language or expressions.

But we are content to let our English friends work out the problem. We travelled the same road they are travelling for near twenty years, but saw, at length, the principles of interpretation we had adopted to disprove *eternal* torments would compel us, if we were consistent, to reject future, hopeless torments in a life hereafter. Our friends on the other side of the Atlantic, we doubt not, will yet come to the same conclusion, if the age in which we now live lasts a few years longer. We rejoice that they have advanced as far as they have, and trust they will not fence themselves around in such a manner as to prove a stereotyped sect, which refuses to alter its creed. Let "infallibility" live and die at Rome, and go to its merited perdition; but let our path be that of the just, that "shineth more and more to the perfect day;" and let us heed the apostolic injunction to "Grow in grace, and in the *knowledge* of our Lord and LIFE-GIVER, Jesus Christ." Then, we trust, we shall all learn, it was no part of His mission into the world to give life to dead men, only to inflict torment on them, and then to deprive them of a life thus forced on them. To our mind such a process has all the essential features of eternal torments, only lacking its eternity. Indeed, the *torture* itself is worse than if eternal; for it wrings the life out of them, and they cannot survive it; while eternal torture is endurable; evident from the fact it does not deprive the victims, of life.

"CAMPAIGN DOCUMENTS."

WILL our friends look at our list of these as they stand in our "CATALOGUE?" It will be seen they now number *twenty.* Can we spend a few hundred dollars better, just now, than to send them forth on their mission of love to dying men?

THE LIFE AND ADVENT UNION.

THE anniversary of this body is drawing nigh. It is in contemplation, now, to have it meet in Springfield, Mass., in the "Life and Advent Mission Tent," to commence Thursday afternoon, at two o'clock, August 26, and to continue on through the next day; thus giving us a day and a half for mutual conference, consultation and action to advance the great and glorious cause in which we have embarked. We trust that every friend of the cause will be there whose circumstances will permit; and those who cannot be present will let us know, by some means, what their wish is concerning the continuance and support of the HERALD OF LIFE and the TRACT cause.

Seven years have passed since this paper was launched on its voyage, and you are to judge whether its course has been acceptable to you, and whether it has performed its mission in a manner meeting your approval: also, what changes may be needful or desirable in its management or form. Let us have your counsel, prayers, and material support in this work, if consistent with your views of the subject.

ZION'S HERALD.

THE above-named paper has for some cause, unknown to us, ceased to visit our sanctum of late. We hope that we have given it no just cause to hide itself from us. True, we have occasionally criticised some of its sentiments; but we have tried to do so kindly. We clipped the following from the "Advent Christian Times" of the 21st instant, which may explain its non-arrival at our office of late:

> Our readers will be astonished to hear that "Annihilationism" is "annihilated." The event occurred at a late session of the New Hampshire Conference of the M. E. Church, and the work was performed by the "Rev. J. W. Adams." The fact is announced in *Zion's Herald.* We would say, however, that THE TIMES, and the other advocates of what the *Herald* calls "foolish heresy," will continue to be published as usual. We shall also soon make room for the report of Mr. Adams' effort. We fear, however, that he is destined to disappointment, if he shares the *Herald's* view of its crushing effects.

The N. H. Conference of the M. E. Church is our old home; in it we spent about a dozen years, and toward it we still feel kindly, though but few ministers remain there who were our former associates. It seems enough of the leaven of "Life only in Christ" had found its way into that region to make an effort to arrest its progress important, and so "Rev. J. W. Adams" is set to work to arrest the "foolish heresy." We are glad the effort has been made, because it will call the attention of Methodists, in that region, to the subject; and reflection will bring conviction of the absurdity and unscriptural character of the doctrine of inherent immortality and eternal torture.

"Life future and eternal only in Christ" is a "foolish heresy," is it, Br. "Zion's Herald?" Well, "God hath chosen the *foolish* things of the world to confound the wise;" 1 Corth. i. 27. That the theology of this age, based on inherent immortality, is founded in "the *wisdom of men,*" and not in the wisdom or truth of God, does not admit of a doubt in our mind. No wonder those who uphold it should call the *truth* a "foolish heresy;" it is far easier to call opprobrious names than to answer scriptural arguments.

If our old friend, "Zion's Herald," has dropped the HERALD OF LIFE from its list of exchanges, we shall not complain on that account; we shall part with our good will following it, trusting the day will come when it will "preach the faith which" it may now try in vain to "destroy"—"annihilate."

By the way, "Br. Zion's Herald," how about "Rev. N. D. George's Book" against us? No one has sent us a copy of that work, which was to do such good service for inherent immortality. It is true, we have not sent money to the author or publisher for a copy; but it is customary to send a copy for notice to papers; especially where the matter concerns an Editor, as we are told that work does us, by name. But we are not anxious about the matter, fully assured the more our opposers call attention to our views, though it be in a perverted manner, the more rapidly will the truths we advocate spread, because men will be led to see, by the contrast, the reasonableness and scriptural grounds of our position, that "Life future and eternal is only to be had by a union with Christ," and that all others will "utterly perish in their own corruption:" 2 Pet. ii. 12.

MAINTAIN CHRISTIAN LIBERTY.

THE substance of the following remarks we gave our readers several years ago; but at a time when popes, councils, or conferences, seem bent on usurping authority over the human mind, and dictating what we shall, and what we shall not believe and practice—in short, are claiming "infallibility," and promulgating their *anathamas* in some form, it is time that all *living* Christians should be awake to the fact that such submission, as is demanded by these would-be infallibles, is nothing but idolatry, and no better than doing homage to the "golden calf" that Israel set up just after they came out of Egypt.

A christian is a disciple, a learner of Christ, a person who receives Jesus as his divine teacher and guide, and who studies to understand on purpose that he may obey his teachings. The very idea of a christian implies that he is free from all men, that he acknowledges the authority of no man under heaven, either as teacher or Lord; that Christ is his all; that his principles and conduct are regulated solely by a regard to the will of God as revealed and exemplified by Christ; that other teachers or Lords are nothing in his view; that he rejects what he believes to be contrary to the teachings of Jesus, though taught as essentials by the whole world; that he receives the plain doctrines of Christ, though denounced as heretical or infidel; that he does what he believes to be required of him by Christ, though all others should pronounce it rebellion; that he refuses to do what he believes to be at variance with the doctrine of Christ, though enacted by the greatest authority on earth, and declared to be essential to the order and peace of the church. In short, the idea of a christian implies, that he stands, as it were, alone in the universe, without any one in the capacity of Master, but Jesus, without any one in the relation of father, but God. The relation in which he stands to men is that of a brother. He can neither be a master nor a slave, a ruler nor a subject, without inconsistency. He can be a servant, a minister, a helper, a benefactor; but he cannot be a slave, he cannot be a master. He cannot acknowledge the authority even of a church, much less of a body or corporation outside the church. He cannot acknowledge the authority of a teacher. He must try the teachers whether they be of God, and he must prove or test the teaching even of the best of teachers. He is, under God and Christ, his own sole ruler, his own sole master, his own sole judge, his own sole guide. The will of God, as recognized and understood by himself, is his own sole rule. It is not the will of man, it is not the will of popes, it is not the will of conferences, it is not the will of churches or of pastors that is his rule; it is the will of God. It is not the will of God as understood by others; but the will of God as understood by himself. To his own master he stands or falls; and by his own conscience, as enlightened by the revelation of God he must be guided in all things. Such is the christian, free from all men, free in all things, perfectly free, free in all circumstances, "free indeed." Free in thought, free in action, free in speech.

Free, not to do wrong, but to do right only; but still free to judge for himself what is wrong and what is not. Bound in all things to obey the law of God, but perfectly at liberty to judge what is God's law as well as to judge what God's law means. Men may teach us, but not dictate to us; they may help us to think and understand, but not to think or understand in our stead; they may help us to a knowledge of God's will, but not impose on us their own interpretations or inventions. Such is the christian. He is very teachable; but his teacher is Christ: he is very submissive; but his Lord is in heaven: he is very peaceful; but it is in the enjoyment and use of his liberty.

A christian church is a company, or assembly, or an association of such persons. It is a company or association of persons who will not be lords, and who will not be slaves; who will neither give commands themselves, nor receive commands from others: who will neither rule their brethren, nor allow their brethren to rule them; who think and act and speak with liberty themselves, and who respect and encourage and love liberty in all their brethren. The greatest of them are servants, the highest are helpers. They all are servants and helpers; servants and helpers to each other. And when this state of things does not exist in a church, the church is no longer a *christian* church.

The Jews did not more certainly cut themselves off from God when they acknowledged the godhead of the golden calf, than christians cut themselves off from Christ when they acknowledge the authority of conferences or popes. Whether the authority acknowledged be in one or many; whether it be the authority of laymen or clergy (if we may use such words), it is still the same; it cannot be acknowledged in the church of Christ, without utterly changing its character—without changing it from a church of Christ into an essentially different thing. We cannot serve two masters; we cannot be ruled by two wills. If we become the servants of men, we cease to be the servants of God; if we are resolved to be the servants of God, we must cease to be the servants of men. The doctrine of christianity annihilates the authority of man, and acknowledges only the authority of God. You will see therefore, that we consider it not only dangerous but fatal to the church, when it places itself under any authority but that of Christ. You will also see, that we consider most, if not all the churches in our land, as in a wrong position; as churches of some one else, and not of Christ. The Methodist churches are all bound by the laws and doctrines of Wesley, or by the authority of their preachers or conferences. The independent churches are in subjection to their pastors, as well as to creeds and regulations. The papists are in subjection to the Pope; and all, we fear, to something or other. Now to us there appears to be no essential difference between the Protestants and Papists, so long as they both are in subjection to the authority of man. The position of both is antichristian. We meet with some who say it is impossible for churches to exist on the principle of unrestrained christian liberty; who tell us that churches must either have some human authority or crumble to pieces. We reply, if we must either give up church organization or sacrifice individual liberty, let church organization be given up. If we must either be in subjection to men or cease to be churches, let us cease to be churches. It is essential to our divine life that we act freely; but it is not essential to it to be organized churches. Our plan is this: endeavor to know what is the will of God, and act accordingly. Endeavor to learn the truth and to spread it; to detect error, and to expose it. We believe it our duty to live for the good of our fellowmen, and labor to serve them in just such ways as seem best to us. Let us acknowledge no one's authority either in matters of truth or duty. Let us believe in God, and love him; and labor so to act that we may always please him. Let us believe in Jesus as God's appointed teacher, example and guide; and let us study his doctrine, and labor to drink in his spirit, and to walk as he also walked. Let us accept help or instruction from any one; but acknowledge no man as our Lord. Popes, priests, conferences, and yearly meetings, are alike. Let us pay no more regard to their authority than to the will of a wayward child; no more regard to their creeds and laws, than to the talk of a stranger in the street. Let us feel it essential to peace of conscience: essential to confidence in God, and to our eternal life, to be free from all authority but the authority of God. We could no more join a church that would expect to rule us, than we could join a press-gang; no more tie ourself with creeds or laws of man's making, than sell ourself to the sultan, or hire ourself to a pirate. Let us meet with any church or with any single christian that can receive us as a brother and a friend; but let us meet with none that cannot leave us free. Let us make no confession of faith or opinion to any one, except in the way of free conversation, or for purposes of instruction; and ask no confession of faith or opinion from others. If we find out men to be profligate or faithless, cease all fellowship with them, though still endeavor to serve them, and reclaim them from their errors. Speak, print, and publish with perfect liberty, respecting no dictation but that of God and our own conscience. Be a slave to none; a lord to none; draw up no creeds; make no laws; establish no governments. We are in favor of christian union; in favor of association and co-operation, so far as they are consistent with perfect, individual christian liberty. Some co-operate with us, but they would never dream of our requesting them to obey us. Many are associated or united with us, but none regard us otherwise than a friend, a brother, or a helper. All we care for is the spread of truth and righteousness, and the welfare of mankind; and we take such steps and use such means, as appear to us the most likely to accomplish this great object.

THE flower of Christian graces grows only under the shade of the cross, and the root of them all is humility.

1 COR. XV. 18, 20 AND 22.

SOME years since Prof. HODGE, D.D., of the Theological Seminary, Princeton, N. J., published an Exposition 1 Cor. On chap. xv. are some things of much interest to us. After noticing the "consequences of denying the resurrection of Christ," as indicated in the apostle's argument, he speaks as follows:

Verse 18. "Then they also which are fallen asleep in Christ are perished."

"This is the fourth disastrous consequence of the denial of the doctrine in question. All the dead in Christ are lost. To fall asleep in Christ is to die in faith, or in communion with Christ for salvation.—See 1 Thess. iv. 14; Rev. xiv. 13. Are perished; rather, they perished. 'They perished when they died.'"

Verse 20. "But now is Christ risen from the dead (and) become the first-fruits of them that slept."

"Christ has not only risen but he has risen in a representative character. His resurrection is the pledge of the resurrection of his people. He rose as the first-fruits of them that slept, and not of them only, but as the first-fruits of all who are ever to sleep in Jesus." . . . "*As* he rose, *so* all his people must; as certainly and as gloriously."—Phil. iii. 21.

Verse 22. "For as in Adam all die, even so in Christ shall all be made alive."

"This is the reason why Adam was the cause of death, and why Christ is the cause of life. We die by means of Adam, because we were *in* Adam; and we live by means of Christ because we are *in* Christ. Union with Adam is the cause of death; union with Christ is the cause of life. The nature of this union and its consequences are more fully explained in Rom. v. 12–21. In both cases it is a representative and vital union. We are in Adam because he is our head and representative, and because we partake of his nature. And we are in Christ because he is our head and representative, and because we partake of his nature through the indwelling of his Spirit." . . . "That the word *all* in the latter part of this verse is to be restricted to all believers (or rather, to all the people of Christ, as infants are included) is plain, 1. Because the word in both clauses is limited. It is all who are in Adam that die; and it is the all who are in Christ who are made alive. As union with Christ is made the ground of the communication of life here spoken of, it can be extended only to those who are in him. But according to the constant representation of the Scripture, none are in him but his own people. 'If any man be in Christ he is a new creature.'—2 Cor. v. 17. 2. Because the verb (*zoopoieo*) here found is never used of the wicked. Whenever employed in reference to the work of Christ it always means to communicate to them that life of which he is the source.—John v. 21, vi. 63; Rom. viii. 11; 1 Cor. xv. 45; Gal. iii. 21. The real meaning, therefore, is, 'As in Adam all die, so in Christ shall all be made partakers of a glorious and everlasting life.' Unless, therefore, the Bible teaches that all men are in Christ, and that all through him partake of eternal life, the passage must be restricted to his own people."

TRUTH WILL TRIUMPH.

Now that the great question of future existence is being accorded a more liberal degree of consideration by the various religionists of the day than it has been wont to receive, and now that in the Methodist church especially, as we believe, ignorance and prejudice are somewhat notably yielding to the power of truth, it can hardly fail to be both interesting and instructive to recur to the observations of some of those faithful soldiers of the cross who, loving truth, and absorbed in its study, have been favored, logically, with visions of its success in uprooting some of the error with which theology is burdened. We not unfrequently hear it asked, in discussing the nature and destiny of the race, "Were our eminently learned and pious predecessors in error respecting these things? Are we now to condemn as error what they so fondly cherished as truth?" Let us give an extract from a work written some twenty years since. On pages 289, 290 of Isaac Taylor's "Wesley and Methodism" occurs the following:

"When once this weighty question of the after life has been opened, and when it shall have come into the hands of well-informed biblical interpreters, a controversy will ensue, in the progress of which it will be discovered that, with unobservant eyes, we and our predecessors have been so walking up and down, and running hither and thither, among dim notices and indications of the future destinies of the human family, as to have failed to gather up or to regard much that has lain upon the pages of the Bible, open and free to our use. Those who, through a course of years, have been used to read the Scriptures unshackled by systems, and bound to no conventional modes of belief, such readers must have felt an impatience in waiting—not for the arrival of a new revelation from heaven, but of an ample and unfettered interpretation

of that which has so long been in our hands.

"Thus the future Methodism, as we assume, will feel the need of, and will acquire for itself, under pressure of most urgent motives, an incontrovertible exposition of the Scripture doctrine of the future administration of justice; but then it will not make this acquisition as if it could be held as an insulated dogma; for whatever is further ascertained on this ground will come to stand in its true relationship to much beside, which in the course of the same argument, will have started to view, as the genuine sense of the inspired books. The doctrine of future punishment, as a belief drawn from Scripture, and so drawn as to dissipate prevalent illusions, and to spread on all sides a salutary and effective alarm—such a belief will take its place in the midst of an expanded prospect of the compass and intention of the Christian system.

"The past Methodism was far from being a message of wrath, proclaimed by men of fierce and fanatical tempers:—it was a message of joy, hope and love; and it made its conquests as such, notwithstanding those bold and unmeasured denunciations against sin which it so often uttered. And so it will be with the future Methodism; and although it will rest itself upon a laboriously obtained belief concerning the 'wrath to come'—a belief that will heave the human mind with a deep convulsive dread, yet, and notwithstanding this preliminary, the renovation which we look for will come in as the splendor of day comes in the tropics—it will be a sudden brightness that makes all things glad!"

Prevalent illusions are being dissipated more rapidly, perhaps, in the Methodist church than in any other claiming to be what are popularly termed orthodox, and this reform will spread in an increasing ratio. Rapid indeed will be its flight through the Methodist and all other churches, and an "incontrovertible exposition of the Scripture doctrine of the future administration of justice" will obtain if Christian men and women will cease "running hither and thither" with "unobservant eyes," and determine to enter upon a prayerful and, as nearly as is possible, an unprejudiced examination of the word of God. A real hindrance to growth in the knowledge of the truth is the feeling that it is presumptuous and even dangerous to step beyond the position occupied by some eminent and trusted leader when death overtook him. The fact is overlooked that those eminent men, raised up of God, we may believe, for the accomplishment of some great work, grew in the knowledge of gospel truth; and doubtless if they were now suddenly to appear upon the stage of action, they would say to their followers, "Why stand ye here all the day idle?" They would say, "Forget me, a weak instrument, and follow Christ." "The path of the just is as the shining light, that shineth more and more unto the perfect day." The diligent lover of truth progresses from faith to faith, ever increasing in the knowledge of the truth, until the dawn of that "perfect day" when all will see eye to eye. Let us mind the light.

L. C. T.

BLOOMFIELD, N. J.

THE JUDGMENT MESSAGE.

A SERMON BY WM. H. SPENCER.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."—Rev. xiv. 6, 7.

[*Continued from No.* 35.]

IN our examination of the light drawn from God's dealings with man in the past, we have found abundant proof of our position that, according to the immutable principles upon which God deals with man, a judgment message always precedes the execution of the judgment—that it is always confined to the generation upon whom the judgment is executed, and presents the nature of the danger and the only means of escape.

AN INEVITABLE CONCLUSION.

Now, what is the conclusion which we must necessarily draw from these facts? According to the principles upon which God deals with man—and which are fully manifested in the history of the past—a judgment message must precede the close of this dispensation. This is the important fact presented in our text, and the thrilling truth so fully taught by our Saviour.

John, in his exile condition on the Isle of Patmos, had painted to him by the Holy Spirit the fearful history of mighty enemies of Christ, and their bloody persecution of His church; and in vision, being carried down the stream of time, he saw divinely-commissioned messengers going forth into all parts of the world—flying swiftly with the judgment message—proclaiming with a loud voice that "the hour of his judgment is at hand."

Looking at the whole history of divine providence we cannot possibly conclude that this judgment message will not be followed by the same results as all instances in the past when a judgment message has been proclaimed. Has God changed? Are not the attributes of His character the same to-day that they ever were? Would He send Noah to preach a judgment message to the antediluvians; or would He tell Abraham of the destruction of Sodom and Gomorrah, and deliver Lot from the fearful tempest of fire, and yet destroy this world unwarned? God warned Babylon of its overthrow and Jerusalem of its destruction, and his people were not in darkness regarding the danger, and were saved in the hour of his indignation. Can we believe that God would thus deal in the past, warning his people of the destruction of cities and nations, and that this world, groaning as it is, under the mighty burden of sin, will sink down in the darkness of destruction without one word of warning? Such a conclusion is not in harmony with his word; for the prophet declares, "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets."—Amos iii. 7.

My beloved friends, look out upon the world in all its pride, selfishness and fancied security, and tell me what means this message which has penetrated all the north and north-eastern nations of Europe, and has followed the track of the Anglo-Saxon over the known world? "*The hour of His judgment is at hand*," is the thrilling message which is heard above the roll of the war-drum and the cannons' awful roar.

THE TOKENS OF SPEEDY REDEMPTION.

From the teachings of Christ we learn that the moral condition of the world in the days of Noah and Lot was a type of the generation upon whom the last judgment should be visited, when the Son of man shall be revealed from heaven "in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ.' In the days of Noah and Lot they did everything in utter disregard of God's warning; every imagination of the heart was only evil continually; "they were eating and drinking, marrying and giving in marriage, until Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."—Matt. xxiv. 38, 39. They chose darkness; the warning fell unheeded upon their ears, and when the flood burst forth in its mighty power, it found them in their fancied security wholly unprepared, and they perished. No generation ever existed which so completely fills the type, as given by Christ, like the present. The corruption of mankind is of a universal nature, and pervading all climes and classes to such an extent that mere men of the world are becoming alarmed, and significantly inquire, "What are we coming to?"

But Peter particularly speaks of these times, when the judgment message should be sounded forth to a godless world, as a period when scoffers should abound; for it was this very message of the speedy return of the Lord of Life and glory at which they were to scoff. And it is a fact too apparent to be denied that no message has ever developed scoffers like this; and they will continue to scoff until they share the fate of the antediluvian world.

Many are the signs and tokens which assure us that we are not mistaken in regard to our conclusion that the speedy consummation of all things is at hand. Not only in human language is the warning found, but nature herself gives signs of a speedy change. In the air and skies, on sea and land, there is a remarkable fitness to the prophetic word.

In viewing the day of the Lord as at hand, what is our duty? "What manner of persons ought ye to be in all holy conversation and godliness?" Shall we sow and reap, marry and give in marriage, and hoard up the corruptible wealth of this world, in fancied security, when the day of the Lord is hastening greatly? There is no sin incurred in sowing, reaping, marrying or giving in marriage, only when done in utter disregard of God's warning, as the antediluvians did. In these hours of awful responsibility shall we join the scoffing multitude, who gloat in their iniquity, and raise the popular inquiry—"Where is the promise of His coming?" Or shall we join those backslidden ranks who say in their hearts, "My Lord delayeth his coming?" Nay! "Let us not sleep as do others; but let us watch and be sober."—1 Thess. v. 7. "Now, little children, abide in Him, that when he shall appear, we may have confidence and not be ashamed before him at his coming."—1 John ii. 28. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as He is pure."—1 John iii. 2, 3. "*Blessed is he that watcheth.*" Amen.

ROCHESTER, N. Y., June, 1870.

WHAT DID STEPHEN SAY?

BR. STORRS: Having some time ago prepared the following comment upon the answer of Bro. Grant to an inquirer in the "Crisis," as to the dying declaration of Stephen (and being refused) I send it to you.

It has been a question for some time, in my mind, as to the correctness of ascribing to Stephen a certain expression connected with his martyrdom. While my mind is open to conviction, desiring to know the exact truth, I will give my views and best understanding of the matter.

In the 57th verse, after Stephen had declared, "I see the heavens open, and the Son of man standing on the right hand of God," It is said, "They cried out with a loud voice, and stopped their ears, and ran upon him, with one accord," &c., . . . "And they stoned Stephen, calling upon (God) and saying, Lord Jesus receive my spirit." Now, what does the phrase "ran upon him," signify? I know not what the words may mean in the original, but I shall ask, may it not be used in the sense in which it is used in our day, viz., "to ridicule." When we say, a person has been running upon us, i. e., ridiculing us.

"And they stoned Stephen;" and what else did they do? "calling upon (God)," (I find this word supplied by the translators,) "saying, Lord Jesus receive my spirit." And what did Stephen do? "He kneeled down, and cried with a loud voice, Lord, lay not this sin to thir charge. And when he had *said this*, he fell asleep."

What seems clear to my mind is, that the expression, "Lord Jesus receive my spirit," was used, by those who stoned Stephen, as ridicule; as though they would expect to hear such an expression from him.

As this text is claimed as a stronghold by those who believe that man goes to heaven at death, they will find, by a little study, that the Stephen that was carried to his burial, was the Stephen that was stoned, and that this same Stephen will only attain to eternal life by a resurrection at the last day.

The above is submitted in love, for the candid consideration of all who seek for truth.

Yours, D. J. ELLSWORTH.

WINDSOR, *Conn.*, June 18, 1870

NO FUTURE LIFE FOR THE WICKED.

BR. STORRS: I desire to state, through the columns of your excellent paper, that I have been led, (by the Spirit, I trust,) to see the beauty and glory there is in the Gospel plan of "No Life out of Christ," and wish to say, publicly, that I have renounced the old tradition of the elders that there is to be a re-living of the wicked dead. I have been a *firm* believer heretofore in the resurrection of both classes; yet there has always been a great deal of darkness brooding over my mind in regard to it. But I have been praying for sometime that the good Lord would show me the true light on the subject. The good Book teaches us that "the path of the just is a shining light, that shineth more and more to the perfect day; and furthermore, we are admonished that "if we are led by the Spirit of God it will lead us into all truth, and show us things to come." John xvi. 13. Now, if we are taught by the Spirit of truth that there is no resurrection of the unjust, (and the Spirit and the word agrees,) then we cannot be honest with ourselves unless we receive this testimony. To those of my Advent brethren and all others, who believe the wicked will live again, I have no hard words to say, but refer them to the word of God as the foundation of my belief and not to popular theology.

Br. Paul's argument in 1 Cor. xv. should be evidence conclusive that the wicked "remain in the congregation of the dead; for he plainly declares that when the last trump shall sound, the dead are "raised incorruptible;" v. 52; so that *mortal* resurrectionists have no foundation to stand on, and must admit the universal salvation of mankind, if their theory of a universal resurrection be true.

But Paul is not alone as regards this matter. He who is declared to be the Son of God with power, has also said, in language that cannot be mistaken, that "they which shall be accounted worthy to attain that world, and the resurrection from the dead, neither marry nor are given marriage; neither can they die any more; for they are equal unto the angels; and are children of God, being the children of the resurrection. Luke xx. 35, 36.

The same is brought to view by all of the Gospel writers; and inasmuch as the whole Book of God abounds in the doctrine of the non-resurrection of the wicked, I for one say, "Thy will, not mine, O God, be done." And God grant that the people may be enlightened more and more on this important question, and the truth as it is in Jesus, be spread over all of God's vast domain, is the prayer of your brother in Christ.

LEANDER H. ROWE.

LEWISTON, *Me.*, June, 1870.

BR. W. S. CAMPBELL VERY SICK.

DR. LUDINGTON, New Britain, Conn., under date of June 23, writes us as follows:

BR. STORRS: I have visited Br. W. S. Campbell at the house of his son-in-law, Mr. Nelson Ives, Meriden, and found him in a very critical state of health, or rather, disease. I have much reason for fearing that when the crisis is reached it may prove fatal. Or if it should not result in death, it will be a long time before Br. C. will be able to labor, if he *ever* is.

Gangrene has already appeared in the hand, and caused much anxiety. Inflammation has entered the *body*, and is doing great mischief to important organs.

Br. C. is a great sufferer, and is much of the time quite delirious. In a lucid interval, he said to me that, all had appeared dark to him for a time, but that he had come out of it, and felt more freedom. Still, he is extremely weak, and needs to be aided by the prayers and sympathies of the faithful.

Allow me also to say, that he needs *material* sympathy, as the current expenses attending his sickness are unavoidably large, not less than seven or eight dollars a day. It requires a male nurse to take charge of him night and day. Physicians have to ride three or four miles or more, daily, to visit him. Let him be remembered, in this *sore extremity*.

Yours, in the "blessed hope."

Remark by the Editor.

Let all of us remember our brother and his afflicted family. Those who send *material* aid should address,

MRS. W. S. CAMPBELL,
Meriden, Conn.

LETTERS AND EXTRACTS.

FROM CLAMOR FRANKE.

BR. STORRS: I owe an apology for not advising you of the Advertisement I had inserted in the "Christian Standard" of this city, a short time ago, headed, "The divinity that is not sick and needs no doctoring," to which you adverted in the last number of the HERALD OF LIFE. I had intended to do so, but by some means neglected it. I shall be very sorry if I have caused you any annoyance by the calls that are made for *samples* of the HERALD. My object in advertising our paper in the "Standard" was to call the attention of a professedly Bible loving people to the glorious truth of "Life *only* in Christ," which the HERALD OF LIFE advocates; and it is this truth, this "*divinity*," which I fearlessly claim "is not sick and needs no doctoring," because it emanates from heaven, and not from men, and therefore does not need any doctors to prop it up.

Nothing was further from my thoughts than to intimate by the heading of the Advertisement that the HERALD, in the advocacy of this truth, is past perfection or that it has attained to the fullest light upon this glorious theme. On the contrary, I believe that as yet much that is beyond conception grand and glorious is hidden from our mental vision, and that the *full* sunlight of its splendor will not burst upon our sight until that which is perfect is come, and we shall no longer see through a glass darkly, as we necessarily must in our imperfect state.

Waiting and looking for that blessed time, the glorious realization of all our hopes, when He who is our Life shall appear and usher us into the glorious liberty of the children of God, I am, as ever,

Yours affectionately.

CINCINNATI, *Ohio*, June 21, 1870.

P. S.—Enclosed please find $2, to pay for samples of the HERALD OF LIFE that have been, or may yet be sent for. C. F.

Remarks by the Editor.

OUR friends have a perfect right to their opinions of this paper, and also to advertise it as much as they please; yet we would regret to have those who read their advertisements get the impression that *we* claim a perfection for it which we know exists in no human production. It is true, we believe, on the Life question, this paper is far in advance of all others, and yet we may have many things yet to learn, even on this glorious topic.

While we therefore give thanks and take courage for what God hath wrought *for* us and *by* us, let us cultivate a spirit of Christ-likeness which shall tend to win others to the faith we so highly prize, and which affords us so much consolation and joy.

We have no fault to find with Br. Franke for his kind effort to increase the circulation of this paper; but we wished applicants to know that the advertisement was not *ours*. Much good may be accomplished by advertising, but try to choose words which will not seem to be boasting.

We shall be glad to furnish any one, not only with a *sample* of the HERALD OF LIFE but also with samples of our Tracts, provided they will send Post Office stamps to pre-pay the postage.

Br. Franke's advertisement has brought us several applications; but, in only one instance, nothing for postage; but of this we do not complain; we are glad to have any stranger to the paper see it, free. In all cases we have sent with it one or more tracts. We thank Br. F. for the remittance to help meet this expense.

FROM W. H. H. MCALLISTER.

BRO. STORRS: I met with the friends in Bethel last Sunday and had a truly precious season. In the forenoon I spoke from John xv. 1–8, the parable of the vine, in which I presented the various phases of the parable, and showed the great importance of being a living, faithful branch of the true vine. In the afternoon I spoke from 1 Cor. i. 30. "But of him are ye in Christ Jesus, who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption." The ideas presented were first, God as the great author of salvation carrying on his work through the agency of his Son, whom he had constituted wisdom, righteousness, sanctification, and redemption to us. The fulness of Christ was briefly noticed and these four principles were discussed as containing a concise statement of the practical workings of God's plan of salvation.

First, wisdom: Jesus Christ came into the world "to bring life and immortality to light through the gospel." He must announce the way in which this was to be done. This way is the wisdom of Christ presented to us for our eternal good. The leading principles of his gospel were presented.

Second, righteousness: If we listen to the teachings of Jesus and have faith in them and desire to be benefitted by them, we shall attain the only righteousness which we can know, the righteousness which is of God by faith, and Christ has been constituted this righteousness to us; he is the great object of faith. Righteousness by the law and that were contrasted, and it was shown that the latter only was attainable by sinful man.

Third, sanctification. As righteousness by faith has been made to follow an acceptance of the teachings of Jesus, so sanctification or a holy life follows as a necessary consequence in a man who has been justified by faith, and Jesus is the great source of spiritual living.

Fourth, redemption: This is the crowning work of God's plan of salvation. Man may be brought thus far and not be freed from sin and its consequence. Redemption in its full and complete sense was defined to be that act which transfers us from this sinful state to the immortal state; and hence must take place at the coming of Jesus, who is our redemption, which draweth nigh, and consists of a resurrection of the dead and a translation of the living.

In the evening, Rev. Mr. Hopkins, Methodist, had an appointment, but he was informed of my being there and withdrew, much to my regret. This necessitated my speaking again, and I chose that fruitful and ever new topic, "God is love."

The Lord gave me great liberty, and I tried to speak the truth as it is contained in his word. The attendance was fair but the interest did not seem as good as it was last winter. Some little unpleasantnesses have arisen, and some have kept away from us.

I wish to say through the paper that I have arranged to go to Hinesburgh, July 1st, nothing in providence preventing.

Yours in the vineyard.

ST. ALBANS, *Vt.*, June 24, 1870.

FROM S. AND L. W. BRAGG.

BELOVED PILGRIMS IN THE LORD: In peace and love we are seated to inform you that we are of good courage in the Lord; feeling salvation is sweetly flowing in Jesus' worthy name. We never felt more like enduring than now. Jesus truly lives to intercede in our behalf; and because he lives we shall live also. Thank his dear name evermore. Nothing in this mortal state can equal the joy of the Lord. Here is rest in the present tense, by faith; and we can nearly anticipate the joys eternal in glory, beyond sorrow, care, fear, and the tempter's power. And our longing hearts cry out, O, come; bring immortality and eternal life, and let these poor pilgrims go home, and gain the conqueror's reward, as it is, in part, brought to view in the HERALD OF LIFE under the heading of "The Conqueror's Reward." If no more than this is at last realized, it will be blessed indeed. But O, what a transporting thought that every desire of the immortalised saints will be fully satisfied with fulness of joy and pleasures forevermore. This does truly ravish our moral vision and blinds us to all the glories of this present evil world, just as gazing upon the literal sun will blind us to all things else. The good Lord help us so to live that we by faith may keep in view the heavenly prize of immortality and eternal life, soon to be given to all the humble, faithful, waiting ones, who are sighing for home, and rest eternal upon the new earth paradise. No marvel that Br. Paul called it "the blessed hope," and Peter "A lively hope;" and John, "A purifying hope," which fits us to appear with him in glory, to die no more. It is the power of God unto salvation to every one that believeth. It saves us in the present tense, in Jesus' worthy name. Now is the accepted time, and now is the day of salvation (with the Lord;) and just as soon as we fully submit and believe, that moment we are saved in the Lord, free from every sinful stain; and all is well in the Lord for time and unending eternity. O thank his dear name forever and evermore.

Of late we have had a refreshing time with the dear saints here in Albany, N. H. Here is quite a company looking for the blessed hope; have had meetings in the grove on Sundays for the most part. On the third and fourth of July next we shall meet again in Br. Piper's grove, if the Lord will. Pilgrims pray for us, that the word of the Lord may have free course and be glorified. From pilgrims in the gospel hope, and love of eternal glories.

ALBANY, N. H., June 15, 1870.

FROM HERBERT L. PATTERSON.

DEAR PILGRIMS IN THE LORD: May the good Lord bless you all, and may we soon meet at home with Jesus and angels and kindred so dear. Truly the Lord is good to us, poor pilgrims, as we journey on amid the perils of these last days; and I do feel to praise him. O bless the Lord for salvation, full and free in Jesus' worthy name. O how it cheers my poor heart to read the dear HERALD. Never did the truth of Life only in Christ seem so precious as now. I am glad we can have life, eternal life, through Jesus, the holy Son of God. O, how blessed it is to know our life is hid with Christ in God; and when Jesus appears we shall appear with him in glory; never more to be sad. I do feel I am willing to suffer with him here, if I may be accounted worthy to reign with him when he comes. I do believe he is soon coming to claim his own. Signs on every hand proclaim his coming near; and my weary heart cries out, Come Lord Jesus, and come quickly. We long to see thy glorious face, and in thine image shine. Here, all over this earth, is nought but sin and suffering. But over there, no sleepless eyes, no night of death, no farewell tears, no loved ones parted, no anxious fear. O, glory to God and the Lamb forevermore. I sigh, I long to be there. Dear ones, do pray for me. Your brother hoping for eternal life in a little while.

BANGOR *Me.*, June 17, 1870.

J. W. STOKES, Lisbon Falls, Me., writes: I love the HERALD OF LIFE and the Bible doctrine it advocates, viz., "No future life only to those in Christ, the LIFE-GIVER." I long for the paper to come every week, for it is about all the Life preaching we have, as we are the only ones in this place of this faith. We are distributing tracts, to see if any will see the truth of "No Life out of Christ." May God give you health and much of His Spirit to enable you to spread this glorious truth.

ONE half of mankind are not born with saddles on their backs, to be ridden by the other half.—*Jefferson.*

WORSHIP God in "the beauty of holiness," and let thy soul delight itself in Jesus. Drink long and deep from the Fountain of Love, and satisfy the thirst of thy soul. Feed richly upon the heavenly manna, till thou hunger no more. Let thy joy be full, for so is the will of thy Master.

OBITUARY.

BURGES.—Died, in Livermore, Me., Jan. 29th, 1870, HERBERT B. aged one year and seven months; son of Lafayette and Hannah BURGES.

The tie of affection is broken, but not forever; Herbert will live again. May God grant to give the afflicted ones a full appreciation of the promise. Words of comfort were spoken by the writer.

J. C. WHEELER.

GOOD HEALTH for July is received. A valuable magazine.

CONTENTS.—Health and Occupation; Chinese Method of Breeding and Fattening Fish; The Circulation of the Blood, by Robert White, Jr., M. D.; On Poison, by F. S. Barff, M. A.; Near Sightedness, by Henry Hurd; Presence of Mind; On Assimilation, A Reply to Prof. Horsford, by Dr. Carl Both; Tea and Coffee; Vegetables Better than Nothing; Snake Bites and their Antidotes; Swimming; Treatment of the apparently Drowned; Instinct and Reason, with a variety of short articles.

Published by Alexander Moore, 11 Bromfield st., Boston, Mass., at $2 per year.

THE HERALD OF HEALTH and Journal of Physical Culture, for July is received.

CONTENTS.—The Two Wives. By Mrs. E. Oakes Smith. One of our literary lady friends says: "The Two Wives is full of inspiration to those who are looking upward and onward." Disinterested Benevolence, Beecher; "Cleanse your Hands, ye Sinners," Rev. Chas. H. Brigham; Training of Children, Mrs. H. C. Birdsall; Hines (a Poem), Annie Chambers Ketchum; Medical Education of Women, Mrs. R. B. Gleason, M. D.; Growth and Development, Prof. Archibald McLaren; Health and Prosperity as Affected by Religion, Rev. J. C. Holbrook, D. D.; Our Studies in Physiology, Prof. T. H. Huxley; Culture, Rev. J. B. Beach; Longevity of Dry Goods Clerks; How to Accomplish a Great Deal; A Sound Mind in a Sound Body; How to Procure Sleep, an Important Discovery.

Two dollars per year; 20 cents per number. Published by WOOD & HOLBROOK, 13 & 15 Laight st., New York.

THE LITTLE CORPORAL MAGAZINE.—The July number of this beautiful juvenile comes to us greatly enlarged and improved, as well as finely illustrated. The wonderful growth of this young Napoleon of the juveniles has been as surprising as it is interesting. Its circulation has shot far ahead of that of any of its competitors. Its matter is entirely original and of a very high order. In its new, improved form it is one of the handsomest, as it is the cheapest, magazine we have seen. Childlike but not child*ish*, it rejoices the hearts of both parents and children alike. This number begins a new volume; now is a good time to subscribe. One dollar a year; sample copy, 12 cents. Published by SEWELL & MILLER, Chicago, Ill.

APPOINTMENTS.

NEW YORK (Cooper Institute), July 3.
NEW BRITAIN, July 10.
TERRYVILLE (Br. Yale's neighborhood), July 17.
WOLCOTTVILLE, Conn., July 24.

CHAS. C. BARKER.

TERRYVILLE, Conn., Sunday, July 3, in Br. O. F. Yale's neighborhood, or where he may appoint.

The above came to us without a signature. We presume WM. STUART is the preacher.

OCEANPORT and EATONTOWN, Sunday, July 3.

S. W. BISHOP.

TERRYVILLE, Conn., Sunday, July 10, in Br. O. F. Yale's neighborhood.
CHESHIRE STREET, Conn., Sund., July 17.
NEW BRITAIN, Conn., Sunday, July 24.
MERIDEN, Conn., Sunday, July 31.

WM. STUART.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—L. F. Moore, D. H. Tichenor.

VARIOUS SUMS—D. B. Salter, $25 on pledge; Mrs. D. B. Strope, $2 50; Loman Upson, $5 on pledge (all paid.

RECEIPTS TO TRACT FUND.

Erastus Clark, Grand Rapids, Mich., $1; D. B. Salter, $5.

PARCELS SENT SINCE LAST ISSUE.

Mrs. Helen M. Wood, Erastus Clark, Miss Isabel Clark, A. C. McCollum, Jno. Aug. Williams, Paul D. Salter, D. G. Combs, Henry Lees, Mrs. D. B. Strope, Jas. N. Gladding.

BEAUTIFUL MANSIONS.

Beautiful Mansions; home of the blest,
Land of the faithful, there shall I rest;
There is my treasure, there shall I be:
Lord I am weary, take me to thee.

CHORUS.
Saviour be near me:
Thy gentle voice can cheer me,
O Jesus my Saviour,
Take me to thee.

Here in a desert sadly I roam,
Laden with sorrow, far from my home;
Clouds on my pathway darkly I see;
Lord I am weary, take me to thee.

Thou wilt not leave me comfortless here;
Why should I doubt thee? what do I fear?
Light in the distance breaking I see,
Yet I am weary, take me to thee.

Jesus I love; dwell in my heart,
Never, no never, from me depart;
Hope like a rainbow shining I see,
Still I am weary; take me to thee.

Selected by H. L. PATTERSON.
BANGOR, *Me.*

THE PAPACY: ITS DESTRUCTION.

A SERMON BY ELD. WM. LANGARL.

SUBJECT.—The Ecumenical Council of Rome, as connected with the destruction of the Papacy; and the coming and kingdom of our Lord.

"That day shall not come, except there come a falling away first: and that Man of Sin be revealed . . . whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming!" etc. 2 Thess. ii. 3-13.

The day of the Lord is not, as is supposed by many, a brief period of a few hours; revealing a God in grandeur and a world on fire. It is as described by the apostle Paul, "The dispensation of the fulness of times," when "The Lord shall gather into one, all things in Christ" that then exist; the time when he shall take to himself his great power and reign; and subject to himself all rule; and all authority and power; destroying the last enemy, which is death, and establishing his kingdom and dominion on the earth. "The kingdom of God is like unto leaven, hid in three measures of meal, until the whole was leavened." This is descriptive of the three dispensations in the Mediatorial reign of Christ: 1st. the Law given by Moses: 2nd. The Gospel instituted by Christ; and 3rd. The Kingdom to be established by "the glorious appearing of the great God and our Saviour." The *revelation*, and not the personal appearing of our Lord, introduces the day of the Lord. In his *divine nature* he is revealed as a *thief* in judgments upon the world, and as a Bridegroom in salvation to his Church. His appearing in *the clouds of heaven* to the world, and in his personal glory to his people are subsequent events. The fatal error of Christendom is, that the subjugation and conversion of the world, is in the second or Christian dispensation, and before the coming of the Lord in his kingdom. They ignore the third dispensation, or age of glory, as did the Jews the second, or age of suffering; and the world to come *promises* to be as great a stumbling stone to this generation as was the second, or christian age to the Pharisees and Sadducees: erroneous views of the day of the Lord is the reason why it comes as a snare on all the world.

The former ages, or dispensations overlapped: and so with the future. One increases, while the other decreases. While many are looking for a physical conflagration, the political heavens will pass away with confused noise, and revolutionary commotion; and the events which they will consider as signs of its approach, will be the events of that day fully inaugurated. The Lord will be King over all the earth in that day; his throne will be one of *mediation*, established in mercy, as well as judgment; and he "shall sit upon it judging, seeking judgment, and hasting righteousness, nor shall he fail, or be discouraged until he has set righteousness in the earth, and the Isles shall wait for his Law."

The events of this day will be progressive in their development. First, the shaking of the heavens, or political governments and organizations: and second, the removal of iniquitous systems, one by one, until the final crash shall involve them all in universal ruin. The abolishment of slavery is one of the events of judgment, and an indication that the day of the Lord is already initiated.

The great event which will more than any other demonstrate the judgment age, and convince the world that the day of his wrath is come, will be the destruction of the Papal Power; all Protestants admit that the Scriptures fully delineate the rise, progress, and downfall of this power. They also admit that the Roman Catholic Church is the power referred to in our text, as the apostacy which was to come, and the Man of sin which was to be destroyed by the brightness of his coming. And we think all honest Catholics must admit that the apostacy could not proceed from an impure church, nor yet from one of modern organization. When they, therefore, prove the antiquity of their church, and its original purity, both from apostolic rule and teaching, they thereby demonstrate her identity as the body in which the apostacy must arise, and the power from whence the Man of sin must proceed.

The declaration of our Saviour, that "the gates of hell shall not prevail against his Church" does not contradict the apostle, or intimate that the Church would not apostatize; but simply, that the gates of *hades* or the *grave* should not *forever* hold captive his people; for he has by his death and resurrection obtained the keys of *death* and *hades*, and will by his power raise them from the dead, and deliver them forever from its dominion at his second coming in glory. The apostle declares that this apostacy was working in his day and would continue until the hindering cause should be removed. This hindering cause was the Pagan constitution and laws of the Cæsars. These were abolished, and the Papal constitution and laws of Justinian instituted in the year of our Lord 532 or 33. Then was the Pope constituted head of the Christian Church, and thus the Man of sin was fully revealed. So long as the Church assumed simply ecclesiastical authority, she was denominated feminine; but when she assumed civil rule and authority, she became masculine, and was declared the *Man of sin*. The period allotted for the rule of this power is twelve hundred and sixty years; reaching from Justinian to the French revolution in 1792, or 3. And as it required seventy-five years from Justinian to Phoaecus, fully to confirm this civil rule, so it required the same period, from the French revolution until the reoccupation of Rome by the French troops in the year 1868, to complete the consumption of the civil rule, bringing it to the period when she is to be destroyed by the brightness of the coming of the Lord. This brings the ending of the longest prophetic period, the 1335 years, the destruction of this power must be imminent.

The Ecumenical Council is admitted by all, especially by the Catholic Church, to be an event of great importance. It is evidently an effort on the part of the Church of Rome to glorify herself; and brings forcibly to the mind the expression of the Revelator, "How much she hath glorified herself, so much torment give her:" "for she saith in her heart, I sit a queen I am no widow, and shall see no sorrow; therefore shall her plagues come upon her in one day, *death*, mourning and famine, and she shall be utterly burned with fire; for strong is the Lord God which judgeth her."—Rev. xviii.

It is admitted, by eminent Catholics, that this is an effort at display on the part of Rome. Separated as she has become from the union and support of the nations of Europe, she now boldly assumes to be superior to them all: and although bereft of her estates, and thrown upon the charitable resources of her subjects for support, she boldly asserts that she is no widow and shall see no sorrow; for "the church," says the Pope, "is *stronger* than *heaven*."

As a simple ecclesiastical power, Rome is putting forth giant efforts and inspiring wonderful expectations of universal conquest; particularly in Great Britain and our own nation. The present Council is intended to strengthen her arm, and increase her efficiency for the purposed mission of the world's subjugation.

One important means for the accomplishment of this object, is the centralization of her power by establishing the Ultramontane dogma of the papal infallibility. This blasphemous assumption will be the filling up of the cup of her iniquity; and then in addition to this, she aims to glorify herself by gathering together the distinguished dignitaries of her communion from all parts of the world; that she may thereby astonish the world and dazzle the eyes of her votaries by this display of her greatness; and by such means seek to regain, by one great ecclesiastical display, what she has lost by her civil deprivations.

It is at such a juncture the judgment comes upon her in one hour. But by what agencies is this judgment inflicted? In Rev. xvii. we have a clear description of this power and her destroyers. A woman seated upon a scarlet colored beast, which has seven heads and ten horns. Of these heads it is said, they are mountains and kings, and are explained by Barnes and other eminent expounders of prophecy, as forms of Government or dynasties through which the empire passes from its origin to its downfall. In the day of John, five of these dynasties had passed away, these were the kingly, under Romulus; then the Tribunes; then the Decemviral; then Dictators; then the Consullar, and the sixth, the Imperial Pagan, under the Cæsars; succeeding this was the Papal Imperial of Justinian; and finally, the eighth, or Infidel imperial of Napoleon. Of this it is said, "It was," in the first; "is not," in the second; "and yet is" renewed in the third Napoleon; it ascended from the Pit and goes into perdition.

Of the ten horns it is said, "they are ten kings . . . who agree to give their power unto the beast," or the eighth head, or Napoleonic dynasty, "until the words of God be fulfilled." They then "hate the woman; make her naked and desolate; eat her flesh and burn her with fire." After this, they, the ten horns, make war with the Lamb, but he shall overcome them; because he is now manifested as the King of kings and Lord of lords. This shows their Infidel proclivities, and clearly refers to the ten states of Italy, who are the only powers that have ever submitted to the Imperial authority of Napoleon the third; or ever will; for it must be recollected that this final head of the Empire is the most insignificant of either of the Imperial heads. The first, that of the Cæsars, had crowns on the heads. The second had crowns on the horns; but the last, was crownless. The expectation of the future greatness of Napoleon has no authority from the symbol of the word of God. This last dynasty, symbolized by the eighth head, goes into perdition; and we may say, has already gone into perdition; or ceased to exist; for, the "Plebiscitum" ends the Imperial headship of Rome, and secures to France a constitutional kingdom and monarch. For the purpose of securing to his son and family a throne and kingdom, Napoleon abandons an empty title to an empire, over which he found it an impossibility to establish his authority, and becomes a constitutional monarch. The Empire sinks into perdition.

Thus ends the last dynasty of the fourth and last universal government of the Prophetic word. Then comes the deluge, or time of trouble such as was not since there was a nation.

It is a most singular coincidence that this event of a peaceful revolution should occur during the session of the Council. The interposition of Napoleon has twice saved the Vatican from destruction; and now the Republican leaders are waiting with intense interest the opening of further events.

This leads us in the next place to notice that the destruction of the Papal power is in a time of violent revolutionary action. This is referred to in Revelation xviii. 21—"And a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, *Thus* with violence shall Babylon be thrown down, and shall be found no more at all." This symbol represents the *destruction* of the Papacy by the uprising of this revolutionary element, which will swallow it up, as the sea asorbs the millstone. Angels symbolize men and companies of men; and here, evidently, is descriptive of the Red Republicans now pervading Europe, and particularly the Italian States. The people of Italy have been long preparing for this work through the teaching of Mazzini and Garibaldi: and in consequence of repeated repulses have become filled with bitter hatred to the Papal government and priesthood, and stand ready whenever an opportunity offers to execute the judgment written. The way is now prepared. Napoleon, abandoning his purpose of *empire*, must yield to the demands of the nation and the legislature, and withdraw his army from Rome, and abandon her to her fate. This will be the signal for the uprising of the Italian people. The Council, dragging its slow length along, will be overtaken and surrounded by this revolutionary fire; then, "there will be no way for the shepherds to flee, or the principal of the flock to escape." Thus a universal slaughter will ensue; for it is not by volcanic eruption she is destroyed, but by the *ten horns*, who "eat her flesh and burn her with fire."

Surely if these foolish shepherds "had known the hour the *thief* would come, they would have watched, and not have suffered their house to be broken up." For it must be recollected that this great Ecclesiastical body, consisting of the Pope, Cardinals and Bishops, is the representative woman of the apocalypse, whose judgment is, that "she shall be utterly burned with fire." In such an event her devotees who have committed fornication with her and lived deliciously, would lament and bewail her, the world over, when they saw "the smoke of her burning; standing afar off for fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city; for in one hour is her judgment come."

By such a catastrophe the church of Rome would be utterly incapacitated for any future organization; the scattered congregations would be like a tree separated from its roots, whose trunk and branches would be left to wither and die in scattered fragments. Thus in one hour her great riches, such as apostolic succession, etc., would come to nought; and no man would buy her merchandise any more.

Moses said, "If the Lord make a new thing, and the earth open and swallow up Korah, and all his company, then they might know that these men had provoked the Lord;" but an event such as we have described would hardly be a new thing. In the history of Israel we read of Jehu gathering all the Priests and worshippers of Baal, leaving none wanting, throughout all Israel; and after separating from them the servants of the true God, he commanded his soldiers to "slay them utterly, leaving none alive." For this service God rewarded him by confirming him on the throne with his descendants until the fourth generation.

As was Baal to Israel, so is Rome to the church of God. The entire system stands between Christ and the world as a dark incubus between the sun and the earth, shutting out completely the saving rays of the Sun of righteousness. Instead of the one glorious High Priest ever living to make intercession and the pure word of God as the bread of eternal life, she substitutes her own priestly interposition, and the dogmas of her own corrupted traditions. The blood of millions of God's saints cry for vengeance upon the power represented by the priesthood now assembled at Rome. And the infidel populace, which has been corrupted by the wine of her fornication, will be the fit instrumentality in the hand of the Almighty for her overthrow and destruction; causing the exclamation, "True and righteous are his judgments; for he has judged the great whore, which has *corrupted the earth* with her fornication, and has avenged the blood of his servants at her hand." "And again they said, Alleluia, and her smoke ascended forever and ever."

In delightful contrast with the judgments inflicted on the enemies of God, by the brightness of his coming, is the *glory* to be confirmed to his waiting people. For "He comes to be *glorified* in his saints." Voices are heard "like the noise of many waters, and mighty thunderings, saying, Alleluia, the Lord God omnipotent reigneth; let us be glad and rejoice, for the marriage of the *Lamb is come, and His wife* has made herself ready; and to her was granted to be arrayed in fine linen; for the fine linen is the righteousness of the saints."

This is descriptive of the fullness of Christ, even his righteousness, sanctification and redemption; for "this is the name whereby he shall be called, The Lord our righteousness." Hitherto the Lord has been revealed to his people experimentally only as righteousness and sanctification, by forgiving their sins and cleansing them from all unrighteousness. But in this day of redemption, now dawning upon the world, he imparts to them the additional grace of redemption; which is the crown of righteousness, by quickening their mortal bodies, by his Spirit which dwelleth in them; thus imparting to them an immortal and incorruptible life. This is the leaven of the third dispensation: the grace to be brought unto us at the revelation of Jesus Christ. Thus they who are ready go in with him into the marriage; which is oneness with Christ, even as the oneness of Christ is with the Father; the fulness of him who filleth all in all.

By the inspiration of the divine Spirit we are made partakers of the divine nature in sanctification. By the respiration of this divine Spirit, in this grace of redemption we are filled with all the fulness of God, and of the Spirit, and of Christ; from thenceforth the tabernacle of God is with men; and he will dwell with them and be their God. Thus, attaining an endless life in Christ, they become qualified to reign with him as kings and priests on the earth when the coming shall be fully established; the dominion of which shall include all nations, languages, and peoples; and the effects of which will by the establishment in the earth of righteousness and glory of God.

"ARE THERE FEW THAT BE SAVED?"

THIS was a pertinent question asked by one of the disciples of our Lord, and the answer is one that ought to awaken anxiety in the mind of every one: "Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in and shall not be able."—Luke xiii, 23, 24.

Jesus had previously given a decided expression on this point, in his famous sermon on the mount: "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."—Matt. vii. 14.

If it were necessary to add to this testimony, we might refer to that great judgment upon the "world of ungodly men," the Flood, when only eight souls were saved, although Noah preached righteousness to them, telling them of their doom, for a full century after their destruction had been announced. We might also refer to the destruction of Sodom and Gomorrah, which, according to Jude, was "set forth an ensample," from which only Lot and his two daughters were saved. And we might further add this prophecy: "Though the number of the sons of Israel be as the sand of the sea, the remnant shall be saved."

Here is the sad evidence that comparatively few are willing to be saved; for it is written: "Whosoever will, may come." Why is it, that for a few short years men will cling so tenaciously to a life of sin and vexation, shrinking even from the thought of death; yet for eternity, they choose death rather than a life of peace and joy?

"Turn ye, turn ye, for why will ye die?"—*The Nazarene.*

PROGRESSION THE ONLY SAFETY.

THERE is no such thing in Christianity as standing still. There is no such thing as the winter freshet when business is dull and the evenings long and nothing else to do, and then the corresponding drouth in the summer, when too many other things are to be attended to. This man-invented system has proved a decided failure. Christianity is not like vegetation that it must needs die at a certain season, but it does require a daily onward movement. The divine injunction is, "Sow thy seed in the morning, and in the evening withhold not thy hand." "Work while it is day, for the night cometh when no man can work." The Christian life is a continual warfare with the natural desires of the heart and the lusts of the flesh; and every moment the Christian allows himself to lay aside his armor or to weary in well doing, he is in danger of being overcome by temptation. The final reward (being "accounted worthy to attain that world and the resurrection from the dead," Luke xx. 35) is "to him that overcometh." "He that endureth to the end, the same shall be saved" We who "*seek for* glory and honor and *immortality*" have a starting point; that point is faith (believing on the Lord Jesus Christ). "By grace are ye saved, through faith," says Paul; and Peter adds the following system of progression, as security against falling into temptation, and as a means of convincing others of the reality of that which we profess:

"Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—*The Nazarene.*

IF you have great talents, industry will improve them; if moderate abilities, industry will supply their deficiencies. Nothing is denied to well-directed labor; nothing is ever to be attained without it.

WHERE God loves he affords love-tokens, and such are only his soul-enriching graces. If our heart moves toward him, certainly his goeth out toward us. The shadow on the dial moves according to the sun in the heavens.

THEY who doubt the blessing of religion because they can find no Christian who is perfect might as well deny the existence of the sun because it is not always noonday.

TRULY is life akin to grief and how necessary it is to our nature! As the light consumes the inanimate substance it rests upon, so that it requires the night to restore what is lost during the day, thus does prosperity fatten upon what is best within us, only to be restored by the dark blessing of sorrow.

"IF ever Christianity," says Robert Hall, "appears in its power, it is when it takes up its votaries where the world leaves them, and fills the breast with immortal hope in dying moments."

CHILDREN'S DEPARTMENT.

BLACK-EYED ELLEN:

OR THE LITTLE GIRL THAT WOULD NOT ACT A LIE.

IN the little town of F——, not many miles from the brow of "Old Graylock," there is situated a little schoolhouse, in which the writer has spent many happy moments, and in this house the incident I am about to relate happened.

The teacher that had been engaged to take charge of the school was mild and pleasant to his scholars; but still the lessons had to be learned; which, I am sorry to say, the pupils thought very hard. After a while the lessons dragged so much that the teacher found it necessary to do something besides coaxing and hiring.

On the following Monday morning this rule was laid before the school; all those that missed in their study would receive one stroke of the ruler for every word missed, telling them at the time that he hoped that he would not have to punish any one. One pleasant afternoon, as I was about my duty, I noticed that little Ellen D. or black-eyed Ellen as we often called her, did not tend to her studies very well.

Time rolled until time for recitation came and the class were called out to recite; when it came Ellen's turn to answer, she missed; after trying three times, the teacher, being called away to help a scholar for a few moments about his lesson, forgot that any of the class had missed. After finishing the recitation, dismissed the class, when to his surprise little Ellen D. came up to him and with tears in her eyes and trembling lips said, "Sir, I missed."

Noble girl, when nobody accused her of missing, and when the teacher had forgotten it too, she came up and frankly told that she had missed, rather than to act out a lie. The teacher was so much pleased with the little girl for telling the truth when nobody accused her, that he forgave her for that time, and addressing the school, he said, "I hope you will all follow little Ellen D.'s example and when you have broken a rule of the school you will always find it the best way to tell the truth."

Moral.—I hope all little girls and boys that read this simple story will always tell the truth. Remember that God is always watching you, sees all you do and hears all you say. Try and be good; learn to love God who first loved you, is the wish of your friend, A. B. C.

IF I COULD ONLY SEE MY MOTHER.

"IF I could only see my mother!"

Again and again was that yearning cry repeated,—

"If I could only see my mother."

The vessel rocked, the waters, chased by a fresh wind played musically against the side of the ship. The sailor, a second mate, quite youthful, lay in his narrow bed, his eye glazing, his limbs stiffening, his breath failing. It was not pleasant to die thus in this shaking, plunging ship; but he seemed not to mind his bodily comfort; his eye looked far away, and ever and anon broke forth that grieving cry,—

"If I could only see my mother!"

An old sailor sat by, the Bible in his hand, from which he had been reading. He bent above the young man, and asked him why he was so anxious to see the mother he had wilfully left.

"Oh, that's the reason!" he cried in anguish; "I've nearly broke her heart, and I can't die in peace. She was a good mother to me—Oh, so good a mother, she bore everything from her wild boy, and once she said, 'My son when you come to die you will remember this. Oh, if I could only see my mother!"

He never saw his mother. He died with that cry upon his lips, as many a one has died who has slighted the mother who loved him.

We put this in the paper, as a word of warning to boys. You must love mother, and kindly do as she says, and help her all you can. If you have sisters you must be kind to them, and then they will love you dearly; thus you will make home pleasant. And then you wont have to feel as the youth in the story you have just read.—*Selected.*

REMEMBER GOD IS EVERY WHERE.

WHO has not heard of the gentleman who said to a boy, "I will give you an orange if you will tell me where God is,"—and that the boy replied "I will give you two, if you will tell me where he is not?" You all know that some children act worse when the teacher does not see them, than they do when he is looking at them; so when we forget the great truth—"Thou, God, seest me," (Gen. xvi. 13,) we act worse than we would if we remembered it. "God is a spirit," and heaven is his throne, but as he has made everything by his great power, he knows all things that are done on earth, and sees the thoughts and intentions of every heart. Let us never forget this, but by our behavior show our love to the Saviour, and that we intend, till life's journey shall end, to make him our Friend.—*Selected.*

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This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death 3. Who will live again? These questions are taken taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.

IMMORTALITY. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by GEORGE STORRS. *Price*, in pamphlet, 30 cents; postage, 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures." The first of these appeared in "The New Englander" of February, and the other in May, 1856.

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In this work the true teachings of the Bible is manifested, showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. *Cheap Edition. Price* bound, 70 cents; postage 12 cents. In paper covers, 40 cents postage 4 cents.

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GEORGE STORRS, Box 4,658,
NEW YORK.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JULY 13, 1870. VOLUME VII.—NUMBER 38. WHOLE NUMBER 324.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

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A VOICE FROM CALIFORNIA.

ONE of our brethren on the Pacific coast has issued several numbers of an octavo magazine of 4 pages; but it is too small for the noble purpose intended. That vast region ought to have a "Herald of Life" paper, the size of our own. Br. Glenn, publisher of the "Nazarene," has sent us a note accompanied with a communication intended for his magazine. They are herewith placed before our readers:

STOCKTON, *Cal.*, June 12, 1870.

BR. STORRS: I would like to see the accompanying article in print, but am unable to publish it myself, as it is too long for my little paper, and I have already published a partial answer to the article in question. I send it to you on the same terms that the author sent it to me, "for your perusal, to use as you may see fit."

Yours, in hope of the resurrection,
WM. N. GLENN.

DEAR BR. GLENN: Your little "Nazarine" for June has been given to me. I am right glad that there is at last a publication on this coast that sounds out the word of the Lord faithfully. "What is the chaff to the wheat? saith Jehovah." I hope that the "Nazarine" will grow and increase, not only in size but in the number of its readers, from month to month, and that it may be the means, with God's blessing, of leading many on this coast to look for "that blessed hope, the bright appearing of our Lord," and the resurrection to a never-ending life.

I found much interest in reading the article headed "Soul naturally immortal." I met with Dr. Arnold's article in the Chicago "Standard," and wrote an answer to it intending to send it to the editor, but concluded not to do so since it would be more likely to find a place in the waste basket than in the columns of that paper. I send herewith a copy of it for your perusal, to use as you may see fit.

In the issue of the "Standard" for April 14, one of the "Trifles light as air" has this on Heresy Hunting:

> Persons who have a keen scent for heresy, and love to let loose the dogs of orthodoxy at the faintest shadow, should "be sure of their own theological soundness."

It seems to me that this applies very well to the article of Dr. Arnold entitled, "The Soul naturally Immortal" in the same number of the "Standard." There is no necessity for meeting the first part of his argument (which is philosophical, so-called), since he leaves the whole question to be submitted to the test of the Scripture. It may be well, however, to mention the names of some of the *masters* of human thought who failed to believe in such a thing as an immortal soul. Here they are, a goodly list:

Martin Luther, John Milton, Tyndale, Nemesius, Lactantius, Ireneus, Justin Martyr, Theophilus of Antioch, the Pastor of Hermas, Ignatius, Polycarp, Clement of Rome, Barnabas, and the apostles of our Lord.

The Doctor quotes from the Wisdom of Solomon, "God created man to be immortal and made him to be an image of his own eternity."

True, he *was* created *to be* immortal; that is, capable of receiving immortality; but it is not written that he was immortal at his creation. There is, undoubtedly, a difference between being created *for* a certain quality and being created *with* that quality in possession. Really it is easy to apprehend this.

In his first appeal to the Scriptures the Dr. goes astray. How a D. D. who is supposed to be posted in Hebrew (I mean the Hebrew Bible), can make such a statement as the following, I am at a loss to determine. He quotes Genesis ii. 7, and adds:

> As if on purpose to intimate to us that this breath of life, the direct inspiration of the Eternal, partook of the immortality of its divine original, the Spirit prompted the sacred penman to employ a word, which is never applied to the breath of the brutes that perish, but only to rational an immortal beings; to God, to angels, and to men.

He refers here to the Hebrew word *neshamah.* Now, when I open my Hebrew Bible to the 22d verse of seventh chapter of Genesis, I find that the compound word *neshamah-ruach* is used in application to the destruction of "all flesh that moved upon the earth, of fowl, and of cattle, and of beast, and of every creeping thing that creeps upon the earth, and every man. *All* in whose nostrils was the *breath of a spirit of life* (*neshama-ruach*), of *all* that was on the dry land died."

This translation is that of Dr. Conant, who adds, in a foot note to verse 22, "*A spirit of life.* The word rendered *spirit* is literally *breath* (like our word *spirit*), and with or without the word *life* (ch. vi. 17), means *breath of life*, the vital breath, on which life is made dependent. Hence it comes to mean, as here, the principle of life, the vital spirit, whether in man or other animals. Compare Eccl. iii. 19, 21."

It will be noticed here that Dr. Conant, in corroboration of his note refers to Dr. Arnold's second reference to the Scriptures, thus indicating that his idea of the *spirit* is, that it is common to all, man and beasts, as is also shown by his foot note to Gen. ii. 7, where he remarks in reference to Isaiah ii. 22, "Cease ye from man in whose nostrils is breath"—"only breath, so frail a principle of life, and so easily extinguished!" In reference to *a living soul*, Dr. C. has—"The Hebrew word (*nephesh*) here rendered *soul* includes all beings that have animal life; and hence it is applied to animals of the sea and land in ch. i. 20, 21, 24, 30." This translation of the word does not appear in these verses, either in the Bible Union version by Dr. C., or in King James' version; but there it is in the original, nevertheless, and cannot be avoided, even if theology has adulterated the meaning of the old word soul (as Dr. C. himself admits has been done), and made it to mean other than it did in old times. In view of this, therefore, there is no distinction between the "spirit of man" and the "spirit of the beast," (Eccl. iii. 19, 20, 21), "for that which befalleth the sons of men befalleth beasts, yea, they have *all* one breath (spirit); so that a man has no pre-eminence above a beast." "Who knoweth (therefore) a difference between the spirit of man that it goeth upward, and the spirit of the beast that it goeth downward?"

Dr. Arnold would have us believe that man at his creation had *a soul added* to his *bodily organization.* The Scripture does not warrant this. It says plainly that *man became a living soul* (or as literally translated *a breath breathing*). It indicates a *change* in the organization, it does not indicate an *addition* thereto.

As to the Lord Jesus' taking part with the Pharisees against the Sadducees concerning a doctrine of the immortality of the soul, it is enough to know that any person of average intelligence cannot help but notice, in reading the twentieth chapter of Luke, that such a doctrine was not in debate. It was with them a question of resurrection of dead ones; and the Lord showed plainly that their views on the subject were erroneous. There is a typographical error in the Dr.'s reference to Luke. It should be Luke xx. 27, 38, instead of Luke xv. 27, 38. He refers here, particularly, to verse 38—"For all live unto him"—as though showing that those spoken of were alive; but Paul in the Epistle to the Romans makes this passage clear in writing—"God, who quickeneth the dead, and calleth those things which be not as though they were." There is that in the reply of the Lord to the Sadducees that is full of meaning. He indicates plainly two classes of persons; those who are accounted worthy to attain unto the resurrection from the dead, and those who are not worthy; those who can die no more (being therefore immortal), children of the resurrection, and those who are not children of the resurrection. If the resurrection, as Jesus has said, confers immortality and equality with the angels upon its subjects, does it not follow that if wicked ones are raised these same qualities will inhere to them? But the Bible does not raise them. As David says, "Like *sheep* they are laid in the grave, death shall feed on them." "The grave is their dwelling place through all generations." "Man, that is in honor and understandeth not, is like the beasts that perish."

This brings me to another point in the Dr.'s appeal to the Scripture. He admits that beasts perish; that is, that there is nothing for them beyond death; but he will not admit that the same word *perish* applied to men means the same thing. He instances the perishing of the old world as an argument against annihilation. The *old world* was annihilated. Everything in Scripture and in science goes to prove it. Peter does not write that the earth, the ground, was destroyed, but the *cosmos*, the order, arrangement. Who will say that that order exists even in the merest fragment? As to the *perishing* of the heavens utterly, to make way for new heavens, we have the record that the heavens being on fire will be dissolved; that is, there will be a dissolution of our atmosphere that it may be newly created, fitted for the use of the children of the resurrection, who shall possess a never-ending life, priests after the order of Melchisedec. The heavens that we now breathe are not those of Adam. There was then no rain on all the face of the earth. consider the change that must necessarily have been made in the atmosphere in order that the bow should be set in the cloud and that rain should fall on all the face of the earth. Reflect, too, upon the results of this change in the heavens and the earth as affecting the human race, making it necessary that God should change their diet from vegetable to a mixture of vegetable and animal food. See God's charges concerning food to Adam and to Noah. Job xxi. 20 is quoted in order to prove that the wicked shall be witnesses of their own destruction. A careful reading of the verse and the one which precedes it will show that *God* is the witness, and *not* the wicked.

The spirits of just men made perfect inhabit, we are told by the Dr., the heavenly Jerusalem.—Heb. xii. 23. There is nothing in the reference to indicate that they inhabit any such place. We may with as much truth say that *we* already inhabit it; for the 22d verse reads, "but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." Do we inhabit this city? If not, why shall we say that the spirits of just men made perfect inhabit it? Besides, these just men are not yet made perfect. Jesus must first come and clothe them with their house from heaven, which he went to prepare for them and for us; that new and glorious body of the resurrection. David was a just man, but is not yet made perfect, for we have the testimony of Peter in Acts ii. 34, that David did not ascend to heaven, showing by his argument that in order to reach that place, it is necessary to be raised from the dead as was the Son of God.

As to the conception of annihilation being foreign to all Jewish thought, I quote David's curses on the wicked: Psa. lviii., "Like the untimely birth of a woman, that they may not see the sun." Job iii. 16, "As a hidden and untimely birth I had not been; as infants which never saw light." Prov. x. 25, "As the whirlwind passeth, so is the wicked no more." Surely no stronger images of non-existence can be given than these; and they are all *Jewish.* How then can the Dr. say that annihilation is an idea "foreign to all Jewish thoughts, whether inspired or uninspired," when we have it here in the inspired word?

In conclusion, I think from what I have cited, that I may take upon me to say, that "the soul of man is *not* of such a nature that it will as a matter of course live on forever." I may also add the words of Paul to the Corinthians, "If dead men are not raised, not even Christ has been raised . . . then also those having fallen asleep in Christ perished." (*Griesbach*). Imagine the result if Christ had remained in the tomb of Joseph and had seen corruption. What hope then for man above that of a beast?

Space will not admit that I write more here on this subject. It is one that every intelligent person should examine for themselves, accepting no man's statement; calling no man master; but in simple faith in the truth and wisdom of God searching His word which he has given us, being prepared to receive whatever truth he may present therein to our minds, no matter how much it may conflict with the ideas or opinions of ourselves or of great men so-called. Let God be true, though every man be made thereby to be a liar.

Yours, in hope of the resurrection,
SAMUEL H. WHEELER.

SAN FRANCISCO, *Cal.*, June 5, 1870.

LIFE ONLY IN CHRIST: ENGLAND.

THE following communication is from Br. Thomas Johnson, Newark, N. J. He visited his native country, England, two years since, and took out a quantity of our works on the Life theme. He now writes us as follows:

NEWARK, N. J., June 26, 1870.

BR. STORRS: In my last communication I informed you that the seeds of truth (in the shape of some of your tracts), which I scattered two years ago in England, were beginning to spring up, and I am now happy to inform you there is a good prospect of abundant fruitage. I promised you that if any thing interesting to you or the readers of the HERALD OF LIFE should eventuate therefrom, that I would duly inform you of the same. I have now the pleasure to remit to you transcripts of correspondence from my old friend and schoolmate, Rowland Kelvey, of Sheffield, England, who has fully received the evidences of the Life views, and, after duly weighing them, and comparing them with the Scriptures, to "see whether these things were so," has fully committed himself to their advocacy, and to-day rejoices in the simplicity and fulness of the Gospel of the Kingdom, and in the expectation of eternal life, "when Christ who is our life shall appear." Under date of March 8 he writes:

"Since I last wrote you my mind has been constantly exercised with the books you so kindly gave me, and my mind is fully made up, that the doctrines they teach are in accordance with the Scriptures of truth. The prejudices of early teaching have been somewhat difficult to erase, but I have made up my mind to follow the Scripture teachings, God helping me, wherever they may lead me. I had abandoned the eternal punishment doctrine ten years ago, believing it to be unscriptural; but then I went to the other extreme of universal restoration, believing at the same time that man was dual—composed of two distinct natures, a mortal body and an immortal soul; and taking such passages as these, 'If I be lifted up I will draw *all men* unto me.' 'For as in Adam *all die*, even so in Christ shall *all be made alive.*' 'And when *all things* shall be subdued unto him, then shall the Son himself be subject unto him that puts *all things* under him, that God may be all in all.' And thus I thought, that as Christ was lifted up, he would ultimately, according to his word, *draw all men* unto himself; and as *all die* in Adam, it required the same *all* to be made *alive again*—and that he would reign until he had *subdued all* unto himself, and ultimately God would be all in all. But, my dear Tom, when I read those blessed works by Br. Storrs (which I prize next my Bible), 'Life only in Christ,' 'Life from the Dead, and Man's Destiny,' what a fresh light my poor mind received! When I saw that man was mortal, and was not made with an immortal soul, and that immortality was attainable as a gift of God through our Lord Jesus Christ, and that *all may have it that will*, my soul does rejoice that those blessed truths have been searched out of the Scriptures in opposition to the Pagan views of eternal torment that we have constantly preached unto us.

"I have been delighted in the perusal of the HERALD OF LIFE, and have read them over and over again. I am sorry the parcel of pamphlets have not come to hand. How it is I cannot tell. In respect to the books you left me, they are numbered in the HERALD OF LIFE as follows: 1, 2, 6, 11, 13, 15, and several slips each of 'Can You Believe?' and questions on immortality."

In a letter dated June 5, and just received, he further writes:

"I should like to hear more of your personal experience; you know, my dear Tom, if we have more light, we ought to have more love and gratitude to our dear Lord for the light he has given us. I hope we shall always keep our dear Saviour's words in remembrance, 'If ye love me keep my commandments: by this shall all men know that ye are my disciples if ye have love one toward another;' for the more love we have, the more like our dear Lord we become. I am sure the great change in our views ought to have a corresponding effect on our love to God. I can say, it has had this effect on me. I never saw the Scriptures in the light I now see them; I never saw the love and mercy of God as I now see it. My mind always revolted at endless misery. I could never see what it was to accomplish; for I always thought correction was for our good, and that God had a wise end in view in our trials and troubles; and is it not so? Was it not so with the Psalmist, who said, 'Before I was afflicted I went astray; but now keep I thy laws?'

"I must now tell you in a few words my own experience. I feel that I love Jesus; he is the fairest among ten thousand and altogether lovely. I never saw his loveliness as I do now. I think it is perfectly right that the wages of sin should be death; but *Oh the gift of God which is eternal life through Jesus Christ is my portion.* Is it yours, my dear Tom? The Spirit itself beareth witness with my spirit that I am his and he is mine; though poor, weak and worthless, I have a rich, Almighty friend; one who knoweth the weakness and frailty of human nature. He remembers that we are but dust, but hath promised if we suffer with him, we shall also reign with him. Then let us be up and doing, and as far as we can proclaim the blessed truth of the Bible, 'Life only in Christ;' and when He who is our life shall appear, we also shall appear with him in glory, for if we have fallen asleep before he comes, the sleep of death shall no longer hold us; for we shall rise in a moment, in the twinkling of an eye.

"I have received the HERALD OF LIFE up to the 27th of April. I hope to get them regular, for there is nothing, apart from the Scriptures, that I so much delight in; and though I could like to save them, they contain so much precious matter, that I keep lending them about; so that you see the truth gets spread. As for those other books you gave me, I have not got them back yet, nor have I received those pamphlets you mailed me. I have sent you the 'Rainbow' for this year, as fast as it is published. The June number comes with this letter.

"I did not hear Mr. Stainton's lecture on the Devil, nor have I heard of its being in print. I have not believed in a personal devil for some years, now. I believe, as you say, his name is 'Legion.' I think that every man carries his own devil with him. I heard Mr. Stainton last night on the words 'To be absent from the body and to be present with the Lord.' Oh how unscriptural his language was. Speaking of the soul as separate and distinct from the body, he said, 'The souls of all men were immortal; the body was only the house or tenement for the soul to live in for a short time, then it took its flight either to eternal bliss or endless misery.' He never quoted one passage of Scripture to prove the immortality of the soul; but he did quote one to show that the wicked at death went to hell; the rich man and Lazarus, 'And in hell he lifted up his eyes being in torment.' I keep talking to the members of our church as opportunity occurs. I hope good will come out of it."

In closing this communication I will say that Br. Kelvey has for many years been a member of Rev. Mr. Stainton's church, and has many warm friends in the congregation, which I believe is an independent Methodist.

In future communications I may have reason to refer to this Mr. Stainton, for I am in expectation of a letter from him through the influence of my beloved sister, who is terribly afraid that the new views I have adopted are subversive of the right ways of the Lord, and she has obtained a promise from her pastor that he will write me about those pamphlets of yours, which have been put into his hands. I have been waiting many months for his promised letter, and am so far disappointed. My last letter to my sister, of last week, I hope will have the desired effect of stirring him up to an immediate fulfilment of his promise.

I will write you again next week (D. V.,) in which I may show you that your pamphlets meet with much opposition from some of my dear relatives, who are wonderfully afraid that I am leaving the good old paths in which they fancy they are walking, for some new and untried ones to them entirely unknown, but which I trust is the straight and narrow way that leadeth unto eternal life. Yours, in hope,

THOMAS JOHNSON.

ROMAN CATHOLICISM.

IT seems, not long since, a paper was started in our vicinity, called the "Brooklyn Register," by a talented young clergyman of the Catholic church, by the name of "E. G. Fitzpatrick." It gave promise of being a tolerant and free medium, and spoke out plainly the views of its editor, which seem to have been favorably received by many in that church in various parts of this country. After living from April 30 to June 18 it came to its end by authority or by the imposition of the "Vicar General Turner," for the publication of the following article, which Mr. Fitzpatrick was required to recant; but he declined to do so, and his paper ceased to live.

We give the article which brought about this result, that our readers may see there are signs that some will yet "come out of Babylon;" or that there are a few in that church who see and feel its abominations:

COLLECTIONS FOR THE POPE.

On last Sunday there were collections taken up in all the Catholic churches for the benefit of the Roman Pontiff, and we might safely venture to say that the amount realized in the two dioceses of New York and Brooklyn is more than would be required to erect a handsome and spacious temple of worship, in which the neglected poor in a densely populated district of either city might be assembled to have the gospel preached to them, and to receive the consolations of their almost abandoned religion. As the head of the Catholic church, the Roman Pontiff has a claim upon our sympathy in all his necessities, and in our filial devotion to him, personally and officially, we would willingly deprive ourselves of any thing we have in order to spare him the worriment that is consequent on an exhausted treasury; but we do not think that it is just the thing to tax us in our property for the maintenance of a temporal and political system in Rome with which the Catholics of these United States have nothing at all to do. To the successor of St. Peter and to the Head of the Catholic church we will give generously and willingly as long as we have any thing to give, but to the King of the Papal States we owe neither allegiance nor one dollar.

Reared, as we have been, under the influence of Republican institutions, all our sympathies are republican and for free governments, and our regard for the Roman Pontiff in his regal and monarchical character is precisely the same as it is for the monarch of France or Austria, and we feel ourselves no more obliged to maintain monarchy in Rome than we do to maintain the despotism of the Czar in Poland. If the Pope deems it expedient to enrol under his regal flag mercenaries from Switzerland, France, and Belgium for the purpose of holding Rome against the Romans, we know of nothing in our religion that authorizes him to levy on us to pay his motly legions. In a few weeks he will be the recipient of some hundreds of thousands of dollars, the offering of the mistaken zeal and generosity of his children on this side of the Atlantic; and while we shall receive in return for it his paternal benediction, many of his brave and enlightened subjects will kindly extend their forgiveness to us on the ground that we know not what we do.

We feel pretty sure that every one who handed in his offering on last Sunday, did so with the belief that it was for the purpose of maintaining our Holy Father in his ecclesiastical dignity; the idea of supporting a band of mercenaries never entered into the heads of any of them. But the maintenance of the Roman Pontiff in his ecclesiastical dignity is not dependent on the charity of Catholics in America; the revenue from the church property in Rome and its vicinity is more than sufficient to support the local churches and the Pope in a style compatible with his position as Supreme Pontiff. It may, indeed, be a sense of momentary gratification to our bishops in Rome to carry a well-filled purse up the Scala Regia, and to pour into the State Treasury in the Vatican the hard-earned offerings of poor Catholics in their missionary dioceses, but in more than one instance that momentary pleasure will be marred by the remembrance of their destitute people at home, who have no church of their own, and who die by thousands in ignorance and without the comforts of religion. It is no gain to the Catholic church to maintain an army in Rome while her members are daily falling away in missionary countries for the want of churches, in which the sublime truths of revelation might be made known to them. If the collections that were taken up on last Sunday were used for the purpose of erecting churches and chapels where they are most needed, in the over-populated districts of our large cities, or in those country villages where the cross has not yet appeared, how many thousands of noble souls would be rescued from a course of crime to become worthy members of society, and from ignorance and irreligion to be deserving members of the church! But as it is, the money will go to Rome; the mercenary legions will be engaged for another year, and as each pay-day comes around, they will remember us kindly over a basket-bottle of Orvieto, and they will address us in the words of Rip Van Winkle: "Your very good health, and your family; may they live long and prosper."

A GHOST STORY.

BY MRS. ELIZA A. HARRIMAN.

ABOUT a century ago, in that region of country noted for the tragedy of the Salem witchcraft, ghosts, like witches, were common stock, not hidden in some indefinable nook under the leaves of a table, knocking out answers to impertinent questioners, but honest, unflinching, puritanic ghosts, who were not ashamed to let their real personality be known, gliding, it is true, noiselessly, but wearing ever the pure, emblematic robe of white, as if to signal their presence out upon the darkness.

"Once upon a time," old Mr. Smithers became weary of the world, and laid him down and died, and, as all supposed, had found quiet and rest in the grave, but ere long it began to be whispered mysteriously around that the old man was astir, and every night might be seen in unsoiled shroud, lying at full length, outside his narrow bed of clay.

Common as these unearthly visitants were said to have been, the people of those crude times seldom wished to meet a real ghost, so the doors were shut a little earlier than usual, the Bible kept in plainer view upon the stand, and the morning and evening devotions lost none of their fervency.

The terrified, tearful children clung close to each other, snatching, it may be, a hasty glance at the haunted tomb, as they flew by, to and from the school, full of fear, yet scarcely expecting to see the ghost in broad daylight.

But no vague dread of peering, gibbering ghost could keep the young, enamored Amos long from his lady-love; so, filled with honied thoughts, and gentle, cooing dreams, when morning hours grew small, out all alone amid the darkness, he found himself plump up beside the graveyard, and there, in full view, on the haunted tomb, stretched at full length, beneath the glimmering stars, he plainly saw the silent, shrouded ghost. At once his gentle visions fled, his teeth chattered just a little, his heart beat a little faster, but he did not run, nor shriek, nor faint, but scaling, silently, the intervening fence, he walked in to reconnoitre.

Now and then a restless lodger, in the luxuriant drapery of the weeping willows, nestled uneasily in its perch, or half waked, dreamy, hidden things, cuddled closer down among the dew-bedecked grasses. Out from the shadowy recesses of the prim, sentinel-like fir tree, that stood beside the sorrow-draped gateway, a great goggle-eyed, ruffle-trimmed, impertinent owl, cried saucily after him, in the hoot language, "Who, who are you?"

The stark, gray gravestones, grim and spectre-like, seemed, as he walked, nodding and wagging strange, dwarf-like, shapeless heads at him; but there, in its ghastly, deathish stillness, lay the ghost, making no sign to welcome, and offering no repulse, until he stood within a few feet of the headstone, then there was a perceptible rustling of garments, a hustling of many tiny feet, and a defiant

"quit, quit, quit!" and the mystery was solved.

A venerable, old, white turkey, with a numerous brood of well-grown, white-robed nestlings, had taken nightly quarters on the fresh-turned sod of old Mr. Smithers' grave, and that was how my grandfather hunted a ghost.—*The Little Corporal.*

THE WICKED DEAD: PROF. HUDSON'S VIEWS.

BY MARK E. GREEN.

THE question is often asked, What was the belief of Prof. C. F. Hudson on the resurrection of the wicked dead? In examining his work, "The Doctrine of a Future Punishment," he makes some remarks which entirely conflict with the opinions of those who claim that God is obliged to raise the wicked, that justice may be meted out to them for their wickedness. On page 399 he says:

> We have endeavored at two points to relieve the doctrine of the resurrection of the unjust. It may here be relieved of another objection, viz: that God is not *bound* to punish the wicked in precise measure of their misdeeds, and their resurrection would seem designed only for the purpose of such retribution.

Br. Hudson fully indorses the love of God toward poor dying man; and again he says:

> God is not bound to resent the puny shaking of the sinner's fist, or the rude swagger of his tongue, but might forget him into eternal silence; so in fact he does not raise him up from death *for the sake* of punishing him. God never lifts a finger for the recovery of a right of his justice, or to save that attribute from fraud. He is not so poor that he should suffer for the lack of a deserved pang anywhere in his universe.

There was never a truer sentiment expressed than this. God does not "*afflict willingly, nor grieve the children of men,*" but only for their good or the good of others. He is not vindictive; but like Jesus in his dying moments, who said in reference to his enemies, "Father forgive them, for they know not what they do." The sentiments here set forth by our brother would certainly lead one to suppose that there could be no object for God to raise the wicked dead to punish them. I would ask, then, for what purpose will they be raised? and by what law, or by what principle does he get them up? Our brother has not left us in the dark on this point. On page 263, under the head of "The Resurrection of the Unjust," he says:

> To this endeavor after a philosophy of the resurrection, we may add a thought respecting that of the unjust. It is hard to believe that they are raised up by a miracle that ends in their destruction, or that accomplishes nothing but a judgment which, in this view, must appear simply vindictive. If they have no immortality why are their slumbers disturbed? But if their resurrection is connected with the redemption by a law that finds illustration in analogous facts, this difficulty may be removed. Damaged seeds that are sown often exhaust their vitality and perish in germination. And we have noted the fact that of insects which pass through the chrysalis state to that of the psyche or butterfly, many from injuries suffered in their original form utterly perish in the transition. Now the glad tidings of the redemption quickening and invigorating the soul with new life, may so far repair the injury done it in the fall that even the unbelieving, who derive many benefits therefrom in this life, may not altogether perish in the bodily death.

He closes his remarks by saying:

> And for judgment it is as if the unjust, hearing the voice of God in the last call to life, should be putting on a glorious incorruption, and should perish in the act.

We might ask as by the way of information, "What next?" or what will be the next effort to get up the wicked? According to our brother's reasoning, the wicked that have heard the glad tidings (for none other can be included), have been so invigorated or vitalized in this life by hearing the gospel, that they are in the same condition of a child that is still-born, or dies in the act of being born; and hence they never see life; or in other words, they come forth unto the resurrection of condemnation, but never attain it, because the life they received by hearing the glad tidings was not enough to vitalize them; or, to use his own words, they "*exhaust their vitality and perish in germination.*" The ingenousness which is here displayed by our brother to revive the wicked, certainly is a step farther in that line than has ever been set forth before by any one who did not believe in the immortality of the soul. Our brother does not, in this analogy, set forth his views on this subject. He merely suggests the thought, "But if their resurrection is connected with the redemption," etc. We might say, "But if their resurrection is *not* connected with redemption, it would 'appear simply vindictive' to raise them up or *disturb their slumbers.*" He does not in his writings set forth his full convictions on this point, but these few extracts would lead us to believe that unless the wicked have immortality connected with them in this life, God will not disturb their slumber, for he will not raise them up to punish them, for that would be beneath him to notice or "*resent* the puny shaking of the sinner's fist, or the rude swagger of his tongue, but forget him in eternal silence; so in fact he does not raise him up from death *for the sake* of punishing him."

I fully indorse the sentiment that God has no need of raising up the wicked to punish them. They are nothing but dust, permitted to live to have an opportunity to choose a better life, which if they do not, like the Israelites in the wilderness that were bitten by the serpents, if they did not look upon the brazen serpent they died, and that was the end of them; in like manner was Christ lifted up, that all that look upon him in faith will be healed, and if they do not they perish. Amen.

NEW YORK, July, 1870.

IF parents were really faithful to their children there would be fewer unconverted adults.

THE HERALD OF LIFE.

NEW YORK, JULY 13, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

PLEDGES FOR HERALD OF LIFE.

FOR the most part, the pledges made at the last anniversary of the "Life and Advent Union" have been redeemed. A few, however, yet remain uncancelled. If possible, the "UNION" will be glad to find that none remain so till the anniversary, now nigh at hand.

If our paper is to be continued, the effort to raise funds therefor must not be less the year to come than heretofore. The friends will judge if the paper is worthy of continued patronage, and come to our annual meeting prepared to say what they will do for this object. Those who cannot be present will confer a favor to let the "UNION" know as soon as possible what they will do toward sustaining the HERALD OF LIFE another year.

The Tract cause must not be forgotten. That instrumentality has been an effectual help the year past, and many thousands of tracts have gone forth preaching the Gospel of LIFE.

THE LIFE AND ADVENT UNION.

THE anniversary of this body is drawing nigh. It is in contemplation, now, to have it meet in Springfield, Mass., in the "Life and Advent Mission Tent," to commence Thursday afternoon, at two o'clock, August 26, and to continue on through the next day; thus giving us a day and a half for mutual conference, consultation and action to advance the great and glorious cause in which we have embarked. We trust that every friend of the cause will be there whose circumstances will permit; and those who cannot be present will let us know, by some means, what their wish is concerning the continuance and support of the HERALD OF LIFE and the TRACT cause.

Seven years have passed since this paper was launched on its voyage, and you are to judge whether its course has been acceptable to you, and whether it has performed its mission in a manner meeting your approval: also, what changes may be needful or desirable in its management or form. Let us have your counsel, prayers, and material support in this work, if consistent with your views of the subject.

"CAMPAIGN DOCUMENTS."

WILL our friends look at our list of these as they stand in our "CATALOGUE?" It will be seen they now number *twenty*. Can we spend a few hundred dollars better, just now, than to send them forth on their mission of love to dying men?

GOOD RULES OF INTERPRETATION.

IN the "Sunday Magazine," for July, is an article on "Little Children God's Stronghold for Troubled Men," which is very interesting; but what we wish especially to call attention to is, the author's—"Rev. Samuel Cox"—presentation of two important rules of interpreting Scripture. Speaking of what he calls "The plainest laws of interpretation," he says:

"All sound commentators admit that, when any words of Scripture can be taken literally, they ought to be taken literally; that when, by taking them as they stand, we can get good sense and sound morality out of them, we ought to take them as they stand, and not betake ourselves to spiritual, mystical, or figurative methods of handling them."

That we call a sound rule. Again he says, "another law of interpretation," which he calls "The second law," is:

"That we ought to interpret Scripture by Scripture, to read any one passage by the light which other passages shed upon it—a law so obviously good and wise that it needs no vindication."

These two laws, we trust, we are willing to have applied to all our constructions of Scripture language; and by them we judge of the interpretations of others; bearing in mind that we are never to lose sight of the *known* perfections of God in any conclusion we may arrive at.

The grand attribute of God is *Love*; and all his other attributes harmonize with this; but this stands out in the foreground in all his dealings with men: "God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16. And, "We love God because He first loved us."—1 John iv. 19. Once more: "He that spared not his own Son, but delivered him up for us all, how shall He not with him also freely give us all things?"—Rom. viii. 32.

Here are facts that must have a controlling influence in connection with the "two laws," mentioned above, in all our investigations of Scripture teachings.

Take the two laws named and apply them to the words *life* and *death*, as used in the Bible in relation to the reward of the righteous and the punishment of the wicked, and what other rational conclusion can be arrived at, than that both are to be understood literally? The one, meaning a literal *living* existence: the other, a literal *extinction* of living existence. We avow our full belief, that no other construction can be put upon the language according to the "two laws" above laid down by "all sound commentators." Until some plain testimony of Bible language can be produced to prove man has an entity, called the soul, and that such soul is inherently, or by Divine appointment, *deathless*, we are compelled by all laws of sound interpretation of the Bible to affirm that, the terms *life* and *death*, when spoken of as the final state of men, are to be understood literally, and in no other sense. To apply them as it used to denote states of *happiness* and *misery* is to pervert the truth of God; and the authors of such perversion are justly charged with having "changed the truth of God into a lie, and worshipped and served the creature [by accepting human traditions] more than the CREATOR."—Rom. i. 25. They may indeed have done this "ignorantly, in unbelief." We trust such will be found to be the fact with many: but how long shall this ignorance prove an excuse, now that God is causing light to go forth on the subject? Let all beware of shutting their eyes against the light.

PROF. HUDSON'S POSITION.

BR. GREEN has stated some of C. F. Hudson's views, as our readers see; but it may be well at this time to notice still further some of his positions.

He held the soul to be a distinct entity from the body, and that it did not die with the body, but remains, like the main-spring of a watch when taken out of its place. An article from him appeared in the "World's Crisis" some ten years since, in which he contended against the views held by that paper, that the wicked dead will be made alive again, and yet do not believe the soul to be a distinct entity, surviving in death. Against that position Prof. Hudson dealt some effectual blows. He sums up thus:

> My view is simply this—that there are two instalments of death. The death of the body kills it. It is a real, literal, killing death. As the effect of it, the body becomes a corpse at once, and ere long ceases to be even that. This death also deprives the soul of its action, as the main-spring is useless without the watch. This death is also, as a first instalment, the picture of all death, showing that the second death will destroy the soul, as this destroys the body.
>
> But if the first death destroys the body and not the soul, it is easy to see how there may be a resurrection before the second death, but not after it. While a part of the being remains, there may be life again. But when the entire being is destroyed—soul and body—to live again is impossible. My friends, who have feared that death, as I define it, involves immortality, must not wonder now when I tell them that as I understand death, in its two instalments, it seems to me that a resurrection after the second death is beyond the power of God himself. For such a resurrection would be a re-creation; which is impossible, since what is newly created is different from that which before existed.
>
> Hence I think that in my view of death, the second death kills finally and forever, as a logical result of my definition. Whereas I see in the view of my friends no logical security against immortality after the second death. And I have shown that some who held their view of the nature of the first death, as Tatian and Thompkinson, actually held eternal torment nevertheless.

Thus does Prof. Hudson show how perfectly *absurd*—not to say "impossible"—is a resurrection into life of a dead man who has no surviving *identity*, or life element in his nature. We will now show wherein we differ from him.

We know of no such Scripture teaching, "the wages of sin is death" in "two instalments:" but if there was, and the soul is a distinct entity, and not killed by the "first instalment," which only kills the body, then the "*second* instalment" can have no claim on the body; hence, though "there may be a resurrection," on his view, yet it would appear to be an act of injustice to the bodies of the wicked; for those bodies had paid their part of the debt, viz: "the *first* instalment;" so that the exaction of it from the body *twice*, is apparently a great wrong; and especially, as this "re-creation" body, possibly, is not the same body that sinned and paid the first instalment. Justice would seem to have no further claim on *the body*; its claim is for the "second instalment," and that must be on *the soul*, which escaped paying any part of the first; for it was not killed by that; it only "deprived the soul of its action." The second instalment, then, should and must be met by the soul alone, if justice's ways are equal. "The first destroys the body and not the soul," saith Prof. Hudson. Then all the "second death" can righteously claim is, that *the soul* shall die, having escaped when the body paid its part of "the wages of sin." Then a resurrection of the body into life to help the soul pay its instalment, if not unjust, is useless; for the object is to *kill the soul*; and surely that could be done without making the body alive, or rather giving the soul a "re-created" body—a new body to die in.

But there is another point in the remarks of Prof. H. to which we call attention. He says, "While a part of the being remains, there may be life again. But when the entire being is destroyed—soul and body—to live again is impossible."

We remark, when "the first instalment" was paid by the body, the soul either *died*, or it did not. If it did *not* die, then *it* cannot have "life *again*;" for, it was never dead.

"The second death will destroy the soul, as this" [the death of the body] "destroys the body," saith our brother. He had said, "The death of the body kills it: it is a real, literal, killing death." Now then, if the soul did not die when the body did, its final death is not *its second* dying: therefore, "the second death" is not dying *twice*, or it does not relate to the *soul's* dying; for *that*, according to Br. H., dies only *once*; so, we come up on this fact, "The second death" is a phrase which denotes a death from which there is no recovery—no revival into life again; and has no such sense in Scripture as that of dying *twice*; and hence the phrase can never be claimed in proof that the wicked dead will live again: they die in their sins—soul and body; or all the life they have perishes by the judgment of God, and "they shall never see light"—they are "like the beasts that perish."—See Psa. xlix. throughout. They die a death from which there is no recovery, and hence called the second death.

Prof. Hudson, in his work, "Debt and Grace," page 178, gives various examples of the use of the phrase "second death," among early Jewish writers. One of those writers says, "We learn from this place (Numb. xiv. 37), that they died the second death." Let us see how that "place" reads; it is as follows: "Even those men that did bring up the evil report upon the land, died by the plague before the Lord."

Does this text sustain the notion that these men died a *second* time, and after a resurrection from death by the plague, by which they "fell in the wilderness?" Surely a mind perfectly open to conviction must see, the phrase "second death," used by this Jewish writer, means no such thing as twice dying: it is just the reverse, indicating that to die in one's sins is to die the second death, because, "they shall not live in the world to come"—"they shall die the second death so as *not to enter* into the world to come," as other Jewish writers express it. The writer saith of those wicked men who brought up the evil report of the land, "They *died* the second death;" not, they *shall* die it, or they *will* die it; but "they *died*" it. The event was past, whatever the phrase imports, and therefore cannot embrace life from the dead to die a second time.

In a *note* on page 178, Prof. Hudson quotes from Julius Africanus (A. D. 221), that "ADAM being one hundred and thirty years old begat Seth: and living thereafter eight hundred years he died, to wit, the *second death.*" Did Adam have a resurrection to die the second death? Or, is it not evident this writer counted Adam's death "the second death," because there was no ground to hope he ever could have a resurrection into life: his dispensation ended without having ever made any provision for his personal recovery; and his doom to death was final. Such seems to be the fact: his death was *penal*, or the punishment justly due him for his sin.

Hence it is manifest, the "early Jewish" writers understood by the second death, a death which excluded a revival into life by a resurrection—"they understood by this death exclusion from life." Dr. ADAM CLARKE states in his notes on John vi., it was the opinion of the Jews, their fathers who died in the wilderness never would have a resurrection: they were dead past a revival. The Doctor did not agree with them in opinion, but that does not alter the fact that such was the Jewish belief.

This truth stands out distinctly, in view of all the facts, that the second death is not dying *twice*, but is *so* dying as to have no revival from death. No man "suffers" a *penal* "death for Adam's sin," though such a sentiment has long been maintained. God "subjected" Adam's posterity to death, not as a *penalty* to them, but as a part of their *discipline* in their probationary condition, with the promise of resurrection from it, to another and better life, if they improved their day of trial; otherwise their death was to become *penal* to themselves; not by Adam's sin, but by their own; so they are "twice dead," or have died the second death, by dying in their *own* sins; and hence death holds them eternally in his power: there is no revival of them into life at the day of resurrection. Not one text from Genesis to Revelation affirms that an unpardoned sinner shall ever *live* again from the dead. Of this fact we are just as thoroughly convinced as that the phrase "immortal soul" is never found in the Bible. This truth we shall maintain in our writings, and in preaching, go where we may: nor do we expect to abandon it, unless we abandon the whole theory of "Life only through Christ."

The members of Christ's body have a life union with him and in him. They have the Holy Spirit of God dwelling in them; by which they have become "partakers of the divine nature:" a new creature, in embryo, is implanted in them, which forms the basis of the new creation from death; and though their animal life is extinct by dying, their divine life remains untouched by death's power—they "sleep," but it is "in Jesus," to wake at his call. That new life is the "main-spring:" it never dies, though for a season it "is hid with Christ, in God," but will in due time manifest itself.

Let the wicked, and heartless professors, cry out, if they will—"Let us eat and drink for to-morrow we die." If they are willing to die like brutes, "let them take their course, and choose the road to death." "If there is *no* resurrection" that can be obtained, then they do well to "live like brutes." But if we may live again, and live eternally, by Him who is "the resurrection and the life," is there any occasion for any man's saying—unless he is a brute—that we teach or countenance the doctrine of the Epicurean? No; the imputation is a slander. "Fight the good fight of faith; lay hold on eternal life." That is our cry, as it was the cry of the Apostle. He that will not do it, "shall *not see life*; but the wrath of God abideth on him."—John iii. 36.

WILL THE WICKED DEAD BE REVIVED?

IT is urged by the affirmative of this question that Matt. x. 28, and Luke xii. 5, together with the idea that the wicked are to be "cast into a furnace of fire," is proof that the dead wicked will live again. In response, we say:

Usually nothing was cast into the literal gehenna that had life. But whatever was the state it was in at the time, it was so dissolved that its reconstruction was impossible; hence to cast into gehenna became a figure of speech to denote destruction without recovery. Jesus taught his "friends" not to fear men who might deprive them of the present life but could not prevent their living again—men could not cast them into gehenna; or prevent their reorganization; but God could, for he only had that power: therefore, fear him and not men. The fear commanded was to be exercised now, not after death: and the fear was, that God would so fix the seal of death upon them that they would not live again—*i. e.*, seal their disorganization so that a future life would be impossible. Men could not do this, but God could; therefore, "my friends," fear not men, but God. These solemn warnings were addressed to Christ's "friends," and to them alone; see Luke xii. 4; and that to preserve them from apostatizing under their persecutions from men. The fear of not attaining to the resurrection life that Christ promised to give his followers "at the last day," is the fear inculcated in Matt. x. 28 and Luke xii. 5. Of this fact we have no doubt: and it relates not to a fear to be realized after death, but in the present time and life.

That the living wicked, who remain unto the coming of the Lord, will be cast into a furnace or lake of fire, we do not question, any more than we question the fact that the living wicked were submerged in a lake or flood of water in Noah's day. *That* was "the day of judgment and perdition of ungodly men;" but none were the actual partakers of that lake of water but the then living wicked, whom Peter calls "the world of the ungodly;" and he says, "The world that then was perished;" and he adds, "The heavens and the earth which are now, by" [or according to] "the same word" [or testimony of God] "are kept in store, reserved unto fire against the day of judgment and perdition of" [these] "ungodly men," of whom he had spoken in the previous verses, viz: the "scoffers" of "the last days," who scoffingly inquired, "Where is the promise of his coming?" and who, despising the idea of Christ's return from heaven would, at that time, be "walking after their own lust." These will meet with an awful perdition or destruction by the fire of that day, as the sinners of the old world did by water in the days of Noah.

Such we regard as the true teaching of Peter, and he never utters one word in all he saith, of the ungodly who are dead being made alive to come under the fire of that day; but he does state that God "is long suffering to us-ward, not willing that any should perish;" and that "he knoweth how to deliver the godly out of temptation," or trial, as Noah, Lot, and others were, while the wicked should not be suffered to escape, as "they escaped not" who mocked in Noah's and Lot's days; for while God delivers his faithful people, his knowledge is fully equal to his power to reserve the unjust to the day of judgment to be punished; and the day of judgment spoken of is that judgment in which God executes whatever he has threatened to those living in any age, or under any particular dispensation. This punishment, Peter saith, came on the old world of the ungodly and on Sodom; and that it will come especially on those worst of all sinners—the scoffers of the last days. They may think to escape, but God by the judgments on Sodom and the old world has shown that he knows how to reserve them to the day of their judgment to be punished. They may scoff when the "promise of his coming" is declared, but they shall know, as certainly as the ungodly world of old were made to know, that "God is not mocked," though he "is long-suffering;" for "the day will come as a thief in the night, in the which" these ungodly scoffers will find God's word is no more to be trifled with now than in the days of Noah or Lot. But whom does all this concern? We answer, in our opinion, and from the best judgment we can form from the word of truth, it concerns the ungodly of "the last days," who are alive at the time; and has nothing to do with the ungodly dead, except as it seals their doom to eternal night and death.

To remove our doubts of the revival into life of the wicked dead, we must see argument more potent than any we have yet seen. In other words, the evidence must be more clear to our understanding before we can believe the coming of Jesus Christ into this world was to bring the greatest curse upon a large portion of Adam's posterity that it is possible to conceive, short of eternal sin and suffering. And it may well be a matter of doubt, if those who hold that the wicked dead are to live again have the truth, if Adam the second did not entail a heavier curse on a very large part of men than Adam the first. But "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." No other life comes by the Son of God. So the word of truth seems to teach us.

A QUESTION.—If the wicked are not to see Christ when he comes the second time, how shall we reconcile the idea with Matt. xxiv. 30? which reads as follows: "And then shall appear the sign of the Son of man in heaven: then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory."

SEVERAL things may be matter of consideration in this text. Such as, "What is the *sign* of the Son of man? To *whom* shall it "appear?" Who constitute the "tribes of the earth?" Why do they "mourn?" and *Who* shall "see the Son of man coming?" We have not time or space to notice all these questions now; but we may say, that the original words, *tes gees*, "the earth," are often used for "*the land*;" meaning the land of Canaan; and the use of them here in connection with the term "tribes," is a strong indication that Jesus, on this occasion, used them in relation to that land, and had reference to the prophecy of Zechariah xii., where the Lord said, "They shall look upon me, whom they have pierced, and they shall *mourn* for him, as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his first-born," . . . "and *the land* shall mourn, every family apart," etc.

Jesus had said, elsewhere, "the world *seth* me no more;" but promised his followers they should see him. To the inhabiters of Jerusalem he said, "Ye shall see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord;" implying such a period would arrive when "the tribes of the land" would yet "mourn" for their rejection of the Messiah, and then "*they* shall see the Son of man coming in the clouds of heaven with power and great glory;" not as he had formerly appeared among them, weak and powerless, as they supposed. Now, in power and great glory he manifests himself.

We have long been satisfied that the second advent of Christ is one thing, and the manifestations under that advent are various, and another matter; that is, they do not all occur at one and the same time; but first to the spiritual seed, and afterward to the literal seed of Abraham, who are not cut off in the plagues coming on an ungodly world, who have wilfully rejected Christ, where he has been proclaimed as the Redeemer and coming King. First, He gathers his saints who have

made a covenant with him by sacrifice. At some period, after that, he manifests himself to the remnant of literal Israel, who "mourn" under the conviction that their nation had rejected the true Messiah and "pierced" him. Then, *seeing* him, they say, "Blessed is he that cometh in the name of the Lord." As to mere worldlings, they "see him no more;" but they are cut off by the judgments of those days.

Had Adam the Life of God?

"Adam had the life of God in him. . . . In Eph. iv. 18, Paul speaks of 'having the understanding darkened, being alienated from the life of God,' etc. To be alienated implies a previous interest in a person or thing." . . . "If the unconverted are alienated from the life of God, they once had it—not personally, but in their federal head. The marginal reading of Gen. ii. 7, 'Breath of lives,' indicates a two-fold life, an animal life, the soul, and the *zoe*, or life of God." . . . "Man was originally deathless, hence immortal."—*Josiah Litch.*

We think we understand you. You hold man was immortal because he had "the life of God in him"—that he became "alienated from that life," hence lost his immortality, *i. e.*, he is no longer "deathless," though his Creator made him so! Thus immortality is no absolute security against death.

The text you quote from Eph. iv. 18 and your comments on it seem clearly to stultify yourself. You have to admit these Ephesians never had "the life God personally!" Then they never had immortality personally: and so neither had nor could have immortality till such time as the "life of God" is restored to them; but this "the unconverted" never have; it is the converted only that have the life of God in them. So the sinner has no "immortal soul" now, you being witness. It does not follow because the Ephesians, while unconverted, were "alienated from the life of God," they "once had it." The term "alienated" does not necessarily imply this. The first sense given the word by Webster is "estranged:" which signifies "to keep at a distance," etc. Paul saith, they were alienated from the life of God through the *ignorance* that is in them, because of the blindness of their heart; not through "their federal head," as you affirm. He tells these Ephesians, when they were in their heathenism, they were "*aliens* from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," *i. e.*, they "were far off" from "the life of God"—"at a distance" from it, "estranged" from it; but no idea that they ever had it personally or in their federal head.

Your construction of the Hebrew, "Breath of lives," Gen. ii. 7, is totally untenable. The language has no such sense as you give it, and will not admit it. The same Hebrew word—"*ha' yim*"—is used Gen. vii. 22, and is there applied to "cattle, beasts, fowl, creeping things, and man: all in whose nostrils was the breath of life—'*ha' yim*.'" If Gen. ii. 7 proves what you say, it is equally proved by Gen. vii. 22, that all cattle and creeping things had "a two-fold life"—"the life of God!"

The facts are simply these: all the animal, or brute creation were made and brought into life before man. Man was created last of all creatures that lived by breathing. He was formed of the dust of the ground, and so were all the brute creatures; (see Gen. ii. 19); they lived by "the breath of the spirit of life," (see margin of Gen. vii. 22), and had a priority in that life. When man was formed, he was to be made alive, or made to live. How was it to be done? "The Lord God breathed into his nostrils the breath of lives;" the breath which was common to all breathing creatures which God had previously made. Instead of the language indicating any different life being imparted from what was given to inferior living creatures, it settles the fact—if the record is to settle it—that man had no other life-element in his creation than what was common to all creatures that lived by breathing.

Your insinuation that *zoe* means "the life of God," or immortal life, is without foundation. It does not, of itself, express any thing more than simply life; whether short or long must be determined by some connecting term. The following texts will show the absurdity of attempting to prove an eternal life or immortality from this term:

"That he would grant us, that we . . . might serve him . . . in holiness and righteousness . . . all the days of our life"—*zoe*."—Luke i. 74, 75. "For a man's life—*zoe*—consisteth not in the abundance of the things which he possesseth."—Luke xii, 15. "Thou in thy lifetime"—*zoen*—"receivedst thy good things,"—Luke xvi. 25. "For his life"—*zoe*—"is taken from the earth."—Acts viii. 33. "I am persuaded that neither death, nor life"—*zoe*— . . . "shall be able to separate us from the love of God."—Rom. viii. 38, 39. "For all things are yours, whether . . . life"—*zoe*—"or death."—1 Cor. iii. 21, 22. "If in *this* life"—*zoe*—"only, we have hope in Christ," etc.—1 Cor. xv. 19. "Christ shall be magnified in my body, whether it be by life"—*zoes*—"or by death."—Phil. i. 20. "For what is your life?"—*zoe*—"It is even a vapor that appeareth for a little time, and then vanisheth away."—James iv. 14.

These texts, we judge, are sufficient to convince the candid that the term *zoe*, of itself, does not signify eternal life; and especially the last quoted text must convince all such that *zoe*, in James' mind, has no such meaning.

Letters and Extracts.

From Eld. H. Rockwell.

Br. Storrs: I send you a few thoughts for the readers of the Herald, if you think them worthy a place in its columns.

Rom. v. 12.—"Wherefore as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." It is my honest conviction, and that conviction arises from an impartial and prayerful review of my personal experience, that in the day in which we live, those claiming to be Christians, especially professing to believe that Christ will soon come to make an end of sin, and utterly destroy its author, to set up his kingdom under the whole heavens, and to gather together his weeping, waiting Bride, that there never was a time, nor a people, that was so exposed to become skeptical, and so sorely tempted to secret infidelity as at this time. Here I may be asked, What is infidelity? To this I answer, It is quite possible that I am not sufficiently versed in language to be able to give a definition that those of higher attainments would be willing to accept. Be that as it may, I will make the trial.

I assume that to be an infidel, is to deny the truthfulness of the Scriptures; and when one man, or any class of men, refuse the plain teachings of the Bible, and teach others so, in order to establish a theory, spun out of their own theological bowels, that this would be infidelity in one of its most dangerous forms; for to do this against light with hope of success, they must be understood to be Christians, and must apply Scripture in a wrong direction.

We come now to consider the words of the text. Let us move cautiously, lest we condemn ourself in the thing which we allow; for we are approaching a subject which to us is of vital interest, around which all of my hope of future life fondly clusters and concentrates. Yes, the hope that because Jesus died and rose again and ascended on high, and hath given us the sweet promise that he will come again, and give to all his worthy ones a resurrection to an eternal life. O joy of my poor old weary, sorrow-struck heart. O, can it ever be that one so vile, so helpless, may be exalted to the right hand of the Majesty on high? Yes, it can be; and with our faithfulness it will be, for faithful is he that has promised. Then, O my soul, wait thou on the Lord and he will bring it to pass.

"Wherefore, by one man sin entered into the world." We inquire, Who is this one man? "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."—Gen. ii. 16, 17. Here we learn the benefit promised, and the penalty threatened in case of disobedience; but the name of the man is not given. In verse 19, when the beasts of the field, and fowls of the air were in convention to receive their respective names, they were brought unto Adam, and in the performance of his work of giving names we get his name. We ask in all kindness, How did sin enter into the world; was it by Adam's disobedience, or by the teeming millions of his unborn race? You will doubtless say, By Adam's disobedience. Yes, and so would every honest-hearted Christian say. If then sin had its introduction into the world by Adam's disobedience, who suffers the penalty of that violated law? To my mind, it is quite conclusive that those that were yet unborn, or those that were born years after, nor those unborn at this time have nothing to do with suffering the penalty of Adam's sin. But infidelity in its covert form asks, Did not death follow as a result? Yes; but why? and by sin? We ask again, How? "And so death passed upon all men." But how about this *so*? "for all have sinned." Here then we find a clear solution. Adam's first business operation was to invest largely in the bank of death. But we all have cause of thankfulness that instead of his leaving any of his investment, either the principal or any of the compound interest accruing from the dividends, he appropriated the whole to himself, and soon found himself in a state of bankruptcy, with his beautiful form, which in his banking speculations he had not only mortgaged, but had forfeited all claim to the title, and with it lost his life, lost the favor of God, lost his right to the tree of life; and as a result, as far as he our earthly father was concerned, left all the race that should come of his loins without any land, any home, any shelter; poor, blind, naked, bruised, and mangled, with a heel bleeding at every step. O what cause of thankfulness that amidst all the losses, in the ruins of the garden are found the original copy of the record, with this blessed promise, The seed of the woman shall bruise the serpent's head. Now we ask again, What did Christ, the promised seed, propose to do? For an answer, we turn to John's gospel, chap. i. 29, "Behold the Lamb of God that taketh away the sin of the world." Please be particular to mark the expression, "the sin of the world;" not the sins of the world; but the *one* sin of our first parents. Now, as Adam went forth overwhelmed with an awful sense of sin and shame, with looking for the penalty of death pressing upon him until it was executed, still there is hope for his fallen children. But the covert infidel asks, Does not the apostle teach, that as in Adam all die, so in Christ shall all be made alive? Yes. Then if all die in Adam, by the same rule all that have ever lived or ever will live must have a resurrection to life in order to be in Christ. Might we not more properly say, that in order to have a resurrection, we must be *in* Christ previous to the extinction of the Adamic life?

Now let us suppose, for an illustration, I am sitting here in this home of my adoption; all of a sudden, I am startled by an unusual commotion in the streets. I see men, women and children rushing in wild confusion in all directions, and hear the wild cry of an approaching herald: Get out of the street, get out of the street, for there are two lions broken loose, that are killing every one they can come at; so go into your house and shut your doors, or you will die. But after the announcement I hear some one say, O, don't be alarmed; and while others escape to their houses and find protection, the one not alarmed is killed. Do we ask, why? Because, being warned of his danger, he did not get into his house: if all had remained in the street, would all have been in the house? Certainly not. If all men choose to remain in Adam, which is the way of sin and death, then they cannot be in Christ; for he that is in Christ is a new creature; old Adamic things are passed away, behold all Christ things are become new; and are full of mercy and good fruit.

But I find my faculties so decayed, my strength so exhausted, and my hand so unsteady, that my illustrations seem rather to darken counsel by words without knowledge; so I will give a few of the Bible illustrations from among the many which serve to satisfy my mind that there is no future life of any kind to the wicked.

Rom. viii. 10, 11, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." That is, while in Adam's sinful life, if you continue in his sinful practice until you lose your animal life, then you remain twice dead, and plucked up by the roots, so that you will never see life. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Thus quickened by the resurrection power of the Spirit of life, we are more than conquerors through him that loved us and washed us in his own precious blood, and made us kings and priests unto God, and we shall reign with him on the earth.

What is the revealed will of God in the resurrection work? John vi. 39, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." For the special purpose of directing the attention of all to the will of God, in perfect harmony with the resurrection work of Christ, I omitted the context and inserted the text, and will now invite attention to the context. We go back to verse 37. "All that the Father hath given me shall come to me; and him that cometh to me I will in no wise cast out." Inquiry: Did the Father give those to Christ whom he denounced with such cutting reproof while teaching in their presence? Hear him: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Again, Ye children of the devil, ye will not come unto me that ye might have life. John vi. 38, "For I came down from heaven, not to do mine own will, but the will of him that sent me." In John iii. 36, the will of God in the Christ-work is set forth in clear and explicit terms: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Who cannot see from this, that there is no hope of future life to the wicked? We look in the unerring word for instruction, and we find among its inspired writers, in Prov. xxi. 16, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Psalms xlix. 19, 20, "He shall go to the generation of his fathers: they shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish." Isaiah xxvi. 14, "They are dead, they shall not live: they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." Jer. li. 39, "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not awake, saith the Lord." Verse 57, "And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not awake, saith the King, whose name is the Lord of hosts." We might continue to add to these a long list of testimony, but a word to the wise is enough.

Br. Storrs: After reading the above, if you can read it, excuse me for intruding on your time and patience. You might reasonably conclude that after spending that very stormy day in your office, I should remain silent. All I have to say is, that I love life and the Life-giver, and wish to contribute to its blessed cause; but out of kindness to me, please speak an encouraging word to our numerous friends for me, and ask them to pray that the evening of life to me, and especially to you, may be peaceful and useful, and then throw this into your waste basket.

Give my best love to all your family and office help. From your way-worn and weary brother, in the hope of future life.

New Britain, *Conn.*, July 2, 1870.

From Helen Robertson.

Br. Storrs: The weather out here is very hot and very dry—more dry than hot. Here in Racine we have had only one good swashing rain since the last of March. We understand it has rained in surrounding places, but not here; consequently everything suffers. Tidings from the East say there is plenty of rain. It brings to our mind the word of our Lord through Amos to rebellious Israel: "I have withholden the rain from you, when there were yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered, yet have ye not returned unto me, saith the Lord."

The judgments of God are evidently abroad on the earth in various forms. He is reproving or dealing with *professed* Israel, but what is her position toward him? She is drinking at the fountain of earthly pleasures; fairs, festivals, fourth of July celebrations, but is not satisfied, only an excited craving for more. "Yet have ye not returned unto me, saith the Lord."

For the last two or three weeks the weather has been such that it has seemed almost impossible to send any thing for the columns of "our paper;" but I have thought of you, Br. Storrs; how could you stand it? Hot or cold, the paper always comes filled with what is good, too. I for one thank the Lord for your long continued health and energy, and have often prayed lately that you may fill that same position till the blessed Master appears, if it be his blessed will.

I have just the second time finished reading that article, "Maintain Christian Liberty," in the last paper. How I thank God for Christian liberty. Thank him that *Jesus himself* uttered these words: "Be not ye called Rabbi: for one is your Master, Christ, and all ye are brethren. And call no man your father upon the earth: for one is your Father which is in heaven. Neither be ye called Master: for one is your Master even Christ."

O how I clung to, and rested on those words of *my Master's* last winter, when they so determinedly tried to force their theological thumb-screws upon me. O Lord, I thank thee for deliverance. It seems as if I feel the gall of that whole operation in my system yet. But the chains are broken, and I am free *in Christ*. Bless the Lord O my soul, and all that is within me be stirred up to bless his holy name.

How can ministers—but, can I call them ministers of Christ? has Christ appointed lords over God's heritage? Yet how can they make laws for the flock of Christ, and dictate what shall be believed and what shall not be believed, when Jesus says distinctly, Call no man master, call no man father; one is your Master, Christ, and is your Father, Lord. Ye all are brethren. And when John says, by inspiration, "But the anointing which ye have received of Him abideth in you, and ye need not that *any man* teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as he hath taught you, ye shall abide in him."

We have *one* Father, God; we have *one* Master, Christ; *one* Teacher, the Holy Spirit; *one* Guide-book, the blessed Bible. By one Spirit are we all baptized into one body. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all *one in Christ Jesus*. And *if* ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. "Happy is that people that is in such a case; yea happy is that people whose God is the Lord." "Let every thing that hath breath praise the Lord. Praise ye the Lord."

To-day the United States celebrates its Declaration of Independence. But O it all sinks into insignificance when we contemplate the kingdom and dominion, and the greatness of the kingdom under the whole heaven, which will soon be given to the *overcomers*. Lord help us to abide *in Christ*. Amen.

Racine, *Wis.*, July 4, 1870.

From Mrs. D. C. Corwin.

Br. Storrs: After an absence of several years, I have returned, at least for a time, to my old home in this glorious West, made dear to me by many sacred memories.

We left Washington, D. C., the latter part of April, very much to recuperate our wasted energies and recover health. I had been confined many weeks by severe illness, in which my life was nearly despaired of. But our covenant-keeping God and Saviour, who is rich in mercy, as well as Physician of soul and body, saw fit to restore me to praise his holy name.

But I think much of the dear brethren and sisters left East, and eagerly read the papers to find their names and communications. I hope not to be forgotten by them, but remembered in their prayers, with the sure hope of soon meeting them in the kingdom.

I have been distributing tracts and papers as I have opportunity; and talking with persons of this, our glorious hope. It seems to me it is so interwoven with my very existence that I must deal out some truth to every one.

I attend the Sabbath school (Baptist), and Bible class, and hope to get more and more chance to testify on these important truths. "Truth is mighty and will prevail." God will be heard. Oh that a perishing world would heed before it is too late. Oh that we all, the followers of Jesus, may be so united to Him, that we may be ready, at his coming, and have great boldness at his appearing.

Yours, longing for the Life-giver.

Washington, *Ill.*, June 27, 1870.

From Maria M. Weaver.

Br. Storrs: We are trying to get the truth before the people. Something of an interest is manifested by the people in this and surrounding neighborhoods, partly, perhaps, on account of our holding meetings in a *tent*. No matter whether they come "out of curiosity" or not, if they only come out and listen to the gospel we'll be glad to see them.

My object in writing this is to inform any one who may live near us, that we should be glad of their presence and assistance. We have had quite a company of workers from the Springfield church. Brn. Hill, Sweetland, Bradford, Toll, Robinson, Ford; also Brn. Flagg, Rockwell and Jenks, from abroad. These brethren remind us of the primitial practices of the church, when "*all*" had "a hymn, a psalm, or an exhortation." The city friends seem to enjoy being out in the "highway," for here they find more real need of their labors.

Many who never attended our meetings before have been respectful listeners. O how I wish they might fall in love with the truth. We pray the Lord to send us the right ones to help us.

Pray for us, that we may seek to save sinners.

Feeding Hills, *Mass.*, June 27, 1870.

Br. E. Wolcott Sick.

Br. Storrs: In behalf of Br. E. Wolcott, permit me to say through the Herald of Life, that he is suffering a great deal through exhaustion of the vital functions and nervous depression; so much so that he is incapacitated for any mental taxation. Believing that "the prayers of the righteous availeth much," we join with him in suggesting all who have faith in God, and in his Son Jesus Christ, to pray earnestly for his recovery, that he may be restored to his former usefulness in spreading abroad the glorious light of truth, and thereby saving souls from death.

No man in our ranks is more fully and entirely consecrated to the work of God and truth than Br. W. His only question is, What is thy will, O God? and with a cheerful determination he is always happy in walking in the path of truth and duty. We know not how to spare him from the field. Therefore, brethren and sisters, *pray*.

In much love,

S. W. Bishop.

Oceanport, N. J., July, 1870.

Br. W. S. Campbell.

Our latest news from him is, that he is slowly improving. His daughter writes us under date of the 7th inst.:

"Father remains about the same. His hand and arm we trust are beyond the danger of amputation. His fever still lingers, and his cough troubles him. He is yet delirious at times. Mother has strong faith that all will yet be well with him; and that this is but a trial of our faith and patience, sent by the 'Good Father.' She wishes you to pray earnestly for her, that she may be sustained; and for father, that this affliction may work for his good."

OBITUARY.

Curl.—In Rocklin, Cal., June 24, fell asleep in Jesus, Margaret A., wife of Geo. W. Curl, aged forty-two years and three months. She was a true Christian, a devoted and loving wife, and an affectionate mother. She had been an advent believer since 1853, and was a firm believer in the faith of "No Life out of Christ." The last words on her lips were, "*My* Saviour."

Geo. W. Curl.

White.—In Philadelphia, Pa., on Sunday, the 3d inst., Emily A., the beloved and only daughter of Br. David W. White. Her mother died three years since, and this daughter has been her father's only household companion since. His affliction is deep, but we trust he finds the grace of God sufficient for him. He has our sympathy and our prayers. —Editor.

Development of the Moral Sense of Life.

We are prone to imagine that our temptations are peculiar:—that other hearts are free from secret burdens that oppress our energies, and cast a cloud upon our joy; that life has for others a freer movement, and a less embarrassed way. But in no one has God made the human heart to carol its thoughtless song of joy; and the shadow of our moral being rests darkly on us all. We cannot take the world as it comes, enjoying what it offers, and passing by its sufferings and its burdens with our lightest touch:—we get involved in the deep questions of conscience and duty, and the sense of responsibility stills the carol of the spirit, and suffers no man to repose without a trouble on the bosom of life.

Infinite are the ways in which the devices and aims of the moral nature break the instinctive happiness that lives for the day, and forgets the morrow: but effectually this awakening of deeper and sadder life takes place in all; and struggle, fear, disappointment, the partial feeling of an unfilled destiny, the restless wavings of uncertain hopes, are in the heart of every man who has risen but a step above the animal life. The more we know of what passes in the minds of others, the more our friends disclose to us their secret consciousness, the more do we learn that no man is peculiar in his moral experience—that beneath the smoothest surface of outward life lie deep cares of the heart—and that if we fall under our burdens, we fall beneath the temptations that are common to man, the existence of which others as little suspect in us as we do in them. We have but the trials that are incident to humanity;—there is nothing peculiar in our case—and we must take up our burdens in faith of heart that, if we are earnest, and trifle not with temptation, God will support us, as in the past fidelity of his providence, he has supported others as heavily laden as ourselves.—*J. H. Thom.*

Non-Essentials.

We hear a great deal of talk among denominational Christians about "non-essentials." By this expression is meant those peculiar *isms* which they consider of sufficient importance to build sects and divisions upon, causing strife and enmity amongst those who are trying to follow Jesus; but which they are occasionally willing to suspend *pro tem*, when they see an opportunity to make a proselyte by a show of charity, or when they have a particular desire to appear in favor of union; and when the occasion is past, the isms are again brought into force as the fundamental principles of the denomination. It may be well enough to merely mention that the gospel, as preached by Jesus and his apostles, makes no mention of non-essentials as being connected with it. There is nothing non-essential in the great plan of salvation; nothing that can be suspended for sake of a temporary compromise to gain a few more numbers with which to renew the antagonism of sects. The gospel is very simple, very concise; it recognizes no "foolish questions," no "doubtful disputations," no isms or ists. These are all human appendages, non-essentials; they are no part of the gospel.—*The Nazarene.*

Impulses.—Give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations, to be from God. They may be from him. They may be from nature. Therefore, "believe not every spirit, but try the spirits whether they be of God." Try all things by the written word, and let all bow down before it. You are in danger of enthusiasm every hour, if you depart ever so little from Scripture; yea, or from the plain, literal meaning of any text, taken in connection with the context. And so you are, if you despise or lightly esteem reason, knowledge, or human learning: every one of which is an excellent gift of God, and may serve the noblest purpose.—*Selected.*

The Sunday Magazine for July is received, profusely illustrated.

Contents.—Episodes in an Obscure Life; The Pricelessness of Knowledge; Two French Hymns; How to Study the Old Testament; Sister Edith's Probation; Little Children God's Stronghold for Troubled Men; The Struggle in Ferrara; The Companions of St. Paul; Sundays on the Continent; Mission Work; Miriam's Jealousy; On the Miracles of our Lord; Diana Coverdale's Diary; Supplement—Notes for Readers Out of the Way.

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Bound Volumes of Herald of Life.

We have two volumes of 1868–9, or, volume vi., which can be had for $4 per volume, if applied for soon.

Appointments.

Terryville (Br. Yale's neighborhood), July 17.
Wolcottville, Conn., July 24.
Chas. C. Barker.

Cheshire Street, Conn., Sund., July 17.
New Britain, Conn., Sunday, July 24.
Meriden, Conn., Sunday, July 31.
Wm. Stuart.

Springfield, Mass., evenings, July 12, 13.
Hartford, Conn., Sunday, July 17.
New York, (Cooper Institute, Sunday), July 24.
S. W. Bishop.

Hinesburg, Vt., Sunday, July 17.
W. H. H. McAllister.

Business Department

Cash Receipts.

One dollar each from—B. Sweet, M. M. Norton, H. Hutchkins, Mrs. C. Barnes, Joseph Chapin, A. H. Brown, D. J. Stansbery, Jas. Simpson.

Two dollars each from—Mrs. Henry Hoadley, Mary Mansfield, Daniel Clow, A. Decker.

Various sums—Jacob Bemis, 50 cents. R. D. Chase, $10 on pledge; Mrs. H. Littlefield, $3.

Receipts to Tract Fund.

Thos. R. Crocker, Brooklyn, N. Y., $5.

Parcels Sent Since Last Issue.

Edwin Paul, H. Rude, H. Hutchins, Dr. J. K. Finley (two parcels), Jared Hoadley, Joshua Roberts, Taylor Woods, Eld. A. F. Dugger, Eld. B. Matthias, Mary Mansfield, J. Gregg, J. D. Burkehile, J. D. Sheridan, Wm. D. Bridge, Joseph Eaton.

To Correspondents.

"M. L. F."—"Yes."

S. B. Hopkins.—Is *Olney* Hopkins the same as Eld. D. O. Hopkins? No more papers are due "Eld. Henry Hopkins."

"G. A."—Your credit extends to close of Vol. vii

PRAYER.

PRAYER is the soul's sincere desire,
Unutter'd or express'd;
The motion of a hidden fire
That trembles in the breast.
Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye
When none but God is near.
Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.
Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death,
He enters heaven by prayer.*
Prayer is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice,
And say, "Behold, he prays!"
The saints in prayer appear as one,
In word, in deed, and mind;
When with the Father and his Son
Their fellowship they find.
Nor prayer is made on earth alone—
The Holy Spirit pleads:
And Jesus on the eternal throne
For sinners intercedes.
Oh Thou by whom we come to God,
The *Life*, the Truth, the Way!
The path of prayer thyself has trod—
Lord, teach us how to pray!

—*Selected by* W. H. S.

* With the exception of the unscriptural idea of modern theology of going to heaven at death, this beautiful definition of prayer by James Montgomery, the poet, is worthy of our recollection.

A LETTER TO A D. D.

THE writer of the following letter was an intimate friend of the father of the person to whom it was written. Twenty-five years ago we were also acquainted with his father, who then lived, if we mistake not, in Georgia, and was favorable to our Life views at that time: but we have heard nothing from him for near twenty years. We would be glad to learn if he is yet alive, and if so, where he is.

THOS. ——— ———, D. D. *Dear Tom*: You are now said to be a D. D. I hope you are well versed in the idiom of language, and can construe any Hebrew or Greek sentence, text or word in the Bible. If I knew that a certain editor would publish this letter, I should most assuredly send him a copy of it, not merely for your edification or criticism, but for the benefit of all who can understand the object of it. And if I send it to him, and he considers it unfit for the press, he may annihilate it. What! annihilate it? cry doctors of divinity! Nothing is surely annihilated, say they! You know, dear Tom, what sort of a creature, living animal I am, and will not be much amazed at what I may suggest, assert, or attempt to prove—doubting, as I do, the right of D. D.'s, LL. D.'s, or M. D.'s to dictate to me or any rational man (who has common sense) on matters that concern our eternal destiny. I view all the doctors of divinity, now living, who decry the word annihilation, as applied to the wicked, by men who believe that, "The Lord preserveth all them that love him, but all the wicked will He destroy," as partially deranged, theologically insane, if not wickedly and knowingly determined to keep the people ignorant of one truth, one word. But what does the word mean—the word, annihilation? You have not forgotten its signification in Latin, Greek, or Hebrew. Look at what I say, in this epistle—*talle-et-lege*—and then criticise.

Annihilate—delere: extinguere, tollere, evertere, subvertere, etc., to be annihilated, *funditus, interire, ad internecionem perire*—what do all these expressions, verbs, signify, but destruction—cities, armies destroyed—utterly perished—annihilated? But the noun itself? O! yes, the noun, *nomen!* annihilation? Here it is: *deletio; extinctio; enteritus; excidium*—these are very pretty words expressing the meaning of annihilation—extinction—death—destruction. Are there any more words, Tom? Aye, verily, several. I am not at a loss for words, and will bring to memory a few now, from the treasury of knowledge. Here they are: *consumtio, ruina, exitium, dissolutio, internitio, destructio*, etc., etc. Now, I do not wish doctors of divinity *ad interitum ruere*, to rush to destruction, but desire them to open their eyes, and no longer try to blind the eyes of the ignorant and the credulous by hiding the true signification of *one word*. Some of them say: "Nothing can ever be annihilated." Who talks of destroying nothing? Are the ungodly nothing before they are destroyed? They are wicked beings, doomed to destruction, extermination, annihilation. "The wicked shall consume—into smoke they shall consume away." Are they then annihilated? O yes! "But"—but what! "the smoke remains." This is a wonderful argument, to be sure, to prove that, when the wicked are turned into smoke and ashes, they are living! still *immortal!* Tremendous! Ashes and smoke *immortal, living creatures*—living souls! Whew! Tom, excuse these kind words, and exclamations—you know I used to have a *coze inclination* to use a little *irony*, long ago, to penetrate *hard-shells*, when the mildness of loving words could not find an entrance to expel all the arrant nonsense inclosed in the shells. Now, however, I will use plainness of speech—soft words—because I do know you are kind, tender-hearted, and can feel for others' wo, and I would not have you think that *I* am afraid you will imitate some D. D.'s, who knowingly hide the meaning of words, and vainly endeavor to cast reproach upon so small a portion of animated existence as your humble servant, because he believes the truth: all the wicked will God destroy—annihilate.

I shall say but little, on the Greek and Hebrew words connected—synonymous with those I have mentioned. As a D. D. you will, I have no doubt, ponder well and truly the import of those I may now state, and give me an answer at your earliest convenience. "Despise not the day of small things," nor the small number of those who believe in the *destruction* of the wicked,—that the wicked will utterly perish in their own corruption. *Perish* is the word! Yes, it is, indeed. *Perish.* What, does it mean—*utterly perish?* Look and see. Can you see any thing like life, animation, sensation, intelligence in any one, who has *utterly perished? Phthora, kala-phthare, sontai-phthoran* — corruption, rottenness, rotted, perished, utterly *perished.* Can you find any thing of life, incorruptibility, immortality in these words? No, I presume you will say. See the following: *apothnesko, apolountai, apolonto. apoloati, sophoh, gova, shomad, adai-ouvaid, kata phthesis, apolonto, tsomath, nosakh, "exolothreuthes dai ek ton lavu,"* and then pity D. D.'s who sneer at the words destroyed, destruction, utterly perished, as expressive of the doom of the ungodly—*utter annihilation*, utter extermination.

It is not necessary to allude to other words which plainly express their doom. If your earthly parent lives, J——, tell him there is no wavering or doubting in me, so far as I have learned of Jesus; that I am still a learner; that I would not exchange my instructor and Master for all the doctors of divinity in creation; that I have yet to learn that Matthew, Mark, Luke, John, Paul, Peter, Jude, James, Timothy, or Titus ever once thought of receiving titles of men, such as *Reverend, Right Reverend*, Bishop, Arch-Bishop, Doctor of Divinity, or Professor of Theology. O! Tom—my beloved friend, *who*, among all the Universities, Theologians, Arch-Bishops, and Doctors of Divinity, can lecture, preach, or teach like Paul? And Paul had no titles higher than a servant of Jesus Christ—a servant of the brethren, for Jesus' sake. "*Factus sum omnia omnebus.*" Let me suggest, in all kindness, the propriety of rejecting all such modern titles—and if any man's ambition leads him to crave, and hunger, and thirst after the adornment of things that humble and yet elevate, let him be baptised in humility, weakness, poorness of spirit, etc., the mind that was in Christ Jesus, and then wait by patient continuance in well doing, and continue unfaltering and patiently, till Jesus crowns him with unfading honors—glory, honor and immortality. O my soul! I would not receive the honors that come from men—such sounding titles—sounding brass and tinkling cymbols. How would it sound to say, "The Right Reverend Arch-Bishop Paul, Doctor of Divinity, Professor of Theology and Head of the Churches at Rome, Colosse, Corinth, Ephesus, etc.?" Who in his heart (that has the spirit of Christ) dare give such titles to the Apostle Paul?

In our day—but a few days ago—it was announced that a Methodist Episcopal, or an Episcopal Methodist church in Baltimore wanted a head! and craved Bishop Marvin to become their head! O! I feel sorry for any headless church—an acephalous church! Surely it must be dead—lifeless—aye, dead in trespasses and sins—if it is acephalous or even is satisfied with such a head as that of a Bishop.

The Church of England had a head, Harry VIII., who was called the defender of the faith! What a head! Write to me, and tell me if your father lives, and where.

FRATER.

P. S. How would it suit to give such titles as the following: Doctor of Humility, Doctor of Meekness, Doctor of the Spirit of Christ, Doctor of Godliness, and so on, including all the beatitudes and faith, hope, charity—Doctor of Holiness, Doctor of Perfection? Think of these things—and if you like add Doctor of All Saints—Heads of Churches. Do you see the folly of such titles? Well, 'tis all contained in your title—Doctor of Divinity.

MONROE, Union Co., N. C., May 21, 1870.

THE WICKED DEAD: ELD. WAGGONER'S VIEW.

REMARKS THEREON BY J. C. DAY.

BR. STORRS: With your permission I would like to say a few things in relation to Eld. J. H. Waggoner's work entitled "A Vindication of the Doctrine of the Resurrection of the Unjust." First, by comparing his teachings, in this work, with other works on theology from his pen; and also the writings of others of the same denomination; and then compare them all with the word of God.

I think the work is very ingeniously got up, and as well calculated to deceive, probably, as any work that has been got up in modern times, especially to a casual reader. For instance, such expressions: "All shall be made alive;" "they shall die the second death;" said to be Scripture, and like expressions, with which the book abounds; and if sarcastic assertions were argument I should conclude that his position was well sustained. But I will proceed to examine some points of his argument.

On page 9 he says, "God has not only threatened death to evil doers, but he has also threatened tribulation and anguish, torment with fire and brimstone, plagues, with grievous sores and pains. . . . Now these are the deserts of sin and part of its penalty, or they are not. If they are, then Mr. Storrs' exposition of principles is without foundation in truth." On page 29, in his objections to the non-resurrection theory, he says: "It contradicts all those texts which threaten pain and anguish to the sinner." He goes on: "I say, it contradicts them, because God is just, and that theory places all these texts in opposition to justice. It is asserted that, 1. Death only is the penalty. 2. Pain or agony is no part of death; therefore, no part of the penalty. 3. To inflict any thing outside of or more than the penalty is injustice." Now, for myself I cannot see the contradiction in this principle laid down by Br. Storrs that Eld. W. seems to see; for if pain and anguish and torment in fire and brimstone is clearly revealed to belong to, or is a part of the penalty, then the principle laid down by Br. Storrs require its infliction. But if it is not plainly revealed as part of the penalty, but a mere attendant upon the threatened infliction, then Br. S.'s position is true, and your theory stands condemned.

And what do you say about it, Eld. W.? I appeal to you to decide the matter, for the present; and I should like to have you tell us honestly and candidly what you think of this matter of justice as regards the law and its penalty. Well, I say, "If the law itself be strictly just, the penalty of the law, neither more nor less, will answer the demands of justice."—*Atonement by J. H. Waggoner*, p. 53. Well, you seem to be candid so far; but now, what do you say the penalty is, and when inflicted? "Remorse of conscience is no part of the penalty of the law. That view which is indeed the corner-stone of Universalism, is as contrary to reason as to Scripture, and grows out of the error before noticed of making no distinction between the penalty of the law and mere consequences. The penalty is a judicial infliction, prescribed by the statute, administered by authority, and its infliction must be subsequent to the judgment."—*Ib.*, p. 54.

But now, Eld. W., what will you say when I come to inquire concerning these passages which speak of the wicked as being tormented by the seven last plagues, as you teach they have their fulfilment in the winding up of the age, and you say the infliction of the penalty is after the judgment, and the judgment lasts at least one thousand years after this age closes? I did not know but there might be some difficulty in explaining this, as your theory stands pledged to restore in the second Adam all that was lost by the first first Adam. But I shall inquire into this more fully in my next. Meanwhile I will inquire, if you please, what you say the penalty of the law is. You say in regard to Dr. Barnes' views, that Christ did not suffer the amount of punishment due to the guilty world: "But that makes not the least difference; for the question of justice or the injustice of that part endured by him must be settled by the same principles that would govern the case had he endured the whole. The objection, however, is wholly inadmissible, involving a material error in itself; for death is the penalty of the law, and the just due of the sinner."—*Ib.*, p. 81. "As it is the duty and sole prerogative of the Governor to reveal his law, so he alone can define the penalty. This he has done in his words: 'The wages of sin is death.' Any effort to evade this plain truth, or to make it any thing but a plain truth involves difficulties and contradictions."—*Ib.*, p. 55.

I expect we shall find before we get through with this investigation, that it really does involve contradictions, if not some serious difficulties. Yours, for the truth.

SOUTH ASHBURNHAM, *Mass.*, June, 1870.

THE GLOBE FULL OF FIRE.

THIS old notion is about as worthy of credence as any other vain speculation; but we long ago abandoned it as a grand absurdity; and it seems scientific men are abandoning such a theory, as appears from the following article sent us by a friend:

THE INTERIOR OF THE EARTH.

Geologists are growing wiser by experience, and a more careful study of nature, and many old theories, supposed to be demonstrated, are giving way before the discovery of new facts. Many geologists are very reluctant to surrender the theory of earthquakes which has so long prevailed; that the interior of the earth is in a molten state, the solid crust a few hundred miles thick, resting on a vast ocean of melted matter, and that by contact of water with this heated mass, steam is generated whose intense pressure occasions earthquakes and volcanic eruptions.

This theory has been a favorite one, because it seemed to explain violent phenomena, and was in harmony with the hypothesis that the earth was formerly in a nebulous state, and is gradually cooling, parting with its internal heat. It seemed also to derive support from the increase of heat in mines and deep excavations.

But the mathematicians have taken up the theory, and proved it to be impossible, because the known gravity of the earth requires its interior parts to be far more solid than at the surface. The mean density of the earth they have found to be five and a half times greater than water, while the density of the surface of the earth, land and ocean, is only one-half greater. The centre, therefore, must be solid, and not fluid. Moreover, if the interior of the earth was a molten ocean, with only twenty miles of superficial crust, it could hardly fail to be subject to vast tidal movements, like the ocean, which would break through the crust like so much paper.

A new theory, therefore, is superseding the old one, that earthquakes are due to electrical disturbances, and may be called thunder-storms under the earth. Scientific men believe that an electrical zone exists beneath the earth's surface, to a depth of twelve miles, through which currents are constantly passing, and by whose action the molecular condition of the earth undergoes great changes. Metallic veins are a result of this action, and so is the crystallis from igneous rocks. This zone is affected by the magnetic changes in the sun, and to the agency of the sun, calling its mighty forces into action, are due the constant changes in the earth's surface, the upheaval of mountain ranges, the subsidence of continents, and the new adjustments of land and water.

It must be confessed that this theory is both more simple and credible than the old one of a molten ocean, and all recent investigation confirm it, though it can be accepted only as a probable hypothesis.—*Providence Journal.*

CHILDREN'S DEPARTMENT.

SALAN, THE SUSPECTED BOY.

"PEACE be with you, my sweet home! Farewell, I shall never see you again. May God always bless you!"

It was a bright moonlight night when a boy spoke these sad words. Nobody cared for him in all the world; but the people who did not love him were loved by him, for his heart did not know what hatred was. He sprang lightly over the hedge that separated the garden from the field, then hurried along the foot-path, and finally reached a little hill from which he could look down in the bright night light upon the little village that lay before him.

"Return, return," seemed to be whispered to him from within. "Nobody has missed you yet, and if you will go back again to your bed nobody will know that you had left. Where are you going? What will become of you in the wide world?"

Such questions and thoughts made him tremble, but yet he quickly pursued his way. He had proceeded about two miles when he came to another hill. He then thought he would take a look for the last time upon the little village. Suddenly he saw a burning building. It was a barn that belonged to Millenki, the man with whom the boy, whose name was Salan, had lately been living. But Salan did not know which building it was that was burning. He hastened off all the more rapidly, hoping that by the time the day broke he would be far away.

Millenki and his wife were aroused from their slumbers by the cry of fire. To their great surprise they found it was their own barn. It stood near the dwelling, and there was every prospect that that, too would be burned. Millenki's wife stood on the stairs, and called out, "Salan, Salan, you will be burnt up if you don't dress and come down." No voice was heard. She ran up to awaken him, but found out that he had gone. She looked into the adjoining room, but he was not there either. Then she said, "That bad boy has set fire to the barn and run off."

By the great exertions of the villagers, the dwelling house was saved from taking fire, though the barn was burnt down.

The next day Millenki said to his wife, "Salan, our apprentice, is a wicked boy. He has set fire to our barn and run away. The only resort is to take the money that his uncle gave me in trust for him, and apply it to the building of a new barn. That will serve the boy just right."

His wife replied, "You are correct, husband. If I had him here I would whip him till he could hardly talk. He is one of the most wicked boys that can be found in this part of Russia, and if I had my way with him he would be put in jail for life. Engage a carpenter right away. Have a new barn, and that bad boy's money shall pay for it."

Now, Salan was not the bad boy that Millenki and his wife represented him to be. He was an orphan boy, and his uncle, who had lately died, had left him a nice little sum of money, which was placed in the hands of his employer for safe keeping until Salan should arrive at age. Millenki was a bad man, and his wife was by no means a good woman. They both resolved to resort to any expedient within their power to get Salan's money, and to use it for their own purposes. They now thought that they had succeeded, and that they could represent to the world, that the runaway boy had set fire to the barn.

But what became of Salan while the new barn was building? His history was certainly remarkable. He was a bright, active-looking boy, and could ride a horse equal to any man. A few days after he had started from the little Russian village, he was overtaken by a troop of horsemen who were doing all they could to annoy Napoleon's army, for this was the time when Napoleon was marching his great army into Russia. Salan was met, caught up by the horsemen, placed upon a swift little horse, and told that he must do his duty whenever his turn for fighting came. It was soon found that he was a brave soldier, and he rapidly acquired much skill in using his lance. By and by the horsemen had an engagement with a foraging party of the great French army, and though the Russians were successful, Salan was nevertheless severely wounded. He was taken by several of the officers to the nearest village, and placed in the care of a kind widow woman who superintended a little hospital. She promised to take great care of Salan, and I assure you, she kept her promise. Several weeks he was compelled to lie in bed, but by and by he was permitted to go out on the doorstep and get a little fresh air. One day as he was taking a little exercise, he saw two policemen hurrying along the street, taking a man to prison. That man was none other than Millenki.

Millenki had just been arrested for stealing, and he was now sentenced to imprisonment in consequence of his guilt. Salan knew him immediately; and as Millenki was hurried along rapidly his eyes caught a glimpse of Salan, and the wicked man knew the pale-looking boy. Salan soon found out the history of the prisoner's recent life. One day, when he had recovered sufficiently to walk all over the town, he went to the prison and asked leave to talk with Millenki. The prison keeper told him it was against the rules for anybody to enter the cell of a prisoner.

Salan replied, "I don't want to talk with the prisoner unless somebody is with me. If you will allow me to go to his door and talk through the grating it will be all I wish. You can stand by and hear all that is said."

Salan was delighted to think that he could talk with Millenki, his old employer, though he knew that he had not been kindly treated by him, ever since he had been in his employment. I will relate to you some of their conversation.

"Do you remember me?" said Salan to the prisoner, who was bound in strong and heavy chains.

"Remember you," replied Millenki; "I have good reason to remember you. I have done you great injury, and I am heartily ashamed of it."

"It is true you have," replied Salan; "you used to treat me unkindly when I was a little apprentice in your service, and your wife gave me poor food to eat—seldom did either of you speak a kind word to me, though my parents were both dead. But I don't treasure up an evil thought against you. I would never have left you if it had not been for your unkindness."

The tears began to start from Millenki's eyes, and then he said: "I have not mentioned the greatest injury I have ever committed against you."

"Tell me what it is," replied Salan, "and I will forgive you freely."

"Oh," said Millenki, "it is the injury that has brought me here. When my barn burned down the night you left, I suspected it was you who had set fire to it, and that you had escaped in order to avoid punishment. I immediately took your money and began to build a splendid new barn with it. I thought that the money would almost if not quite build a new dwelling house too. So I employed an architect to make out the estimates and draw the plan. He told me that the house would cost just five thousand dollars. I would therefore need one thousand dollars more than the amount of your money, after having paid for the building of the barn. I knew not how to get it, or where to get it. I might have worked a year or two, and gained it that way; but I thought that was a very troublesome way to make only that amount of money. I resolved to gain it as quickly as I could, even though I did it by dishonesty. I knew a rich nobleman living in a castle some six miles off, and that he had a great deal of money in his possession. I laid my plans to steal some of it, but all my schemes failed. I was caught in the very act, and you see what I have come to. Not more than two weeks had passed after my wife and I had suspected you of setting my barn on fire before the guilty person was arrested. He confessed the deed, and said that neither you nor anybody else except himself had anything to do with it. My conscience then smote me because we had accused you so falsely. Oh, pardon me, pardon me—my wife and myself—for having accused you as we did!"

Then Millenki burst into tears, and it seemed as if his heart would break.

Salan was deeply affected at his appearance, and said: "Oh, don't weep, don't weep! I freely forgive you everything. I must leave you, Millenki, for I am not strong, and must go to my little hospital to lie down. Pray much to the Lord here in your cell, and I will use all my power in due time to get you released."

By and by Salan was well again, and with his fellow-soldiers. He was brought into several engagements, and always fought like a hero. In one conflict he performed daring deeds of bravery, and the commanding officer said to him: "What can I do for you, Salan, to reward your bravery?"

"Salan said: "If you will free the prisoner Millenki, who is confined in the jail at Saltoff, I shall consider that reward enough."

"I will do all in my power to effect that result," replied the officer.

Salan was contented, for he almost knew that his request would be granted. In four days from that time a writing was placed in his hand, signed by the Emperor himself. It contained thanks to Salan for his bravery, the discharge of Millenki from prison, and a pension declared for Salan himself in all his future life.

When the war was over Salan entered a military school in one of the largest cities of Russia, and was promoted from rank to rank until he became one of the principal officers in the city. He was made professor in the school. But he did not forget the man who had wronged him, and who had asked his pardon.

During one of his vacations he went off and saw Millenki and his wife, and invited them to come to the city where he lived. He bought them a little house, surrounded with about three acres of ground; furnished it for their use, and said to them: "Please accept this from me."

One day the story of Salan and Millenki, and their strange lives, appeared in the morning papers of the city. Salan never found out how it became public, for he never told it himself. It must have been repeated by Millenki to some person connected with the city press, and thus made public. Of course it made a great sensation in the city, and especially in the institution where Salan was professor. One evening, soon afterward, he was serenaded by the splendid military band, and a committee of six students waited on him. They presented to him a very large gold medal, on one side of which was the picture of a young soldier engaged in conflict—a representation of Salan himself—and on the other these words: "All honor to the man who conquers suspicion by his noble benevolence."—*The Methodist.*

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JULY 20, 1870. VOLUME VII.—NUMBER 39. WHOLE NUMBER 325.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

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AN INSTRUCTIVE LETTER.

THE author of the following letter is a farmer in Michigan. It was written to a Sister without any thought of its being printed; but Dr. Finley, of Niles, having read it persuaded the author to allow him to forward it to us to print or not, as we judged best. Dr. Finley writes:

"It appears to me that he presents some points in a striking manner, and that its publication might do good. I dont know that I ever met with any one, who, in so short a time, seemed to have so thorough and complete a view of our doctrines and their bearings as Mr. Hoadley, and his whole soul is engaged in trying to get others to investigate them. I like to see such articles in our paper, as they are calculated to produce a favorable impression on any one who may see them for the first time."

We give the letter, trusting it may do good to many, and be the means of leading some souls to the knowledge of themselves and the designs of their CREATOR towards them, and thus lead them to love and adore Him for His mercy and love.

SISTER SERAPH:

If, after giving this letter a careful perusal, you remain unchanged in your opinion, I will, out of regard to your choice, discontinue any further correspondence on this subject. I have written you several times extending each of my letters to more than an ordinary length with the hope of being able to present the truth in a manner to enlist your attention, that you may be led to investigate for *yourself* and see whether these things are so. With more *care*, than usual for me, in writing, I have devoted several days to preparing this letter; and with the aid of books and papers, made such selections and references as I deem nearest the purpose. So certain am I that there is no future life out of Christ that it appears exceeding strange that others do not see as I do, and are not more ready to adopt the same views. I have come to the conclusion that the difference of opinions concerning the doctrine taught in the Bible originate in part from the influence of early education, and in part from a want of a proper starting point, which is *only* to believe God. If we *do* really believe him, we must believe that truth harmonizes with the Bible, but that error does not. When I learned to interpret the teaching of the Scriptures, based on the divine attributes of God, viz., that he is a God of love, mercy, wisdom, goodness, truth, justicce and power; and that every religious theory or doctrine that comes in collision with one of these attributes is false, I could *then see* and *believe* that by our descent from Adam we are mortal, and that immortality is a *gift* dependent on the will of the giver. The *starting point*, then, is to believe that God made Adam of the earth, an earthy man, of the dust of the ground. Paul gives a definition of this first man in 1 Cor. xv. 45, 46. "The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual." We see the first Adam was an animal; the placing him in the garden did not change his nature, but his condition; he was in the reach *of the tree of life*, and but for disobedience might have continued in endless life. 2. Sin placed him outside of the reach of the tree of life, subjecting him to his corruptible or animal nature. The threat, "For in the day thou eatest thereof, thou shalt surely die," preceded the violation and the violation preceded the rejection. The judgment pronounced is in accordance with the threat. Having violated the *law*, God explains to Adam his condition in this manner, "For dust thou art and unto dust shalt thou return," previous to ejecting him from the garden; "and now lest he should put forth his hand and take also of *the tree of life* and eat and live forever, therefore the LORD God sent him forth from the garden of Eden to till the ground *from whence he was taken*. Under the first law, *one man* was tried and failed, and the world was condemned to its animal nature, and Adam was sent away from the tree of life and he and his race left in a perishing condition—*death reigned*.

A new dispensation enters, and a *new man* is tried under a new dispensation. Paul says, Adam was a type of him that was to come. The first man was tried, and failed and was sent from the tree of life into the animal world; and we die, being in Adam, because we have an animal nature. But the second man who is tried under the *new* law succeeds, and in him God restores man by a new principle of life. It is by *partaking* of him as the tree of life. Jesus says, "I am the bread of *life*, that one may eat thereof and not die."—John vi. 51. All die because of their animal relationship to Adam. So, in Christ, christians have *life* because of their relationship to Christ. The wicked have *not* this relationship; consequently they die and remain under the dominion of death for ever. God does *not* bring them to *life* to die again.

Let us see! salvation depends on *regeneration*. But what does regeneration include? It includes something *more* than being *begotten*. Being begotten and being *born* are two different matters, as well as different in time.

We are begotten *again* by the word of truth, of the Spirit, in this life. The birth takes place at the *resurrection*, at the last day. Christ was "the first born from the dead," (Col. i. 18), "the first-fruits of them that slept." (See Rev. i. 5, 1 Cor. xv. 20). He was "the first born among many brethren:" (Rom. viii. 29). That which is not first begotten, can never be born. Those who are born from the dead, are those in whom the Spirit of God dwelt while in this life; and being thus born, "they are the children of the resurrection," . . . "neither can they die any more." (Luke 20.) He that is born twice can *not* die "any more." So you see the second death is *not* dying twice.

The time when the Bible regeneration is to take place is set forth as in the age to come, when Christ shall sit in the throne of his glory, *at* and *after* the resurrection of the saints, or their birth from the dead. (See and read Math. xix. 28). In that resurrection the wicked dead have no part, and of course do *not* die twice. Their death being *final*, never to be revoked, is called the second death; which death hurts not any in Christ or any *born from the dead;* over such, that death *hath no power*, "neither can they die any more." The word *eternal* also may be used in the sense of *final*, or nearly so, because the state of destruction or death is such that there is no recovery from it. So punishment, in the same sense, where life is never to be restored throughout eternity, may properly be styled an eternal punishment. It is not the going on of the act of dying, but it is the state of destruction in such a manner that it is past recovery that makes it eternal punishment or death. If you please so to term it, you may call it, "the death that never dies;" which would be about the same thing as saying, the righteous have "the life that never lives."

Shall we not come to the conclusion, that "sin, when it is finished, bringeth forth death;" and that sin will eternally hold men under its dominion, if they die in their sins? (Perished?) Paul declares, "if Christ is not raised, ye are yet in your sins"—not in Adam's sins. And if so, (that is, if Christ be *not* raised), all (the righteous as well as the wicked) are perished; faith is left without foundation; that is, "your faith is vain, ye are yet in your sins;" no sacrifice of blood to wash away our sins; so we remain sinners, (perished). Shall we not believe Paul, that unless the Lord lends a helping hand, we must eternally remain under the dominion of death? Where then is the boasted immortal soul? Where is that endless torment? where? When man was helpless, what did God do to show him favor? JESUS saith, "God so loved the world that he gave his only *begotten* Son, that whosoever believeth in him may *not perish*, but have everlasting life." Eternal life then is the *gift* of God through Jesus Christ. Did he make provision for those *who do not believe?* or for one class *only?* Read what Jesus saith again, "God so loved the world" &c., perish! perish!—why! perish means *to die;* to lose life in any manner; to wither and decay; to be destroyed; to be lost eternally. Let us see about that. That word "*perish*"—get your Dictionary and examine with me; also, while we are about it, let us see what *die* means. "Die—to lose *life*, to expire, to cease, to vanish." Then *life* and *death* are opposites; or rather the *one* is the antithesis of the *other*, as are, also, night and day, wet and dry, love and hatred, truth and falsehood, a part and the whole. Is the *gift* of God through Jesus Christ (eternal life) granted (I do not mean offered) to all men? or to believers only? Very well, (I think I hear you say) "to believers only." Then it is a part, is it not? or one class only, that have the promise of eternal life. If he has made provision for those who do not believe, then *they* also will get eternal life. But stop: the distinction is made plain; although offered to all upon conditions, those only who *believe* in him shall have everlasting life. They (some) are left outside the garden of Eden where they have *not access* to life (because they neglect or refuse) and when their animal nature wears out they perish.

Look again and see what perish means: to die and remain dead; for the wages of sin is death according to the penalty of the law; nothing more and nothing less. Paul says, "The gospel is the power of God unto salvation to every one that believeth." So then, none but believers are saved from death. There is no life mentioned outside of the gospel plan. Life and immortality *only* are brought to light in the gospel: (2 Tim. i. 10, which see and read). Shall we learn of Paul or of Plato about this question of immortality? Paul says, that God *only* hath it. (1 Tim. vi. 15, 16.) Does Paul say in what manner man can obtain it? Yes,—"To them who by patient continuance in well doing, seek for glory, and honor, and immortality, *eternal life.*"—Rom. ii. 7. When will man obtain this immortality? "At the last trump" this mortal must put on immortality, 1 Cor. xv. 52, 53; which see and be convinced.

It is by inferences and reasonings the philosophy of Plato teaches (aside from inspiration) that all souls are possessed of immortality. These pagan fables virtually deny future life in Christ, and explain away the gospel hope of the resurrection by putting the honor of immortality on the first Adam, when it belongs exclusively to the second. This is the origin of the difficulty. Now, which shall we believe? Schooled in the fables of that day, the dogma that makes void the offer of life through Christ has been handed down from hand to hand through successive generations, and is still maintained, and (perhaps) truly believed, in accord with the deductions of vain philosophy. However truly this may be believed, with the light which we have received, and with the Bible in our hands, can we hope to escape the condemnation of apostate men, if we still cling to these fables—still insist that life means happiness, that death means life in misery, that perish means to preserve, and destroy means life in eternal torment?

If divine revelation, giving all needful information with regard to man's origin, history, condition, and destiny does not contain *one* plain and positive statement that man's soul is immortal, and is destined to exist as long as God exists, shall we look elsewhere for authority to establish it as a fact? The authority of creeds and ordinances of human establishment can not do it. "This is the record, that *God* has given us eternal life:" (1 John v. 11, 12 Which see). So "this life is in his Son. He that hath the Son of God, hath life; and he that hath not the Son of God hath not life." For Jesus says, "I am the resurrection and the life; he that believeth on me though he were dead, yet shall he live." So if he does not believe there is no resurrection. Jesus says, "The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." He says, "I will ransom them from the power of the grave. I will redeem them from death," &c. Isaiah says, "Thy dead men shall live." Whose? God's dead men will live, and this life will be in Christ, through the resurrection to believers *only*, who shall be raised incorruptible. This would seem to upset the *mortal* resurrection theory; if it does not, I will try and give it a shove before I have done—that is, the *theory* of raising the wicked dead to life to judge them, then remanding them back to death again.

If immortal souls have existence, are destined to exist somewhere as long as God exists, if there is such a thing as eternal torments that also, must be eternal life! Why not? Christ *alone* can forgive sins. He purchased the right of our redemption by giving his blood and life for us. If he is dead there is no atonement made, for without the shedding of blood there is no remission of sing. Then, in harmony with the word, "The wages of sin is death." Hence when death overtakes the unrepenting and unforgiven sinner, the *law* will eternally hold him in its grasp. Thus he pays the *full* penalty without being restored to life again to be tormented eternally or to die twice. Die *once* is the penalty—*not* twice.

Modern theology says, souls do not go into the grave; that the body dies—not the soul. The Bible says, "Nevertheless man being in honor abideth not, he is like the beasts that *perish.*" The Psalmist speaking of ungodly men, says, "Like *sheep* they are laid in their grave; death shall feed on them." (Now the contrast]. "But God will redeem my soul from the power of the grave."—Psa. xlix. 14, 15. Which shall we believe? "The man that wandereth out of the way of understanding shall remain in the congregation of the dead," Prov. xxi. 16. "For the living know that they shall die; but the dead know not anything." "Also their love and their hatred and their envy is now perished."—Eccl. ix. 5, 6. Immaterialists or immortal soulists say, 'Tis the immortal soul that *thinks*, that loves and hates. The Bible says, love, hatred and envy will perish. Which shall we believe? "O Lord our God, other lords besides thee have had dominion over us" . . . "they are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. xxvi. 13, 14. Behold, "all souls are mine; as the soul of the father so also the soul of the son is mine: the soul that sinneth it shall die."—Ezk. xviii. 4. Again, verse 20, "The soul that sinneth it shall die." Modern theology says, "The soul is immortal; it can not die." Which shall we believe? "For behold the day cometh that shall burn as an oven, and all the *proud*, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither *root nor branch.*" Mal. iv. 1. Modern theology says, They shall not burn up; and both root and branch shall continue forever. Which shall we believe? "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall *never perish.*" John x. 27, 28. Modern theology says, *all* men have by nature eternal life dwelling in them—that they are *inherently* immortal, that the man proper leaves this temporal house at death and soars away in conscious existence through realms of space in the etherial regions above, beyond the shores of time, to dwell with Christ and the spirits of those gone before, where Abraham, Isaac and Jacob are enjoying the blissful raptures of immortal life (or happiness) with other patriarchs and apostles—that death is the *gate* to heaven, and this body merely a clog which anchors the soul to fleeting time till God calls, *come home*, immortal soul. Which shall we believe?

The Contrast. "And this is the will of him that sent me, that every one which seeth the Son and *believeth* on him, may *have* eternal life." How will they get it? Hear Jesus: "I will raise him up at the last day." Suppose men will *not* believe on Christ. O, says modern theology, Christ *will* raise them up; and as to eternal life they have that already. Which shall we believe? "Therefore the ungodly shall not stand in the judgment:" that is, they fall under the penalty of the law, death,—do not exist beyond their mortal sphere—therefore shall not stand; mortality engulphs them in oblivion.

Study well 1 Cor. xv., and you will not only *see* that man is mortal, but you will also see the absurdity of the mortal resurrection theory—for a *theory* I call it without a "thus saith the Lord" to sustain it. Paul says, "That which thou sowest is not quickened except it die;" that is, can not be brought to *new life*, or the old one restored, except it first die; "and that which thou sowest, thou sowest *not* that body that shall be;" that is, you do not expect the return of the same identical seed sown, but its exact likeness in a new crop, the *true* representative of the original seed. He next inquires "And with what body do they come?" For the answer I refer you to verse forty and onward, which please read. First, a terrestial; second, a celestial body; "sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body." Is there any allusion to the resurrection, other than that *strictly* carried out in the above figure? Read again and see. Not the resurrection of the same seed sown, but an existence *derived*, a new growth *from* the same original seed. He says, "To every seed he giveth his own body:" that is, its own natural product—the same in appearance, substance, quality, and nature; putting *off* of its animal relationship to the first man, (Adam), and a putting *on* of its spiritual relationship to the second man, (Christ), who is "the Lord from heaven." "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." "Flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption." Now to the fifty-first verse explaining the mystery of what will take place at Christ's second advent, "We shall not all sleep"—that is, we who are living at the time of, and are in Christ at his coming, shall not die, "but we," those then living and in Christ, "shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible," not in flesh and blood. What dead? The dead in Christ *only;* "and we," (who) those *in Christ* and living?, "shall be changed." "For this corruptible must put on incorruption, and this mortal must put on immortality." Well, what then? When all this shall be brought to pass, there will be no more death,—no more to die,—death then will be swallowed up, and we, *in* Christ will have the victory.

Then, the grave can no longer hold us (who are in Christ,) for, "now is Christ risen from the dead and become the first fruits of them that slept." "Thanks be to God which giveth us the victory through our Lord Jesus Christ." "Therefore, my beloved brethren," that is, we who believe Jesus will come again according to his promise at the last day to redeem us, "be ye steadfast; unmovable, always abounding in the work of the Lord, for you know your labor is not vain in the Lord." That is, you know that Christ is risen from the dead, and that therefore, your faith is not vain; labor on till the day comes. This figure when applied to the resurrected state of the saints implies a new mode of existence, connected with a new life, identical with the original in his most perfect manhood. The elements which secure his future immortality existed in his first estate—such as faith, hope, and charity, with every grace and virtue engendered by the power of christianity. Connected with eternal life, these are elements which can not die.

The future state of the righteous is set forth in beautiful language by Peter, "According to his abundant mercy hath he begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled," &c.; that is, begotten *from* a state of *death* by the resurrection of Christ. What to? An incorruptible inheritance. "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." The everlasting and ever abiding word of God which is the incorruptible seed first sown in the human mind while in the present life.

The human body may crumble to dust, and all its natural elements be dissolved, yet the living word assures us of a new and other mode of existence through the resurrection, beyond the reach of pain's sting or death and the power of the grave. If you will now refer to the Book I sent you, "Bible *vs.* Tradition," page 69, headed "The soul of Christ sacrificed in death," you will plainly perceive an important bearing upon what I have written, and which I think will prove conclusively to your mind, that there is *no* consciousness after death—no *natural* immortality, no never dying soul. Please turn to the references given in *that* when you read and observe (on page 72) the 29th verse Acts ii; Peter compares and contrasts the death of David with the death of Christ, "The patriarch David (equal to the soul of David) is both dead and buried and his sepulchre is with us to this day;" implying that you may see for yourselves that David himself is still in his grave; 34th v. "For David is not ascended into the heavens." 30th v. "Therefore . . . knowing that God . . . would raise up Christ to sit on his throne, he seeing this before, spake of the resurrection of Christ, that his *soul* was not left in *hades*, neither his flesh did see corruption. For David after he had served his own generation by the will of God, fell on sleep (died) and saw corruption; but *He* whom God raised again saw no corruption." Both Christ and David died, and both were buried in the grave; but while the soul of David or David himself, is sleeping in the grave in a state of corruption waiting for Christ to descend again from heaven to wake the dead. the soul of Christ, or Christ himself, was raised from the dead. Also see Acts xiii. 28, 29, 30. But for this, the soul of Christ, which David makes to be the same as the Holy One, or himself, would have experienced corruption.

The comments on the above are well worth referring to, by those who advocate natural immortality and a conscious existence after death. The soul of David, or David himself, will remain unconscious where he now is until the time spoken of in 1 Cor. xv. 52, "his sepulchre is with us to this day." Read to where it closes with, "Not a part only crucified, but Christ died and Christ was buried and Christ was raised." Read considerately what I have referred you to, then, [as is therein asked] tell me candidly, *Did the Holy One, Jesus Christ himself die?* Not a part—the non-essential or mortal part—but *the* Christ himself? "Christ died for our sins—was buried and rose the third day." 1 Cor. xv. 3, 4. If the the dead rise not, then is not Christ raised; then all are lost; no atonement; no redemption; no forgiveness of sins; no future life; hope misplaced; faith without foundation; expectation vain; "then they also which are fallen asleep are perished." Shall we believe the traditions of men, or shall we believe the Bible? The traditions of men say, "all souls are immortal." The Bible says God will not keep alive the soul of the wicked. Ps. xx II. 2. The Bible says, "And it shall come to pass that every soul which will not hear that prophet shall be *destroyed* from among the people." Acts iii. 23. The Lord preserveth all them that love him, but all the wicked will he *destroy.* Psa. cxlv. 20. They shall be as though they had not been. Obd. xvi. Thou shalt diligently consider his place and it shall not be. Psa. xxxvii. 10. A God of love manifests his mercy in allowing the wicked to remain where the justice of a broken law places them. His wisdom and goodness is vindicated in harmony with his love for his creatures; for he gave his only begotten Son, etc., and gave him power on earth to forgive sins. Of a truth, he is a God of the living: "For he giveth life to whom he will." I have heard it affirmed, and I think with some plausibility too, that, to say, The wicked dead are raised, is to charge God with being the author of sin. Why not? Let us see what the argument is. If God never made anything in sin in the past, and he is immutable, he cannot change and become the author of sin in the future, for he is too holy, pure, and undefiled for anything tainted with sin to come from his hand. But it is said—The wicked dead are all raised in sin; and, if they are raised immortal then they will sin to all eternity; or if they are raised *mortal* for an hour, a day, or a year, it is all the same; they are raised in sin, and sin while they live. Now the question arises, By what power are the wicked dead raised? God can not do it, for he never made anything in sin, and a dead man can not raise himself to life again, and I never heard any one affirm that the devil could raise the wicked dead, although it is affirmed he holds a claim on them. Query: Now if God can not do it without being the author of all the sin in the future state, even in hell, if there is such a place, and as the dead sinner can not restore himself to life, and the devil can not do it, By what power are the wicked dead raised? Who will attempt to prove that God will raise them? I will not attempt it; but I think I have shown some good reasons, if not proof, that he will raise them. Let us suppose, yes, let us suppose, if by any power the wicked dead are raised, must they not be raised in incorruption, immortal, put on immortality when raised, receive a spiritual body from Jesus Christ, to whom the Father hath committed all power in heaven and on earth to judge the quick and the dead? [John v. 28] and has Jesus promised to raise the wicked dead to life? I can not find it, and believe it is not to be found within the lids of the Bible. Can you refer me to any *positive* texts where it says he will? Please do so. The first Adam was the head of an earthy or animal race, who with their father will return to dust from whence they came. The second Adam is the head of a spiritual race, who are *begotten* in this life by the word of truth and the Spirit of God, which Spirit raised up the Christ from the dead, so that he was the *first born* from the dead, and those who *believe* in him and receive the same Spirit which raised up Christ from the dead will also be *born* from the dead at the "last day;" "neither can they die *any more*" because "they are the children of God, being children of the *resurrection.*" Luke xx. 35, 36. All inherit mortality from Adam by generation; but the righteous *only* have hope of immortality and a revival from death by a union with second or life giving Adam.

The first Adam did not, and could not come into the *class* of those "subjected in hope," for he sinned willingly and wilfully without excuse and was rejected from eternal life, as we have seen, by an entire exclusion from the tree of life. He lived an animal, enjoying what such a nature is capable of, but death without hope was ever before him. He had willingly subjected himself to it, while his posterity were made subject to it, *not* willingly, but by reason of him who subjected them in hope. There is a wide difference between Adam's *death* and that of his posterity; yet his posterity by their personal sins, or refusing to lay hold on the hope set before them, may make their death as hopeless as that of Adam's.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively, (a living) hope by the resurrection of Jesus Christ fram the dead." 1 Peter i. 3. If the same spirit is exercised in reading and understanding, that has prompted me in writing this letter, I shall consider myself paid for time and trouble, and I assure you I have brought to bear all the energies of mind I am capable of, to do the subject justice. I hope when you have read it, you will read it again with the view of detecting all the absurdities and unscriptural declarations contained in it, and report the same to me at your earliest convenience.

Yours in hope.
JARED HOADLEY.

NILES, *Mich.* June 1870.

WE need never say, I have no power to bless. Neither has the bruised reed, but, as it lies close by the river-brink, the stream may flow through it to thirsty lips. It could not be a reservoir, but it may be a channel—of fulness which never fails. But let us remember that we can only bless in being blessed—can give only in measure as we receive. We know this; do we live out of the knowledge? Are we thus receiving from Jesus himself, the Fountain of Life? Have we learned what it is to go to him, empty, helpless, nothing—with only one cry of want and longing: "Mine eyes are unto Thee, O God the Lord?" And, learning this, have we learned yet more—what it is to have his fulness so opened to us, both for ourselves and others, that we have nothing to do but point to it as we say—self out of sight—"He satisfieth?" Then we are blessings, though we know it not.

REJOICE in God. Dry up those tears. Cast away that downcast look. Child of the dust, you are an heir of glory. There is a crown all burnished for you; there is a white robe prepared for you; there is eternal glory for you; angels are to be your servants, and you are to reign with the King of kings forever. But while you wait on earth be witnesses for God; attest the glory of your Master; rise in the greatness of his strength; bind sin captive to your chariot-wheels; go onward in your heavenly career.

Practical Piety.

A deep and settled conviction that the present standard of Christian piety is far below that which is taught in the Bible, has induced me to write a series of communications upon this important and interesting subject. Never was there greater need of the exhortation, to earnestly contend for the faith which was once delivered to the saints. The apostle Paul wrote to the Corinthians this language: "Awake to righteousness and sin not, for some have not the knowledge of God; I speak this to your shame;" and this important verse of the sacred writings seems to be given to us for our admonition upon whom the ends of the world are come.

The New Testament of our Lord and Saviour Jesus Christ, is full of instructions to believers, to be careful to maintain good works. They are not only good and profitable unto them that perform them, but are declared to be a means of leading others to glorify our Father who is in Heaven. One of the ways in which we are to let our light shine before men, is by our words and conversation. James says, "If any man offend not in word the same is a perfect man, and able also to bridle the whole body."

This must be the happy state of every one who is sealed with the Holy Spirit of promise, who enjoys that hope which is an anchor to the soul, both sure and steadfast, and which entereth into that within the vail. Truly, whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. The general epistles of John convince me that being born of God, born of the Spirit, is a change not yet fully accomplished in the hearts of great numbers who profess to have "passed from death unto life." They are undoubtedly seeking to enter in at the straight gate, and hope at some future period to overcome the world. They are expecting a more convenient season to make their calling and election sure, to work out their own salvation with fear and trembling, thinking that then God will work in us to will and to do of his own good pleasure. Instead of seeking first the kingdom of God and his righteousness, they have other things to seek first. Instead of acting as though they believe that now is the accepted time, a day of salvation, they seem to think there is time enough yet, and when they have attended to matters which they seem to consider of more importance, they will consider the claims of God, and obey the Saviour's requirements.

Who would ever think that Jesus said: "That every idle word that men shall speak, they shall give account thereof in the day of Judgment," if he were left to learn it from the conversation of his professed followers? He also says: "By thy words shalt thou be justified, and by thy words thou shalt be condemned."

I will quote a few passages of scripture as proof that "with the mouth confession is made unto salvation." "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." "Death and life are in the power of the tongue." "Whoso offereth praise glorifieth me, and to him that ordereth his conversation aright, will I show the salvation of God." "Who is a wise man, and endued with knowledge among you.? Let him show out of a good conversation his works with meekness and wisdom." "He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction."

May all who profess to love the Lord and desire to obey him, resolve as did David, "I am purposed that my mouth shall not transgress." Ps. xvii. 3—*Selected.*

Identity in Death.

In the absence of valid arguments, our antagonists use the most plausible substitutes they can invent to set aside the doctrine of man's utter unconsciousness in death; so we are often met with the claim that if death totally kills the entire man, there can be no resurrection, the *identity* being lost; and parrot-like, one repeats it over after the other, till it is deemed sound logic from its universal use. But a moment's candid reflection will recognize this supposed deep argument to be but shallow nonsense.

Does not death kill the body *totally?* Yes. Suppose a personal soul to survive the death of the body, can it raise the body? No. Can it help raise the body? No; if ever raised at all, God must raise it independent of the soul. If the whole man dies, cannot God raise him without help, just as easily as to raise the body without help? Certainly.

But I am told that the *identity* is lost in death. Then how about the identity of the body? Who takes care of it in death? Is the soul so much wiser, and so much more powerful than God, that it can watch over the identity of the body during death better than God can do it, and thus have the body re-appear all right at the resurrection? If God can do it, why insist that there is no connecting link between death and the resurrection, except on the principle of a disembodied existence. If God can take care of the identity of a dead body why not of a dead man, allowing man entire dies. Shall we impute the wisdom or limit the power of deity? No man's identity can be lost *in the mind of God,* and he needs no help to preserve it; and his resurrection power will reanimate men without the interference of numerous identity-keepers. God will infallibly identify man both physically and mentally, and repair the dilapidation of death, at the resurrection morn. Wm. Sheldon.

—*Advent Ch. Times.*

THE HERALD OF LIFE.

NEW YORK, JULY 20, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Articles Deferred or Declined.

We have several long articles, pro and con, on subjects which it is our opinion have been sufficiently discussed for the present. A number of these are on John v. 28, 29, and others, various prophecies, taking diametrically opposite views, which settle nothing but are mere opinions. Some are too badly written for our time and eyes to prepare them for the compositor, even if it were desirable to publish them. If long articles are not plainly written we are compelled to pass them unexamined or waste time to decipher words and characters; and when added to this, words are crowded together so as to give no space for interlining, publishing is out of the question, and the authors must help us to bear the burden patiently.

Truth vs. Man's Wisdom.

We have substituted the above name for the Campaign Document No. 20. instead of "Rich Tract." Some have thought, that, as all our Tracts are *rich,* it was "invidious" to call only one by that name. Hence it is changed as above.

"The Battle of that Great Day."

In our issue of June 22 we gave our views at some length on this subject: which please read again now that *war* has actually commenced. We wish to express ourself cautiously; but it seems as if the "battle of the great day of God Almighty" was now opening. The Ecumenical Council seems to have filled up the cup of Papal blasphemies; and the "scarlet colored beast," that has hitherto "carried her"—namely the Napoleon Dynasty—has at length seen fit to inaugurate a war of pride and ambition, unwilling that the Pope should be the only "Lord God" and hence seeks to obtain from the crowned heads of Europe, and the governments of earth, a like recognition of its Godship, or right to dictate their policy. A short time will show if the time has not come for "the beast and the false prophet" to be "cast alive into the lake that burneth with fire and brimstone."

See Rev. xix. 20. Such is surely to be their fate at no distant period.

The present war movement, in Europe, is one of the great events which we regard as a sure forerunner of the destruction of Daniel's "Image," or symbolical representation of the earth born governments, which have ruled for their own aggrandizement, and whose rule is certain shortly to be brought to an end, and will be succeeded by the personal reign of the Lord Jesus Christ; "and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Daniel vii. 14, 27.

Let us all watch and pray, that we may be found of our Lord in peace, at His coming and kingdom. Let us keep our garments clean of the war *spirit* for that is a spirit that leads to death.

Br. E. Wolcott.

This dear brother is still sick, and utterly unable to attend to work of any kind. Br. B. D. Wolcott, of Eatontown, N. J., writes us, under date of "July 15,"

"Br. E. Wolcott is almost discouraged: his health seems gradually to fail him. He says, his only hope is in the mercy of God; and requests the prayers of the church for his restoration, if it be God's will. Will you please make the request through the Herald of Life?"

We hope all the children of God will remember our brother and his request in their prayers. We are glad to say, financially he has no need of our help; but is, in this respect, helping others, now, as ever. For none of our friends do we dare to ask health or life only in entire subjection to the will of God. He doeth all things well. Let all our prayers be in faith; so shall we please our heavenly Father, and show our trust in Him.

Sr. Emeline Wood, Albany, N. Y., writes: I feel deeply impressed that I must write and ask all our brethren and sisters to pray earnestly for our dear Br. Wolcott. I feel that our Father in heaven wants him in the field, and he wants to go out doing good. May God pour upon us the spirit of grace and supplication, that He may raise up precious Br. Wolcott right away. Ask with all your hearts. You know Hezekiah prayed and wept, and the Lord heard him. He said he wanted to live to praise the Lord, for "the dead praise not the Lord, neither any that go down to silence." I am much blessed in praying for Br. Wolcott, and hope to see him at our camp-meeting.

"Great Men not Always Wise."

Rev. Wm. M. Punshon is the man who determined to marry the woman he loved—viz., his deceased wife's sister; and because the laws of England forbade such a union, set sail for "the land of the free," and accomplished it on our shores. Physically, he is said to weigh about 250 pounds. He recently preached at the Methodist E. Church, corner of 22nd street, this city. Among other theological exhibitions of greatness, he is reported as giving utterance to the following *cant* sentiments.

We all have a gift of life, which comes to us without knowledge, and which we

CAN'T GET RID OF.

The suicide doesn't die; he changes his condition, but lives still. None have existed from the time of Adam who do not exist now. The soul does not sleep after death, but is possessed of intellectual vigor, and *lives.*

If the "serpent" was wise, who said, "Ye shall not surely die," then is Mr. Punshon equally so; for his language so perfectly resembles that of the serpent that no impartial mind can fail to see, it was not original with Mr. Punshon; and he most incautiously refers to "the time of Adam," thus indicating relationship to the first teacher of his doctrine. Behold the perfect resemblance between the theory of the serpent and Mr. Punshon's, thus:

"Ye shall not surely die."

"We can't get rid of life."

Can any one doubt the relationship? As well might a man doubt the exactness of the reflection of the polished mirror.

When will men cease to give the lie to God's testimony? We fear they are beyond conviction, and will reap a like judgment with Adam and Eve for a like disregard of the truth.

The Harlot Adorned.

We have heard of persons that had "*Fools Caps*" put upon their heads. This piece of business has just been performed at Rome, and reminds us of the Saviour's words to the old Pharisees, "Ye *fools and blind,*" . . . "Ye strain at a gnat and swallow a camel." A poor old man, down in his dotage, is proclaimed by 450 of his own manufactured *bishops* to be *infallible.* If we had no other evidence of folly and blindness such a demonstration would abundantly prove them "fools and blind." The Pope doubtless feels to day to say for himself and church, "I sit a queen, and am no widow and shall see no sorrow;" but one who *is* infallible has said, "Therefore shall her plagues come in one day, death, and mourning and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

The "N. Y. Herald" of last Friday had the following notice:

Infallibility.—A cable dispatch informs us that the Council has voted on the question of infallibility. The result was four hundreu and fifty yeas to eighty-eight nays. The question is now settled. The Pope is infallible. On Sunday the grand fact will be proclaimed in Rome in circumstances of great pomp and solemnity. Of all the extraordinary things in this extraordinary age this infallibility affair is certainly the most extraordinary. It is a most instructive fact, however, that the world is absolutely indifferent to this great ecclesiastical event. Those who wished to have the good old man in Rome make a fool of himself will be pleased. Those who have been looking on and laughing will sneer more contemptuously than ever. Most men will say, Rome has added another to her many follies. Few will conclude that an infallible Pope will be either a loss or a gain to the Church.

An Inquirer.

Br. Storrs: I once heard Eld. Munger advance the idea that the dead were not changed at their resurrection, because Christ bore the prints of the nails in his hands and the wound of the spear in his side. He said that Christ's body was not changed until he was raised up in the air, at his ascension. Now Paul says, "The dead are raised incorruptible;" and it strikes me that he meant that they were raised thus from the dead; but the inquiry arises, Will the saints when changed bear any mark or deformity, of disease, which in our mortal state we are subject to? What is your opinion of the matter?

A Seeker of Truth.

Canaan, N. H.

We do not wish to dispute about a fancy. If Christ was not changed by and at his resurrection, then there is no evidence He ever has been changed, for there is not a word said in the Bible of his being subsequently changed. He "was put to death in the flesh, but quickened *by the Spirit.*" Such is the record, and he who denies that this relates to his being changed from life by blood to life by the Spirit, in His resurrection, might as well affirm that in leaving Joseph's tomb He was not raised from the dead, and that his resurrection only occurred at his ascension into heaven.

As to our "opinion" of present marks or deformities attending us in the resurrection state, we have none, except so far as deformities or defects are concerned. All these will doubtless be removed when quickened from the dead by the Spirit, as all diseases and deformities were removed by the word or touch of Jesus in the days of his flesh. "Then shall the lame man leap as a hart, and the tongue of the dumb sing. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."—Isa. xxxv. 5, 6. No incumbering marks or deformities of our mortal state will remain. That is all that need concern us. We do not know but Jesus will carry the marks of his crucifixion to all eternity as a part of his glory, and to rejoice the hearts of his saints, and as evidences of his redeeming acts.

The Life and Advent Union.

The anniversary of this body is drawing nigh. It is in contemplation, now, to have it meet in Springfield, Mass., in the "Life and Advent Mission Tent," to commence Thursday afternoon, at two o'clock, August 26, and to continue on through the next day; thus giving us a day and a half for mutual conference, consultation and action to advance the great and glorious cause in which we have embarked. We trust that every friend of the cause will be there whose circumstances will permit; and those who cannot be present will let us know, by some means, what their wish is concerning the continuance and support of the Herald of Life and the Tract cause.

Seven years have passed since this paper was launched on its voyage, and you are to judge whether its course has been acceptable to you, and whether it has performed its mission in a manner meeting your approval: also, what changes may be needful or desirable in its management or form. Let us have your counsel, prayers, and material support in this work, if consistent with your views of the subject.

"Campaign Documents."

Will our friends look at our list of these as they stand in our "Catalogue?" It will be seen they now number *twenty.* Can we spend a few hundred dollars better, just now, than to send them forth on their mission of love to dying men?

The Fact of Christ's Second Advent.

That our Lord Jesus Christ will appear again in this world is evident, first, from the fact that He has taught us himself to expect it. See Mark xiii. 26, 27. "And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall he send his angels, and gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Also Luke xxi. 25–27. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory."

That these texts do not relate to any appearance of Christ at the destruction of Jerusalem, see 2 Thess. ii. 1. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." Evidently the same coming and gathering spoken of by our Lord: but let us proceed. "That ye be not soon shaken in mind, or be troubled, neither by spirit nor by word nor by letter as from us, as that the day of Christ is at hand." Now, if the apostle referred to the destruction of Jerusalem, "that day" was "at hand" when he wrote this Epistle; but he goes on to say, "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God showing himself that he is God." Here the apostle teaches that it was a deception to suppose the day of Christ's coming was at hand [or *upon them,* as it might be rendered] at that time; and assures them that other great prophetic events must first come to pass before that day; which events did not take place before the destruction of Jerusalem, nor till several hundred years after.

That our Lord Jesus Christ will again appear in our world, and that that appearing is *future* will be seen by the united testimony of the apostles.

See 1 Cor. i. 7, 8. "So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." What had the Corinthians to do with our Lord's coming to destroy Jerusalem? If Paul referred to that, we may read the verses as follows: "So that ye come behind in no gift, waiting for the destruction of Jerusalem! that ye may be blameless in the day that Jerusalem shall be destroyed!"

See chap. xi. 26. "For as often as ye eat this bread and drink this cup, you do show the Lord's death till he come." Now all christians that celebrate the Lord's Supper, either practice self-deception, or they believe in the coming of Christ as still *future.* They cannot believe that the coming of Christ here spoken of, was at Jerusalem's destruction, nor at their conversion, or sanctification.

Again, see chap. xv. 23. The apostle speaking of the resurrection, says: "But every man in his own order; Christ the first-fruits, afterwards they that are Christ's at his coming." Again Phil. iii. 20, 21. "For our conversation is in heaven, *from* whence also we look for the Saviour, the Lord Jesus Christ." Here the apostle states from whence we look for the Lord Jesus, and what he will do when he appears, viz., "change our vile body." That is not done at death, but at the resurrection; therefore Paul was not preaching Christ's coming at death, as some say. See also Col. iii 4. "When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory." And 1 Thess. iii. 13. "To the end he may establish your hearts unblamable in holiness before God, even our Father, *at* the coming of our Lord Jesus Christ with all his saints." Did Christ ever yet appear with all his saints? If not, then his coming is still future. See 2 Tim. iv. 1. "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Here the apostle distinctly marks the period of Christ's second advent; it is to be at the judgment, and the setting up of his kingdom. Compare this with Rev. xi. 15–18. "And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdom of our Lord and his Christ, and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Thus the periods are seen to be the same.

See 1 Peter i. 4, 5, 7, 13. "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time . . . That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ . . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." See also chap. v. 4. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Now look at Heb. ix. 28. "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the *second time* without sin unto salvation:" or, as the Syriac reads—"for the *life* of them who expect him."

The second appearing of Christ will be a personal, or real appearing, not spiritual, as some have imagined.

See Acts i. 9–11. "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *this same* Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "This same Jesus, shall so come, in like manner," etc. So certain, then, as he really ascended will he really personally come again. Compare this with 1 Thess. iv. 16. "For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." "The Lord *himself,*" not by his Spirit as some think, but himself, really, personally. See also 2 Thess. i. 7, 8. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." See Titus ii. 13. "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." A personal appearing, surely. Again, see 1 John iii. 2. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is."

Surely, no words could more clearly express a real appearing of Christ, and that it is yet future; and if this be not so we may despair of proving any proposition from the Bible.

Is the Soul a Spiritual Entity?

Let us, then, see if we can ascertain the true meaning of the term soul; for without this, how can we know what it is? Its primary sense we first look for. The term occurs for the first time in the Bible, Gen. ii. 7. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living *soul.*" Thus it is seen, it is *the man* that is *the soul,* and not a part of him, or an internal entity. The man formed of the dust is a soul, but without life till made to breathe by the infusion of breath, which caused the blood to circulate, producing life, and making man a living soul.

This phrase, "living soul," is not peculiar to man, though this does not appear so distinct in our translation. The original is *nephesh ha'yah,* and is used four times in the first chapter of Genesis in reference to the cattle, fowls, fish and creeping things that live by breathing; they are all called *nephesh ha'yah*—"living souls." This fact shows the term soul relates to the personality of a creature which has lived, may live, or does live by the spirit of life; and not to a distinct entity, being, or existence, supposed to dwell in a living creature, it is the living creature itself, that is, the living soul—its proper personality.

When Abraham departed out of Haran, it is said he "took Sarai his wife, and Lot, and all their substance, and the souls they had gotten in Haran," etc. Surely, here is no idea of such souls as men talk about, *i. e.,* of "immaterial entities," but *persons* are spoken of. When the evangelist, Luke says, "We were in all in the ship two hundred three score and sixteen souls," Acts xxvii. 37, he is not talking of internal entities, but of persons.

It is said, "The soul must be distinct from the body, else what propriety in saying '*My* soul?'"

If such expressions prove the soul distinct and separate in its existence, it does so in relation to God, for God saith, "*My* soul loathed them, and their soul also abhorred me."—Zech. xi. 8. Is God a double or two-fold entity as well as man? or, are such forms of expression used merely to express emphatically the personality of the speaker, or the person spoken of? Look at Jer. li. 14, "The Lord of hosts hath sworn by *himself:*" the original is by his *nephesh*—his soul. It is thus evident that his soul is himself. So a man's soul, strictly, is himself—his person.

To suppose that a distinct invisible entity is intended by the term *nephesh*—the term usually translated soul in the Old Testament—is so palpably an error that we cannot see how any well-informed person can persist in claiming it; for *nephesh* has forty different English representatives in the O. T. This fact the "American Bible Union" has shown. The term is rendered he, her, himself, body, mind, creature, man, dead, person, they, heart, appetite, greedy, lust, etc., etc. Can any one believe, if man possessed such an entity as is usually called soul, a term would have been chosen by the Spirit of God to identify it, that is susceptible of so many and so various translations or significations?

Take one more illustration, Psalms xlii. 5. "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God, for I shall yet praise him."

This looks, at first sight, like favoring the common notion of an internal entity called the soul; but let us examine. What is it addresses this soul? Do you say it is *the body?* But you forget it is affirmed, "the body has no intelligence or knowledge of itself," and could not, therefore, be an independent speaker. But suppose the body is the speaker—is not the language strange in that case? What do we see? A poor, frail body talking to an immortal soul, and expostulating with it for being cast down, and exhorting it to "hope in God, for *I*"—*the body*—"shall yet praise him." The body is more hopeful than the soul, and the soul is exhorted to hope in consideration of the prospect that the *body* will yet praise God!

Is it not both more natural and Scriptural to understand this language as the strong and emphatic expression of personal feeling? as if he had said, why am I cast down in mind? I will hope in God, for I shall yet praise him. He speaks of himself, and strives to encourage himself in this state of depression. His soul is himself—his personality.

In further confirmation of this fact, we will briefly remark on the text Matt. xvi. 26—"What is a man profited if he gain the whole world and lose his own soul," etc. What is

the soul here? We will give the true translation of the term rendered soul—*psucheen*—which is *life*, as in the previous verse; thus: "For what is a man profited, if he shall gain the whole world and lose his own life?"—*psucheen*—"or what shall a man give in exchange for his life?"—*psucheen*. The text is an enforcement of the previous discourse, particularly of the preceding verse. Life, and not a fancied entity called "the soul," is the subject of discourse. And honesty requires that *psucheen* should be translated alike in both verses. Either make it soul in both, or life in both. Try the former, and see if it will make sense; thus: "Whosoever will save his soul shall lose it; and whosoever will lose his soul for my sake shall find it!" Such a translation shocks common sense, and gives the lie to Christianity. Why is the translation of *psucheen* into the term soul to be tolerated in this more than in the preceding verse? Surely no reason can be assigned to satisfy an impartial mind. Even Dr. Adam Clarke admits this, and says, "Sure I am, it"—*psucheen*—"means *life* in both verses."

The term *psuchee* is the only term in the Greek New Testament translated soul. It occurs some fifty times, not including parallels. It is rendered life by the translators nineteen times, and soul fifteen. Scarcely an instance occurs where it is rendered soul, that it would not have been more expressive had it been translated life, or the personal pronoun "I"—"myself," etc. For example, Christ saith, "My soul is exceeding sorrowful, even unto death." Was this such a soul as theologians contend for? Could such a soul die, either a literal, moral, or eternal death? If Christ's soul was to die, it must have been a literal death: in other words, it was Christ personally, who was to die, and who did die, as the Scriptures affirm. Then his words, strictly rendered, would read, "*I* am exceeding sorrowful, even unto death:" Christ *himself*, and not some fancied internal entity called *soul*.

The theory of a soul entity in man, or an immortal something that "can never die"—as it is affirmed—is what has corrupted this solemn and all-important inquiry, and cast darkness and mysticism over the subject, which otherwise would be plain and within the comprehension of every mind: while the common notion has made it a fruitful theme of speculation, superstition and fanaticism.

Man has, by sin, forfeited life—all claims to a living existence. In this state he is visited by God's own Son, sent into the world by the Father's love. That Son testifies of his Father's good will to dying men, and proclaims, in his name, a free and full pardon of past sins, if men will repent and receive life through the second Adam, who is the Life-giver. To have this life, not only must past sins be repented of and forgiven, but we must develop a character under the discipline established by Christ, in harmony with his example, and in conformity with the will of God. This development will cost us the denial of self—perhaps many sufferings, and possibly our life, by the violence of our opposers. He that prefers to preserve or protract this present life rather than endure the trials incident to the necessary development that shall fit him for an eternal residence with God and his Christ, shall lose life. But what folly is such a course. How short and fleeting is this life, at best: how soon it will pass away. Why then be guilty of the folly of losing the life Jesus was authorized to promise and bestow, rather than endure the trials of this life, and death, if need be, in order to a preparation for life eternal? For, what is a man profited if he could gain the whole world—all its honors, wealth, and pleasures, and protract such enjoyments to the end of a long life, if that life at last become eternally extinct? Or what shall a man give in exchange for that life which he "shall find" after having lost his life here for the name of Jesus, or in the cause of God, and in seeking conformity to his will. The life thus to be found is an eternal one; where sorrow, suffering, pain, or death, are never again to be felt or feared. Oh, to lose such a life, even for the highest and best enjoyments of this world, supposing those enjoyments the most perfect, and protracted to the longest period of human life attainable. What would it profit that man who must sustain this loss? Surely it was not too much to inquire, what comparison there could be between this whole world gained and such a life lost.

Would you, dying fellow mortal, not meet with such a loss, haste to give your heart to God, through Christ, the "*one* Mediator." No other being, however wise and good, must come between you and Christ in your approach to God. Beware of leaning on any other arm, or seeking any other mediator. God has given no other, and he will accept no other. Be not deceived. Neither pope, bishop, priest, saint, nor angel can avail here. Your consecration must be your own individual act through Jesus Christ alone. All other trust will fail you, and but mock your hope. To God, through Christ, you must come, or you lose life eternally, and will "be as though you had not been."—Obd. 16. "Why will you die?"

The Resurrection of the Wicked.

Charles Wesley Morse, Manchester, N. H., has sent us a few notes which he took of a sermon preached there by Eld. J. Couch, of Concord, N. H., from the text "He (Christ) became the author of eternal salvation," etc.—Heb. v. 9. The preacher said:

"Salvation is change of condition. Every person who changes condition from one state to a better is saved, or experiences salvation. Christ is the author of salvation. He makes three changes, three salvations, or three kinds: common, special, and eternal. Common is universal. Special is limited. Eternal is beyond the first two. 1 Tim. iv. 10, 'Who is the Saviour of all men,' etc. Must bring ourselves to the Scriptures. If the Saviour of all men, must save all men. Not proper if he does not save all men. If we throw a rope to a man who is drowning and he will not take hold of it, it is not salvation; we are not a saviour of that man. 'For as in Adam all die, even so in Christ shall all be made alive,' should read, *by* Christ. The first man causes all to die: the second causes all men to be made alive. As many as die in Adam, so many Christ makes alive. In the text last quoted, 'even' is as to numbers: as many as the one kills, the other makes alive: the act of Adam kills all men; we are not responsible for it; we are plunged into death involuntarily; it is justice to raise all men. Common salvation is universal resurrection. Special is beyond common. Salvation is first, conversion. Second, immortality. Special is the change when converted. Eternal, God said, is restitution, to be put as before, to be restored to his former condition. Man being made a probationer was thrown into the pit. God is to renew the man and renew his home. If we do not get the renewal of heart the body will come up to die."

We cannot say how accurately Br. Morse has reported the remarks of Eld. Couch. Br. Morse makes the following comment on the subject:

If common salvation is a universal resurrection, and salvation is a change of condition from any state to a better, must not the wicked be in a better condition in the resurrection than they are now? and how much better is it, if they come up to die, knowing there is no chance for them to have life, but that they must be burned up? I should say, it was a worse state, and not salvation in any sense. The word "even" means, or may mean, in like manner, as all would take it who candidly read the Scriptures.

Remarks by the Editor.

Br. Morse has put the question well. According to Eld. Couch's own showing the resurrection of the wicked dead is not salvation in any sense; for they are not changed into "a better state" by it. If man, by *common* salvation, is to be brought into "a better state," or be brought back to the state from which he fell by Adam's sin, then he must not only have a resurrection from the dead, but he must be placed in the garden of Eden where Adam was, and which he lost; and there he must have an Adamic trial, with the tree of life within his reach. Till believers in the revival into life of the wicked dead can prove this, they utterly fail of their point. If they can prove this, then there is hope for the wicked dead that they will live forever.

The desperate effort to prove the revival into life of the wicked dead only develops how impossible to be sustained the theory is.

As to the word "even," it has no such sense as Eld. C. and others of his school put upon it. The word *in* shows relationship. Why do men die? Because, by natural generation, they are all *in* Adam, mortal in their nature: this is the relationship. Why are any made alive from the dead? Because, by regeneration, or the communication of the Spirit of God, they are *in* Christ, partakers of the life in Him. All who are *in* Him are made alive, as, or "even" as all in Adam die by being *in* him.

The Apostle tells us plainly, how the resurrection of the dead will occur: "They are sown in corruption; they are raised in incorruption. They are sown in dishonor; they are raised in glory: they are sown in weakness; they are raised in power. The sowing is a natural body; it is raised a spiritual body. The dead shall be raised incorruptible."—1 Cor. xv. 42–44, 52.

In the first three verses, we have followed Wakefield's traslation, using "they" for "it." The persons are raised; and there is but *one* condition of the raised; and that is, all who are raised from the dead are raised "in incorruption—in glory—in power—and are spiritual bodies." Here is no *mortal* resurrection—no dying after resurrection. All who live from the dead will live forever—"neither can they die any more."—Luke xx. 36.

"The Mediatorial Kingdom; *or, The Reign of Christ in the Gospel Dispensation.* By Eld. William N. Pile, Springfield, Mass."

We have received a pamphlet of 96 pages with the above title page. The subject is an interesting one, and in the hands of Br. Pile ought to be ably handled; but we have had no time to examine it so as to express an opinion of its character.

Price per 100, $15. Single, 25 cents. Five copies for $1. Sold by the Author, Springfield, Mass.; and by C. W. Sargent, Box 426, Concord, N. H. Sent postpaid on receipt of price.

The Crisis in Rome.

BY WM. H. SPENCER.

It becomes the Christian's duty, as the representative of his absent Lord, to understand the times in which we live, that he may direct his efforts and wield his influence in such a manner as to glorify his heavenly Father in the greatest degree. The times are ominous with coming events; and the Christian, by a proper acquaintance with the significant signs of the times, may turn the events as they are developed largely to the glory of God, and thus be found faithful to the Master's requirements to unfold the light to the world, rather than conceal it under a bushel, or follow the example of the unprofitable servant in hiding the one talent.

The year 1866 introduced a critical epoch in the history of the Papacy, and the Roman Church found herself in a position where her dearest interests, if not her very existence was endangered. Romish publications admitted that a crisis was at hand, and declared that since the days of Charlemagne the Pope had never found himself in such a position.

We need not refer to the past history of the Papacy to show that her existence has depended on the sovereign Princes of the European world. She has been supported by the crowned heads; but suddenly, in 1866, she found herself alone, forsaken by her kingly supporters, and even Louis Napoleon, considered the last son of the church, withdrew his troops from Rome for a time, and only returned them in furtherance of his own secret policy. But this was not what caused her most trouble. Within her own borders a great liberal party, which had sprung up under the influence of the mighty progress of *liberalism*, was making demands for such a modification of the Romish system as would be more in harmony with our enlightened age and with the consciences of Christian men.

This renewed the conflict between the Gallicans and the Jesuits, and produced the present crisis in the Romish Church. But, as an observing visitor to the Vatican recently remarked, "the Jesuits had prepared themselves to play a bold game; they declared that nothing must be yielded to the abhorred Gallicanism, but, on the contrary, the boldest pretensions must be re-asserted, and the spirit of the middle ages must be revived. Hence the Papal Syllabus, which was set forth in advance, and which the Ultramontane portion of the Roman Church regard as already a dogma prescribed by infallible power. The difficulty was the Gallicans would not accept it. The Jesuits were resolved that Gallicanism must be crushed; and hence they suggested a Council, in which it was supposed Gallicanism would receive its death blow.... They persuaded the feeble old Pope that this would be the grand crowning work of his pontificate, and would make it glorious through all coming time. They reminded him that when the Prelates of different parts of the world were assembled, fifteen years ago, to receive the new dogma of the Immaculate Conception, not one of them asserted his Episcopal prerogative to protest against the imposition of the dogma by the Papal power. They reminded him how readily all his Churches had accepted what he chose to impose; and how the Gallicans themselves, in spite of their theory, had preferred acquiescence and submission to excommunication, which was the only alternative. They readily persuaded him, as they had evidently persuaded themselves, that by calling a Council, Gallicanism would be driven out of their church.

Thus, in compliance with the demands of the Jesuits, the Ecumenical Council was called to meet the crisis. The arbitrary dealing of the Pope with the liberal-minded members—or the Gallican element—of the Council, during its entire session thus far, shows quite conclusively that the real aim of the Council is to crush out the liberal element in the Romish Church, and thus draw to herself new power to enforce her monstrous dogmas. The partizans of this scheme are sagacious enough, when they view the decline of Rome for the past half century, to see that unless this experiment succeeds, Romanism must succumb to the liberal demands of the age.

It should be borne in mind that bold and free spoken men from Germany, France and Austria are at the Vatican, their hearts burning with the pent-up fires of freedom, and who are aware that should the Council pass its decree of infallibility, a fearful conflict with the powers of Europe will follow, unprecedented by any thing in the past; but they feel that if the Council proves a failure, and dissolves without accomplishing the designs of the Jesuits, it must result in the emancipation of the noble spirits who have put forth those masterly treatises in Germany and France, calling for the extirpation of the Papal power, which has always been the bitter enemy of liberty and progress, and a curse to the true interests of man. Europe seems to be awakened to the fact that the passing of such decrees as the Council propose must be followed by a great political revolution, and they appear anxious that the Council should be dissolved. One thing, however, seems to be certain: the Jesuits who control the Council, are determined to carry out their knavish designs. The Council of Trent was prorogued over a period of seventeen years, until the Jesuits had broken the spirits of the abler and bolder Bishops, in order to succeed. They may pursue a similar course with the present Council, and keep it in existence until they can shape things to their liking.

What are the plans by which the Pope hopes to succeed? Let it be remembered that the Pope has absolutely under his command more than 200 Italian Bishops, and with these servants of his will he hopes to obtain a majority for any dogma which he may propose.

It may not be uninteresting to briefly notice the ratio of representation, which shows something of the composition of the present Council. The following statistics are from "The Nation:"

"The Papal States have a Roman Catholic population of less than a million—about seven hundred thousand souls; of Prelates resident in the Papal States who have a vote in the Council, there are exactly 143. This gives about one vote in the Council to every 5,000 Catholics in the Papal States—or would give, if many of the Bishops resident in Rome were not Bishops *in partibus infidelium*. Still, as the bishoprics *in partibus* are sheepfolds without any sheep, and as the shepherds are appointed by the Pope, we may rightly credit the population of the Papal States with all the 143 votes which will be cast by the Bishops who reside in the vicinity of Rom and in the city itself. Austria has a Roman Catholic population of 38,000,000. In the Council, however, France is represented not by the 7,600 votes which would be hers if she had as many proportionately as the Papal States have cast, but by 84 votes. Nor has Austria 4,400 votes; 48 is her number. American Catholics are, on the whole, 'Ultramontane,' and for this or some other reason, the 8,000,000 Catholics on this side of the water count for precisely as much in the matter of expressing God's will in regard to the government of man as the Austrian 38,000,000. In Great Britain and Ireland also, the Church is Ultramontane; so the 6,500,000 British Romanists have 35 votes in the Council, or nearly twice as many as the 12,000,000 Catholics of North Germany and South Germany united."

What the Council may accomplish is a matter of indifference to us; for in the extraordinary dilemma to which Rome is now reduced, whatever she may do will but hasten her doom. That Rome is upon the eve of a great disruption can no longer be questioned. It is too late in the day for the Pope to place kingdoms under the terror of an interdict, or frighten peasantry with assured peril of eternal torments to demand concessions from their rulers as in former times; and this is what the Syllabus and dogma of Infallibility proposes.

A deep impression is gaining ground in this country, and especially in Europe, that great events in the history of this world are at hand. Can the long foretold downfall of Rome be far in the future? In her death throes she calls her votaries around her, but can they possibly infuse new life into her failing system? Her dreadful cup of abomination is filled to overflowing, and the Scriptures declare that she shall be rewarded "double" for all that she has done: "For in one hour is she made desolate," and God will "give unto her the cup of the fierceness of his wrath."—Rev. xviii.

Rochester, N. Y., July 4, 1870.

Hot Weather.

The heat of the past five or six weeks has been very oppressive; and we have felt its weakening power. It has been, at times, almost impossible to keep up; but we have hitherto been enabled to do something to keep our office matters onward, through the kindness of our heavenly Father, the prayers of His children, the aid of our only daughter, and good compositors.

Te following statement relating to hot seasons we copy from the "N. Y. Herald," of the 17th inst. It will be read with interest.

THE GREAT HEATS OF 1870.

The present year seems destined to be crowded with both political and physical phenomena. The re-establishment of the second Napoleonic empire by popular vote; the proclamation of infallibility in a mortal man; the most sudden and possibly most terrifically destructive war of modern times; the burning of Constantinople; the savage slaughter of struggling patriots in Cuba have been and are accompanied by an almost universal drought in Europe, the failure of crops, the most awful tornadoes and electric storms, and the most general range of earthquakes experienced within the memory of man. But not the least remarkable of all these incidents to a remarkable epoch has been the surprising succession of hot spells that have made both hemispheres pant and swelter beneath the rays of a sun that seems to be seven times heated. For one month, with only an odd interval to give us breath, the denizens of New York and a wide region of territory north and west of it have groaned in the torrid temperature of Calcutta. On successive days in June the mercury rose above one hundred degrees Fahrenheit, and on Thursday last it was ten degrees higher here than at Havana and New Orleans.

In Europe, while the same intensity has not been attained, the heat has been so phenomenal as to bring continued drought and threaten actual famine. The statisticians are recalling former years of similar infliction. In 1214 the Thames river could be crossed near London by wading after the excessive heat had lasted for four months. France was once terribly tried in this way for a series of six years, viz.:—From 1528 to 1533, inclusive. The crops were nearly burned up, the rivers dried away, and while the whole land suffered from famine, epidemics broke out at Paris, Marseilles, Lille and other large cities. In 1562 not a drop of rain fell in some places for three and a half months, and the sky glowed like a coal. All the rivers were exhausted, and such was the consequent "run" upon the mills to get grain ground to flour that people fought furiously for the first chance, and many persons were killed. In some districts the inhabitants had to make a circuit of several leagues in search of drinking water. In 1681, 1705, 1716 and 1719 similar heats occurred with like results. The cattle perished wholesale and thousands of human lives were stifled out by the hot air. In 1788 all Europe was scourged with heat and drought, which were renewed in 1803. Normandy is the great rain region of France, yet in the year mentioned not a shower descended during the lapse of ninety-five days. The river Seine almost literally disappeared near Paris, and the face of the country presented, with the glowing firmament overhead, a picture that realized the "land of iron beneath skies of brass" in the awful Scriptural denunciation of Judea.

And now while a heat worse than the ordinary fury of the dog-star rages, and half the civilized world trembles in the presence of a judgment that all its skill and science cannot stay, the madness of political passion rushes to quench its savage thirst and bespatter the parched earth with gouts of human blood.

A Simple Illustration.

"And Jesus answered them saying, The hour is come that the Son of Man should be glorified. Verily verily I say unto you, Except a corn of wheat fall into the earth and die, it abideth alone: but if it die it bringeth forth much fruit."—John xii. 23, 24.

In this illustration of the Saviour's the boundary lines of the resurrection, growing out of the death and resurrection of Christ are definitely drawn. Unless a grain of wheat fall into the ground, and its body decay, the life principle will not germinate, ("That which thou sowest is not quickened except it die."—Paul) it will remain only a single seed. But if it fall into the ground and germinate it springs up and produces a multitude. It goes into the ground a single grain, it comes forth many grains. "It bringeth forth much fruit."

So with Christ: Begotten by the Holy Spirit, the sentence of death—which Paul says passed through Adam to all his children—did not reach him; death had no *claim* on him; he might, as far as he was individually concerned, have lived on; but in that case, he would have remained alone; he would not have produced fruit, and death would have devoured the whole race of man. But he being the "corn of wheat," out of which are to spring the multitude, he must fall into the ground and die that the life in him may be multiplied into the many. But as a grain of wheat cannot produce both wheat and tares, so the resurrection—which is the "much fruit" of the "corn of wheat" that fell into the ground and died—cannot embrace any except such as *naturally* spring up by the germinating of the life in the single seed.

As the apostle saith: "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us *together with Christ* (by grace ye are saved) and hath raised us up together and made us set together in heavenly places in Christ Jesus."—Eph. ii. 5, 6.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by [because of—*Margin*] his Spirit that dwelleth in you."—Rom. viii. 11.

"Christ in you [by his Spirit] the hope of glory." Col. i. 27. "The dead shall be raised incorruptible." 1 Cor. xv. 52. "Because of his Spirit that dwelleth in you," [them].

Clarendon Kelly.

Benton Harbor, *Mich.*, July 10, 1870.

From C. R. and O. A. Percy.

Dear Herald: Again we will try and inscribe our names in your columns, though feeling our unworthiness and weakness compared with many of those that speak through you; yet we have the blessed truth, and do feel to thank our heavenly Father for the light that has been thrown upon His word in these days; and our prayer is, day by day, that it may find place in more hearts. O how it grieves us to hear the word handled as we have to, if we attend public meetings here. But it makes us love the truth better, and read our Bibles with more earnest love to God, and prize you, dear Herald. Oft have you made us rejoice during the long weeks we have been silent. You have come nearly every time in your place, through heat and cold, rain or sunshine, sick or well, finding us ever ready to greet you with pleasure. No time is lost, let what will be, until your little band is broken and our eyes are over your pages to see if the family is all *well*, and which ones have written this week. We find *that* within your columns that is meat and drink; and it strengthens us to hear through you from the dear ones scattered over hill and dale, in different directions. Then again our hearts would be made sad by hearing of the trials that some loved one had or was passing through. Dear Br. Campbell's sickness is very sad to hear of. May it prove to the glory of God, and be His will to soon restore, and give dear Sister C. grace and strength for every hour. We well know how to sympathize with those that are watching with anxious care by the side of loved ones, laid low by the power of cruel disease; but can say, now that health in a degree is restored, we are [illegible] hearts glad and rejoice to think of the blessed future, when the change will come, when every enemy of man shall be destroyed? Nothing shall survive that can be deemed unfriendly. No: for we shall live; sin will cease to defile or degrade us: then sickness and pain, with its strokes of fury and anguish, will harm us no more. Death, the cruel foe that has torn from our embrace the loved ones, and filled so many happy homes with deep gloom—and the cemeteries with the precious remains to moulder back to dust, will be *conquered*. Yes, praise His holy name, the time will come when the conqueror's song can and will be sung, "O death where is thy sting?"

Here disease invades our frames;
We wither, droop, and die;
But there, eternal youth shall bloom,
And bright shall beam each eye.

And may we, one and all, share in the promised reward.

Yours, with love to all, whom we love for the truth's sake.

South Norwalk, *Conn.*, July, 1870.

Mrs. C. Barnes, Wilbraham, Mass., writes I send a dollar for the Herald. I think we have such rich blessings from this source, my heart swells with gratitude to God, the giver of every good and perfect gift, that He does give his children light sufficient to walk through this valley of the shadow of death. But we are coming out of it to meet the conquering Son of God triumphant from heaven. Br. Langarl's sermon is meat in due season to me. I do bless God for truth in these days when there is such a diversity of opinions. How blessed to know the truth for ourselves. If we have the Holy Spirit it will lead us into all truth and show us things to come. I am satisfied we shall soon see Jesus in all his beauty and crown Him Lord of all. I am very happy in view of the final deliverance. I can only add, Glory to God. "Come Lord Jesus, and come quickly."

Something New—Of Interest to Life Believers.

In furtherance of a desire to do all we can for the thorough dissemination of the glorious doctrine of "Life only in Christ," among all classes, we propose to publish a series of "Envelope Tracts," attractive in style, in a neat form for distribution, and especially adapted to enclose in an envelope with a letter; so *condensed* as to secure a reading where larger ones would be laid aside, and so pointed and Scriptural as to make an impression and to incite to further investigation. No. 1, entitled "Is it Infidelity?" is preparing, and will soon be ready for distribution; other tracts of the series will follow as the way opens. It is for the readers of this notice to say how many copies of this tract we shall immediately publish. Every Life Believer needs a quantity of these little messengers to mail with his letters and to mix with the "Campaign Documents." Brethren, let us keep the ball rolling.

"Is it Infidelity?" sent post paid, 8 cents per dozen, and 40 cents per hundred. Address all orders to Wm. H. Spencer, Box 547, Rochester, N. Y.

OBITUARY.

Orr.—Fell asleep in Jesus, at Bondhead, P. O., Canada, Saturday, July 9, Dr. Joseph Orlando Orr, in the sixtieth year of his age. His sickness was the disease of the bronchial glands, from which he suffered much for some three years past, and for the last seven months has been specially confined, and much of the time to his bed.

In the death of Dr. Orr, we have parted with a long tried and true friend. He has been known to us only by correspondence; but this has been for many years. He was thoroughly with us in our Life views, and an unwavering friend to the last. It is sad to part with such friends; but consoling to know that they fall asleep in Him who is "the resurrection and the life." May his widow and children find that the same God and Redeemer who sustained the husband and father is their Supporter in this hour of trial.

Appointments.

Wolcottville, Conn., July 24.

Chas. C. Barker.

New Britain, Conn., Sunday, July 24.
Meriden, Conn., Sunday, July 31.
New York, (Cooper Institute, room 24), Sunday, Aug. 7.

Wm. Stuart.

New York, (Cooper Institute, Sunday), July 24.

S. W. Bishop.

South Atkinson, Me., Sunday, July 24.
East Bradford, Me., (in the Lewis Jones Schoolhouse), Sunday, July 31.
Kenduskeag, Me., Sunday, Aug. 14.
Surry, Me., Sunday, Aug. 14.
No name sent with the above.—Ed.

Business Department

CASH RECEIPTS.

One dollar each from—H. J. Sweetland, Anna Tubbs, Charles Smith, E. W. Surdam, G. A. Marble, Mrs. C. M. Holloway, Thomas Calhoun.

Two dollars each from—Emeline Wood, Cornelia Hoyt.

Various sums—T. B. Stevenson, 50 cents.

PARCELS SENT SINCE LAST ISSUE.

J. D. Sheridan (2 parcels), R. Johnston (2 books), A. D. Hanks.

To Lizzie A. Weaver on the Death of her Husband.

Sister, I know thy tender heart
 Is burdened heavy now,
That grief, thou never knewest before,
 Is written on thy brow,
I know that human strength must fail
 Under such mighty grief
Unless a pitying Christ draws near
 And kindly grants relief.

Sister, it seemed but yesterday
 Thy bark rode safe and proud,
But suddenly a storm arose
 And thunders muttered loud,
The yawning ocean wrap'd its waves
 Around thy Idol's form
And left thee, widowed, young and frail,
 To brave the raging storm.

But if thy bark had calmly sailed
 Thou wouldst not heard the cry
Of Him who rules the winds and waves
 And badest thee look on high!
The dangers that in life we meet
 Make us Christ's safety seek,
We never ask for strength divine
 Till earthly power proves weak.

Is God thy Father? Trust his love
 In darkness or in light;
Where'er he leads thee, trustful go,
 His ways alone are right.
And though earth's storms may rage awhile,
 At God's command they'll cease;
Lift up thine eyes e'en now, and see
 His glorious bow of peace.

With steadfast heart pursue the way
 That leads to endless bliss,
Obtain that world where nought shall come
 That makes us sad in this.
And when at last earth's toils are o'er,
 And thou hast found thy rest,
Thou'lt see the love God had to thee,
 And own his ways are best.

Affectionately,
Maria Mathews Weaver.

Feeding Hills, *Mass.*, May 31, 1870.

Thomas Johnson and his English Friends.

Br. Storrs: In fulfillment of my promise last week, I again write you of the progress the truth is making in England. If people will only earnestly examine into the truth of God's word, He saith, "it shall not return unto me void; but it shall prosper in the thing whereunto I send it." Such is the language of holy writ; and although in this case I am meeting with bitter opposition from members of my own family, yet I have hope that in the end good may result from the open avowal of the reason of my hope, expressed in meekness and love with a pure desire for their benefit and the glory of God.

Both father's and sister's letters are often largely religious, and of course, in my answers to them I have been true to my views on the various subjects under consideration. Sister was the first to deprecate the introduction of my views in father's letters, and in a kind and well-meaning spirit wished I had not troubled father with my heresies; and thereupon attacked some of my sharply-defined opinions with quotations of Scripture, which in her mind were sufficient to settle forever the questions in dispute, but to me they were not so conclusive, and hence arose a somewhat spirited debate, and I was plied with more Scripture for elucidation than I could well answer in one letter; so I reserved two passages for future consideration. I soon found a disposition on her part to seek for and obtain help from her minister, Mr. Stainton, who, as early as February, had promised to write me; and hoping to hear from him, I told sister I should be glad to have him show me, by a "Thus saith the Lord," if I was wrong in any of my expressed opinions, and thus she would be relieved of the task, and I should probably be benefitted by a candid examination of "the word and the testimony;" and as she expressed herself very much concerned about the matter, I told her finally that I should not again disturb her in the matter, as it seemed to cause her so much anxiety, and should therefore in future in my monthly correspondence avoid any further discussions with her, unless she desired it. Whereupon, in her last letter to me she writes:

"And so you have retired from the fight and given up the contest. Oh what a coward! frightened at a woman! Hurrah! hurrah! I wish I was better able to contend, I would not let you give it up. . . . Remember you have not given me those two passages, the lake of fire and the rich man in hell. You promised me them, and I shall expect you to fulfil your promise."

With such a sneer I could not be content without fully answering her inquiries, as far as I could do it in the compass of a letter, and so wrote as follows:

Newark, June 19, 1870.

"*My very dear Sister*: Yours of the 1st was received on the 15th inst. I have taken a few days for its consideration, because I intend to fully answer your inquiries, and not give you an opportunity to say that I am a "coward, and frightened at a woman." Now I want you to understand that it was because I did not want to perplex your little brains, that I proposed, that your Mr. Stainton should argue your side of the question. Does that look as if I was afraid of a woman when I seek through you to fight with a Giant in Israel, who it appears has not time to attend to an earnest inquirer after truth, who happens to hold opinions different from him, and which opinions have been honestly based on the same word of inspiration? I do hope, however, that he may yet find time to write me the letter he so kindly promised through you, that we may in candor examine the subject under consideration in the light of the Scriptures, and thus be led into the reception of the truth as it is in Jesus. I do assure you, my dear sister, that I have not hastily assumed the positions which I now hold, and it is only in the firm belief that they are in accordance with the word, that I cling so tenaciously to them. You have only to convince me by a "Thus saith the Lord" of the fallacy of my position, and see how quickly I will change it. I will also say, that nothing short of this will ever be sufficient to cause me to renounce the faith once delivered to the saints.

"You want to know about those two passages, the lake of fire and the rich man in hell. The passage you gave in your February letter is, 'And whosoever was not found written in the book of life was cast into the lake of fire;' Rev. xii. 15, on which you have predicated that terrible doctrine of eternal suffering, or the unending misery of the wicked. Now to begin, let me cite you to a passage in the same book which, to my mind, does away with eternal sin and suffering, for I read Rev. iv. 13, 'And every creature which is in heaven, or on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb forever.' And now let me ask you, Where will you locate those poor unfortunate creatures, whom the mistaken theology of the day holds in eternal conscious suffering? for the same theology tells us their pain and anguish, sorrow, grief and misery shall issue forth in groans of endless woe. Does that agree with the above quotation, which takes in every creature? Come, my dear sister, tell me, is there not something wrong in the creed that thus flatly contradicts the plain words of inspiration?

"But to the question. Whatever that symbolic lake of fire may not mean, it evidently does mean destruction, utter and irrecoverable 'destruction from the presence of the Lord and from the glory of his power.'—Thess. i. 9. See also Malachi iv. 1–3; and after having carefully read those verses, tell me, what is left of those that do wickedly? Can the ashes writhe in anguish and utter groans of endless woe? No, no! the terrible judgment of the Almighty has consumed them into nothingness. Read the xxxviith Psalm all through, and learn there that the end of the wicked is 'to be cut down, to wither, to be cut off, shall not be, his place shall not be, bows shall be broken, shall perish, as the fat of lambs shall consume into smoke, shall be cursed, cut off—his seed shall be cut off; the righteous shall see him cut off; he was not, he could not be found, shall be destroyed together, his end shall be cut off.'

"Such I believe to be the end of the wicked, and I have given you but a small portion of the testimony to be found in the Scriptures on this point; and if you are not satisfied I can give you a great deal more in my next.

"Now for the parable of the Rich man and Lazarus; of course you are perfectly familiar with the whole story, and have been accustomed to use it as an actual illustration of the torments of the damned, and the blessedness of the saints in heaven; for the rich man lifts up his eyes in hell, being in torments; and Lazarus in Abraham's bosom is comforted. Now I don't know, for you don't say, whether you look upon this as a parable, or whether you take the words, at the commencement of its relation, 'there was,' to signify the relation of actual occurrences; but that makes no difference to me, for the lesson you draw from it is contrary to the plain teachings of the Bible; and as you have asked me what I make of that beautiful parable, I shall proceed to explain to you how I understand it.

"The Master had been speaking to the people in parables, as his custom was, when some Pharisees hearing him, 'derided him; and he said unto them, Ye are they which justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John. Since then the kingdom of God is preached, and every man presseth unto it.'

"Let us see, my dear sister, if we do not find here a key which will open to us the following parable, which was addressed to those self-righteous Pharisees. In their blindness they rejected the testimony of the Just One, though they were obliged to acknowledge that never man spake like this man; they did not see that the kingdom was departing from them; they had despised their true Messiah, and neglected the day of their visitation, and the time was come when the ceremonies of the law and prophets was past, for it only remained until John, since which time the gospel of the kingdom was preached; and now, as a people, they were dead; for they had rejected the Prince of Life, and henceforward as God's people they were dead because of that rejection, and another people, hitherto despised, were received into covenant favor with the Almighty, because they received the true message of the kingdom, and by faith were inducted into the bosom of their father Abraham. Let us see if the parable does not plainly teach this humiliating lesson to those proud Jews, and also let us see if the history of that people is not plainly written in that remarkable parable.

"'There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.' Is not this a perfect illustration of the Jews as the peculiar people of God? 'Rich' in the enjoyment of his providential guidance, and in the signal manifestation of his matchless power on their behalf. Had he not given them, as a people, all things richly to enjoy? 'Clothed in purple and fine linen.'—See Exodus xxxix. 1. 'And fared sumptuously.' Where can history produce another such a people as were God's chosen Israel? The queen of Sheba, when she beheld the glory of Solomon exclaimed, 'The half hath not been told me!' and yet in the midst of all this glory and renown, they had basely forgotten the giver of every good and perfect gift, and were now ready to cry out with respect to their true Messiah, 'away with him! away with him!'

"'And there was a certain beggar, named Lazarus, which was laid at his gate, full of sores.' Can we not here recognise the Gentiles, who were permitted only to the outer courts of the sanctuary, and by the Jews were treated as dogs, and not by any recognised as equal to the meanest of God's chosen people, the Jews? But now a change comes over the scene; it is represented by death, and yet it is not death—but it is the end of the law and the prophets; the proclamation of the kingdom; which is to the Jews foolishness, and being rejected, resulted in death to them as a nation; 'but the power of God unto salvation' to the Gentiles, and unto every one that believeth. It is the transition state—the Gentiles by faith are dead indeed unto sin, but alive unto God through Jesus Christ our Lord; and these were received into covenant favor with God, as was Abraham by the same faith. This poor man thus finds himself in Abraham's bosom; 'for if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise.' Not dead, but alive, and received into covenant favor with the God of Abraham. 'The rich man also died'—as we have shown the Jews had rejected 'the stone which was chosen indeed and precious;' and now from henceforth they were to feel the weight of God's judgment upon them as a nation; to be still held together, and suffer as a living people only can suffer. 'In hell he lifted up his eyes, being in torment.'

"And now let me ask you to look at the history of the Jews from the time of the destruction of Jerusalem to the last century, and tell me, have they not lifted up their eyes in hell, being in torment? They have been a hissing and a byword in all generations, a reproach and offscouring to all people, and all this must needs be to fulfil this most remarkable prophecy of our Lord's parable; it has been literally fulfilled in the Jews as a people. They have felt the iron entering into their very being, and have been spit upon and buffeted by all nations under heaven, and yet they have lived, and kept their identity separate from the rest of mankind.

"Notice the 24th verse, 'And he cried and said, Father Abraham, have mercy upon me, and send Lazarus.' The rich man acknowledges his nationality, by addressing father Abraham, and he recognizes the same by the term, '*Son*, remember that thou in thy lifetime received thy good things,' as we have seen in the 19th verse, 'and likewise Lazarus evil things;' but in the dispensation of the gospel of the kingdom, 'now he is comforted,' and because thou wouldst not receive that gospel 'thou art tormented.'

"The whole parable, in my view, was intended to represent the cutting off of the Jews from covenant relationship with the Almighty, in consequence of their rejection of Christ, and the receiving into covenant relation the Gentiles, who by faith accepted the proffered gospel of salvation. It has no reference to future retribution; it is not the lake of fire spoken of in Revelation; and above all, it does not agree with your theological hell."

The foregoing is my last argument with my sister; should it call out any reply from Rev. Mr. Stainton, who is a champion of the opposite doctrine, or should it lead to any extended discussion on the subject of immortality in sin and suffering, I trust to be assisted in the untried region of debate.

I want a fresh supply of your Campaign Documents, both for home and English consumption. I have several Newark friends who are becoming interested in the Life views, and hope soon to be able to send further orders for the Herald of Life to one or two new subscribers.

Your brother in Christ,
T. Johnson.

Newark, N. J., July, 1870.

The "Resurrection of the Unjust:"

or, Eld. Waggoner's Position.

By J. C. Day.

The Elder proceeds to say, on p. 29 of "*Vindication*," "If we could find but one text in the Bible clearly expressing the fact that pain or torment would be, as an infliction, (not as a mere attendant upon the threatened infliction), then my position is true; and that theory stands condemned." He then selects Rev. xiv. 10, 11 as the text, and on page 30, after quoting the text, he says, "It is punishment or penalty;" and on page 31, he again says, "I say, to deny the infliction of this threat is to deny the word; for we find in Rev. xvi. 2, a prophetic record of its fulfilment, when the seven last plagues are poured upon a guilty world."

Now, this seems to me to be an unfortunate selection for Eld. W.'s theory. For if this is the infliction of penalty on any class of individuals, then he abandons his whole position; for his theory teaches that Rev. xvi. 2, and onward, has its fulfilment in the end of the gospel age, and that the wicked are not raised from the dead to receive their punishment until at least one thousand years from that time, and that the second death is the only death to which their probation relates, and that a second dying is the only penalty for their sins.

Now, this being the case, his whole theory stands condemned, and his whole teaching, as far as "Vindication" is concerned, is a fable. But suppose it is not true, as he argues elsewhere, that our condition here is an inevitable consequence of our relation to Adam, and that our Adamic condition cannot be changed by any amount of faith or repentance, and that any infliction here, in this life, is no part of the penalty of personal sins, but that all personal sins are referred to the day of judgment (see "Vindication," p. 15), and that judgment a thousand years subsequent to gospel age: then what? Why, the theory makes God one of the most unjust and cruel monsters in the universe! Just think—The most fearful threatenings that can be found in God's word to be visited upon the wicked, and that for no fault of their own! I say, "wicked;" but perhaps this is not strictly proper according to Eld. W.'s theory, for they have not had their trial yet, and of course are not condemned; but yet they have to drink the unmingled wrath of God in the seven last plagues! I wonder if Eld. W. thinks God can be honored by such—I was almost going to say—blasphemous teachings as these? Let us hear what one writer, who advocates that theory, says:

"The fearful penalty connected with the warning of the third angel now claims our attention. It consists of two things, 1. The wine of the wrath of God poured out without mixture into the cup of his indignation. 2. The torment with fire and brimstone. We have shown that the plagues and the wrath of God without mixture are the same."—*J. N. Andrew's Three Angels*, of Rev. xiv. 6–12.

He goes on to show that these are poured out upon the living wicked in the end of this age. Here is another testimony from Eld. James White: he says:

"God executed his judgments on the wicked in the days of Lot and Noah, and at the destruction of Jerusalem, and will execute his judgments on the living wicked at the pouring out of the seven last plagues, but the pouring out of all these judgments cannot be the final execution of judgments."—*A Word to the Little Flock*, p. 24.

I will add but one more testimony, and that is from Mrs. E. G. White, the author of the theory we are examining, and this professes to be a "divine revelation." She says:

"I then beheld the earth: the wicked were dead; their bodies were lying upon the face of the earth. The inhabitants of the earth had suffered the wrath of God in the seven last plagues. They had gnawed their tongues for pain and had cursed God. The false shepherds were signal objects of Jehovah's wrath. Their eyes had consumed away in their holes and their tongues in their mouths, while they stood upon their feet."—*Spiritual Gifts*, Vol. i. p. 211.

And all this takes place before the wicked have their trial, so this is not punishment for their sins, for the penalty for their sins is a judicial infliction after judgment, and consists in the wicked dying again after they have been raised from the dead. This is "the second death, the only death to which their probation relates, and is the penalty for their sins," according to Eld. Waggoner's theory. Very well, we think we understand him, and we invite him to take a look at this subject with us in the light of reason. "Come now, let us reason together" a little, and see how the matter stands.

Eld. W., I thought you said you was "satisfied that the death of Christ clearly showed what the penalty of the law is."—*Atonement*, p. 61. Well, I did, and "I further say, he bore the penalty of our sins, in our stead."—*Ib.*, p. 71. Also, that "he died in the room and stead of those on whom death had a claim."—*Ib.*, p. 76. "God has set forth his Son to be a propitiation—to suffer the penalty of the law for us."—p. 79.

Now if this be true that Christ died in our stead and paid the penalty of the law for us, the law can have no claim upon us. Who ever heard of a government, after accepting a substitute and killing him, falling back on the original delinquent and making him pay the penalty over again? But this is not the point I am after. What do you say the penalty for our sins is? "The second death; which is the only death to which their probation relates: this only meets the demands of justice."—*Vindication*, p. 22. "The second death is that penalty."—p. 25.

Then Christ must have died that death; "from which," Eld. W. says, "there is no recovery;" which is true; there is no coming into life again; for I consider this to be the meaning of the phrase "second death." Now, Eld. Waggoner, there is no escaping the conclusion from your premises, that he who dies the second death cannot come into life again; but Christ did come into life again; and thus your reasoning is false, and your theory stands condemned, every line of it thus far.

South Ashburnham, *Mass.*, July, 1870.

Children's Department.

The Stony Potatoes.

In an obscure village in the beautiful land of Bavaria, there once lived a good family, who were contented and happy with the little that they possessed, and with what they could gain by hard labor. It was often difficult for the parents to support their five children during the hard war-time, when Napoleon was spreading such havoc through Europe.

In the year 1812, the war between France and Russia broke out, and the head of this little family was compelled to become a soldier in the army of Napoleon. When the hour came for him to separate from his family, he hardly knew how to do it, especially because he had to leave them in poverty, and almost without any hope of assistance. The mother and her children clung to him as long as they could, expecting never to see him again. His last words before leaving were: "Trust in God; pray and labor; and the merciful heavenly Father will not leave you."

The mother did all that she could, by sewing and spinning, to gain bread for her children, but she was not able to do it, for she was not strong enough to work all the time. Just as the war began, all kinds of provisions became very high, and the few friends who had helped to support the poor peasant woman and her children, after her husband's departure for the war, had all they could do to take care of themselves.

One evening, poor Margaret—for that was the mother's name—was looking out of the window at the sky, and as the cold, winter wind beat against her face, the hot, bitter tears streamed down her cheeks. In the corner of the room her poor children were sitting, worn out by hunger and shivering with cold. The day before, they had eaten the last remnant of bread in the house, with the exception of a piece of crust which the mother handed to Carl.

"No, dear mother," said Carl, "if Finette cannot have any thing, then I also can eat nothing."

These words pierced her heart, and she did not think of any means by which she could help the children.

"Mother," said little Fritz, "why don't you give us potatoes, if there is no bread? Yesterday our neighbor, Mr. Muller, had a large basket full of them, and I am sure we are just as hungry as they are."

Poor little Fritz did not understand what poverty was as yet, though he knew that he was very hungry. His mother, almost in despair, rushed out of the door, went up the road some distance, and brought back in her apron a number of good-sized pebbles, which looked as if they might be potatoes. She brought them into the house, slipped them into the kettle, poured water on them, and said to the children: "Now I hope you will be encouraged."

The children were almost wild with delight, for they now thought that they would have all the potatoes they wanted. They soon became very impatient, but the mother would not allow them to look into the kettle. After a while, one after another begged her to see if they were not cooked; but all the time she knew that she had only put stones into the kettle, yet had done so in order that her children might be encouraged, and that, if possible, they might fall asleep.

She gained her end. Worn out by weeping and expectation, as well as by hunger, one after another fell asleep, and poor Margaret, when she saw that they were all sound asleep, took the stones out of the kettle and threw them again into the road. The night was very dark, and, when she had shut the door again, she went into the corner and prayed the very words which our Saviour uttered: "My God! my God! why hast thou forsaken me?" Then she further prayed: "Give my children something to eat. If thou will, cannot stone be made bread? If these children whom thou hast given to me do not have something to eat soon, they must certainly die of hunger."

Her tears fell thick and fast as she prayed, but all at once a voice seemed to say to her: "Be comforted, good woman, your prayer shall be heard, and your tears shall not be unnoticed." She arose and went to her children, who were now sleeping soundly. She covered them over with the scanty bed-clothes that she had, and lay down to sleep herself.

She did not wake the next morning until the sun was shining against her little cottage-window. When she opened her door, what was her joy to find a large basket full of potatoes and bread, and a large pitcher of milk before it! On the basket lay a note, with these words: "For the poor hungering children."

She collected her children about her, and, as all fell upon their knees, she thanked God for his kindness. While she was in the midst of her prayer, she heard somebody approach the door. After she had finished praying, she opened it again, when she found before it a gentleman, of highly respectable appearance, who said to her these words:

"Good woman, you shall hunger no more. I know it all. As I drove through the village last night, one of my carriage-wheels broke, and while I was waiting to have it mended, I took a walk, in the darkness of the night, through the streets. Fortunately, I came into the neighborhood of your cottage, and I heard your prayer to our heavenly Father to give your children something to eat. Behold! he has not forsaken you; he has made me an instrument to care for you. I learned from the landlord where I took a lunch that your good husband had been drafted in the war, and that you and your family were compelled to live in great poverty. I also had a son in the war, and he was as promising a young man as ever went to the battle-field. But he came back no more. He was a hussar officer, and he died a heroic death. I have money, and property of many kinds left me, and, as I have no son now, I must show to the needy that love, and bestow upon them those favors which I would have given to my son. I will be a father to you, and will care for your children; and I have a little house on my estate which has no tenant, and if you will come and occupy it, you and your children shall have all that you need."

All this seemed to Margaret like a dream. Her breath grew short, and the gentleman who stood before her and spoke as he had feared she would faint, so pale did she suddenly become. Her first thought was gratitude to God for such unexpected goodness, and yet, said she to her children: "I am not surprised that my prayer has been heard, for it would be stranger if our heavenly Father did not hear a prayer of faith than if he did."

The next month found Margaret and her children in the house which the nobleman had promised them, and it was such a change as seemed more like a picture or a dream than a real event in their lives. Carl, in his childish innocence and simplicity, said, as they entered the neat cottage, and found a table spread for them with everything that was necessary: "Now, Finette, we need not hunger any more."—*The Methodist.*

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JULY 27, 1870. VOLUME VII.—NUMBER 40. WHOLE NUMBER 326.

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[THE following article comes to us without a signature; we have little doubt, however, as to its author, viz: Dr. J. F. LEE, of Monroe, N. C.—ED.]

THE WRATH OF GOD: WHAT IS IT?

I HEAR it used so frequently by preachers, big and little, I desire to ascertain its true import. I am not satisfied with such descriptions as are given of it by uninspired men, and will therefore search the Scriptures, the word of God, where alone I can find its true sense or meaning.

Paul uses the word *wrath* in Rom. i. 18, thus: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." The ungodly and the unrighteous who hold the truth in unrighteousness are described in this chapter, from the 21st verse to the 31st verse inclusive. The 32d verse tells us what is implied by the wrath of God. It is the judgment of God on the wicked—"Who knowing the judgment of God, that they which commit such things are worthy of *death*, not only do the same, but have pleasure in them that do them." "Who changed the truth of God into a lie." Surely of the whole catalogue of crimes, none are more abominable than those enumerated by the Apostle Paul, who shunned not to declare the whole counsel—all the counsel—of God, and assures us that the doom of the ungodly and the unrighteous is *death*—that *death* is the sentence which is pronounced by God on the wicked. In the 2d chapter, 12th verse, he uses this language: 'For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law." Sin is the transgression of the law. "The soul that sinneth it shall die." This is the judgment of God—the truth of God; "For the wages of sin is death," says Paul. "In the day thou eatest thereof, thou shalt surely die. . . . for dust thou art, and unto dust shalt thou return." Here is the true definition of *death*, given us by God himself. It is the truth of God. "Wherefore as by one man sin entered into the world, and *death* by sin; and so death passed upon all men, for that all have *sinned*." The end of all ungodliness and worldly lusts is *death*. "For the wages of sin is *death*." For "to be carnally minded is death." "For if ye live after the flesh ye shall die"—"vessels of wrath fitted to destruction." Destruction or death is the doom denounced on the finally impenitent by the Almighty; clearly revealed and ably advocated by the apostle of the Gentiles. The Apostle Paul is a sure guide—he preached the destruction of the wicked, and never preached any other doctrine relative to their doom than destruction, which is the death of the entire man—extinction of life. He uses the strongest language, different words, to convey the idea of death, that there can be no room to doubt their import. There are not as many other words in any language that can express so forcibly and unmistakably the meaning of *death* as those he uses—the meaning of death defined by God, being, *turning* man to destruction—to the elements out of which he made him—*dust*—DUST.

Paul speaks of the destiny of the wicked in twenty-five places. He uses the words devour, perdition, burned, perish, everlasting destruction, sudden destruction, death, perished, destroy, die. In the Old Testament similar language is used. "The soul that sinneth it shall die. In the day thou eatest thereof thou shalt surely die; mortal man; sendeth to destruction." Who sends him to destruction? God. "The Lord preserveth all them that love him; but all the wicked will He destroy." "They shall utterly perish in their own corruption—they shall consume, into smoke shall they consume away. . . . For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Now, who turns the truth of God into a lie? Who contradicts and blasphemes the Almighty? Who says he is cruel, vindictive, and that he will preserve the wicked eternally, raise them from the dead, deliver them from death, and then plunge them alive into an eternal hell, exert his omnipotent power to keep them alive eternally in a lake of fire and brimstone, and torture them forever and ever, causing them to suffer woe and agony unutterable? Is there such language as this in the Bible? Is it revealed from heaven that God made man immortal, gave him an immortal soul, a part of his own divine essence, will give the wicked an eternal life of woe and misery, unutterable torture in an eternal hell, to satisfy his vindictive justice, the curse of the law, the penalty of the law, and that he can never satisfy his justice! or that his justice will never be satisfied throughout the cycles of eternity? Where is such language revealed in the Holy Bible? Nowhere. What is it, then? Is it turning the truth of God into a lie? Is it blasphemy against God? Is it the sin against the Holy Ghost?

"God is love." "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that he turn from his evil way and live; turn ye, turn ye, for why will ye die? Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon."

"Come, now, and let us reason together, saith the Lord: though thy sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

"Hear, O heavens, and give ear O earth: for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not." "Ye will not come unto me that ye might have eternal *life*."

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." O, God is love! "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? He that hath the Son hath life; and he that hath not the Son of God hath not life." "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. God commendeth his love toward us, in that, while we were yet sinners Christ died for us. For when we were yet without strength, in due time Christ died for the ungodly. He tasted death for every man: he came to seek and to save that which was lost: he died for our offences; he rose again for our justification. He is the way, the truth, and the life." Out of Christ there is no life. Life only in Christ.

Life and death are revealed from heaven. What arrant nonsense to define death to be eternal life in woe and misery! and called, "the death that never dies." As well might theologians say, The life that never lives! Both expressions are not merely arrant nonsense, but unmixed absurdities—a pigmy, impious effort to turn the truth of God into a lie—and an indirect way of indorsing the first lie on record—"Ye shall not surely die"—but live forever. *Nay, it goes farther—it says, ye are immortal!* in the face of the truth, "God only hath immortality." Let it suffice to say, *it is turning the truth of God into a lie to say, Man was made immortal—has an immortal soul, or has a part of the essence of God.* No such expressions are in the Holy Bible. Man is mortal, a dying creature, wasting away, subject to death; and no redemption for him from death without Christ. In Christ alone we have redemption from death (the curse of the law), through his precious blood—the forgiveness of sins.

Come to Christ, then, that ye may be saved from death and have everlasting life. Repent and believe the gospel; ask God to forgive you; seek pardon through Christ; believe in Him and ye shall obtain forgiveness. "Ask and ye shall receive; seek and ye shall find; knock, and it shall be opened unto you" Do you really *desire* to be saved? Do you wish to live forever? Do you love life—eternal life? Then believe in the Lord Jesus Christ; obey him; learn of him; read his glorious Gospel, and may God grant that you may realize its transforming, saving influences.

Do you love the world? do you love the gratification of the lust of the flesh? Then you love sin, and to love sin is to love death. Then you hate God; you hate Jesus Christ, and unless you turn from your evil way and repent, reform and return unto the Lord, believe in the Lord Jesus Christ, you will die in your sins. The Lord will not at all acquit the wicked. You do not like to die, yet you love death if you love sin; for sin, when it is finished, bringeth forth death. See you not how corrupt and perverted your mind and heart must be; intelligent as you are, you are not quite as wise as Solomon, and yet Solomon tells us there are men void of understanding, who gratify the lusts of the flesh. And some, who profess to be wise, have not the understanding of an ox or an ass, not as good sense and not as much gratitude as an ass. No, not as much common sense as a chicken! O, pride goeth before destruction, and a haughty spirit before a fall; but before honor is humility.

Humble yourselves, therefore, ye sinners; confess your sins to God, your ingratitude, etc.; cry aloud for mercy, and seek the Lord while he may be found. Why will ye die? O Israel, thou hast destroyed thyself, but in me is thy help. O sinner, thou hast destroyed thyself, but in Christ is thy help. "Come unto me all ye that are weary and heavy laden." Come to Christ. All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out. Who calls you? Who gave you being? Who preserves you? Who spares you? On whom are you dependent for every moment of existence? In whose hands are the issues of life? Have you forgotten him? The ox knows his owner. Do you know yours? The ass knows his master's crib. Do you know your Master, who has raised you, brought you up, fed you, and now offers you pardon, forgiveness of all your sins, your ingratitude to him? What is offered to you in Christ Jesus? The hope of glory, honor, and immortality. With him what else? *Unsearchable riches*, an eternal and exceeding weight of glory, an inheritance incorruptible, things so inexpressibly glorious, so unutterably divine that eye hath not seen, ear heard, neither have entered into the heart of man—to be like Christ the Son of God, an heir of God, a joint heir with Jesus Christ. The most eloquent being on earth cannot find language to express the glory, honor, immortality, eternal life, the gift of God through Jesus Christ, conferred at the last trump on all who love God. Believe in the Lord Jesus Christ. *Consider* the inheritance promised—reserved now in heaven—ready to be revealed in the last day. Consider it; read the xvth chapter 1 Cor., 53, 54 verses. Such will be the eternal inheritance of the saints: the new earth, under the whole heavens. *Now consider* the doom of the ungodly—death—*destruction*—utterly perished—dust they are, and unto dust they shall return—dust—dust—they shall never see life—they shall remain forever *dust—dust—dust*. Choose now. Life and death are set before you, in the whole Bible. Everlasting life and everlasting destruction. Which do you choose? May God help you to make a wise choice. Without Christ you can do nothing. Then come to him; ask him to give you more sense than an ox or an ass; poor sinner, cry for help.

THE EARTH.

THERE is a theory that the earth was once one great mass of liquid fire, which had been splashed out from the sun, in consequence of having been struck by a comet approaching it diagonally, and that, according to some law, over which no human being has any control. This "splash" has been cooling off gradually, forming a crust, until we have our present habitable globe, liable, during all the process of cooling, to explode and be blown to atoms by the sea—which as yet I have never heard the remotest idea advanced as to where it came from, unless it was "splashed" from some other quarter to help put out the fire—breaking through the crust, and generating enough steam to accomplish this dreadful result; nevertheless, there is a bare possibility of an escape from such a dire catastrophe.

This was the theory of a man who had not the name of loving the things of Christ, and it is the theory now of some who have the name of Christians, and from them comes the warning, "beware, wicked man; this mundane sphere of ours is to catch fire some time, and you'll get burned;" just as if the Almighty Architect was some cob-house builder, who had no arrangement, plan, or design in his work. No, no! the great God has said, "The earth abideth forever." He has also declared, "In the beginning (millions of ages ago, perhaps), God created the heavens and the earth." Who knows when this was? And when God's Spirit moved upon the face of the waters—not fire—He found it one mass of chaos moving through space, and began to beautify it. "Let there be light," was issued from the eternal throne, and immediately there is a movement in the waters, a separation of gases. Oxygen and nitrogen unite after leaving the sluggish waters, and formed the heavens or firmament. Oxygen and hydrogen remain, forming the sea; which being called "unto one place," caused the dry land to appear. Then the lower order of vegetable life is called into existence, and by this time the firmament was ready to receive the two great lights, and an arrangement was made to perpetuate day and night.

Next the waters produce the fishes to swim and live within them, and the fowls to fly in the open firmament above them; and so the great work of creation goes on until everything is ready for the introduction of man.

God having now laid a sure foundation for the earth, which can never be moved, lays as sure a foundation for this the greatest act of creation—the introduction of man. As in the case of the herbs and grass and trees which had placed within them their own seed, so God placed the seed of man within himself, that he might generate his own species.

In the whole account of the creation there is not one word about fire: and how any one could draw such a conclusion, or even an inference, is at least surprising. But still the cry is, "fire!" and it is the watchword to faithfulness, diligence and repentance, and the great incentive to holiness among some, even to this day.

In this age of progress much is being taught and learned. Among other things we find that this old notion of fire is becoming obsolete, and that according to the known laws of gravity this mundane sphere must be, in its internal parts, more dense than liquid fire.

Earthquakes and volcanic eruptions are attributed to the action of electricity under the earth, controlled by the sun. That there is an electric zone beneath the surface of the earth to the extent of twelve miles. That comets could pass through our atmosphere without disturbing or being disturbed by it: and the idea that the earth is a "splash" from the sun, splashed out by a comet, is all a myth, and some one must find another incentive to repentance besides "fire." Better take—"*God is love*."

After God placed man upon the earth he gave him dominion over it—that is, the *whole* earth. Everything belonging to the earth was under his control. Electricity could not then cut up such pranks. Volcanoes could not destroy, but then man held the reins of the world in his own hand, and could guide it just as a man does a well-trained horse; but when he fell, and lost dominion over the earth, these very elements, which before, he could manage, turned now against the rebel man, and are become, instead of protective agents, destructive agents, to rid the earth of its corrupters. Nation after nation has been destroyed. Judgment after judgment has visited the earth. Death, famine and pestilence is abroad. O yes, man has lost control of the world; and indeed seems to be in despair. The sun scorches him, and all the elements seem combined to destroy the works of his hands, and appear to triumph over the power they have in this direction.

But there is to be a change. The dominion lost is to be restored: man, once master of the world, is to be so again. O happy thought. God, the creator, did not form this earth for nothing. Jesus, his Son, and the "LIFE-GIVER," gained by his obedience once more for man the dominion of the world and the control of the elements, so that he could say to the tempest, "Be still," and "immediately there was a great calm." In those days he was rejected as a mere pretender; but God cared for him and gave him "all power in heaven and in earth." The kingdoms of this world are to become his; and at the proper time we expect to see him standing with his feet upon the Mount of Olives, and his own flocking unto him, He having again the reins of the world in his hand, and going forth to subdue the earth. The incorrigibly wicked swept from off the face of the earth, before him, the left of the nations shall go up from year to year to worship the Lord of hosts, and the way opened for the filling of the earth with glory; once more the elements shall be under man's control, and that age will be the grand climax to which all other ages have contributed. Then there shall be no more sea, and no more curse: men will have instant communications from the remotest part of the earth; locomotion will be accomplished without danger. Earthquakes and volcanoes will have passed into oblivion, and the elements will again become subservient to man's will, and he "shall long enjoy the works of his hands." M. L. F.

ELD. WAGGONER'S POSITION EXAMINED.

BY J. C. DAY.

ELD. W., in answer to the question propounded by himself, "How then can pardon be granted, and strict justice administered?" after making some suppositions abhorrent to his own mind, and perhaps what nobody else ever thought of, certainly not to advocate such an absurdity, says:

> Only one way remains, that I can perceive, by which pardon may be granted without trampling on justice . . . that is, to make satisfaction to the law by voluntary substitution. If the substitution be voluntary, so that the substitute be satisfied, and the full penalty of the law be inflicted, so that the law and justice be satisfied, all must be satisfied—all conflicting interests and feelings must be reconciled."—*Atonement*, pp. 24, 25.

Now, if this is a true representation of what was accomplished by Christ's death, that he died in our stead and paid the full penalty for our sins, then I don't wonder he teaches that reconciliation may exist, or we may become reconciled to God without the atonement, as there is no atonement necessary. Law consists of precept and penalty. If we keep the precept we are not liable to the penalty; but if we break the precept, all that can be required of us is to pay the penalty, and after the penalty is paid, why talk of pardon? There is no pardon in the case; the law has no claim; its demands have been met. Br. W. infers that the law was literally executed upon Christ, and that justice was literally satisfied in his death: so thus those for whom he died cannot justly be punished again, but may claim a release of justice itself. So, with this view of the subject, while W. contends that God will punish those for whom Christ died, vindicate and clear his justice in so doing, if he be able, the justice of God renders their salvation absolutely certain, because it would be incompatible with the first principles of equity to punish in their own persons those for whose sins Christ by his death hath made ample satisfaction. A price being paid, it is unjust to detain that for which it is paid. So, on this ground, I don't wonder W. claims that justice demands the resurrection of all classes, if there be more than one class in the theory; but it looks very much to me as though the theory required the acquittal and salvation of all. I do not say that this harmonizes with Universalism; but it is a much cheaper way to the salvation of all men than even Universalism required.

But in answer to this mode of reasoning I would say, The Scriptures I believe nowhere speak of Christ paying the debt even of believers, much less that of sinners; but they speak of the debt as still remaining, and as being, after repentance and faith, gratuitously forgiven. They teach us to pray, "Forgive us our debts as we forgive our debtors." They illustrate our discharge by the case of a servant, who owed his lord ten thousand talents and had nothing to pay, to whom in answer to his entreaties his lord forgave all. Nor can it be overlooked that this notion of paying our debts stands opposed to every idea of pardon, and to all those representations of a free and gracious justification with which the Scriptures abound. What remission or grace can there be in discharging a bankrupt when his debts are all paid? You say, There was grace in providing the bondsman. Granted. But when the bondsman has discharged the whole debt, there is no grace in letting the debtor go free. At least there is nothing which answers the Scriptural idea of pardon. On page 76 of the "Atonement," Eld. W. seems to imply that God could not have justly inflicted punishment on Christ without first legally imputing to him our sins, and thus attaching a just liability to punishment. But what is gained by this resort? It comes out at last that it would not have been just for God to strike, had he not first commanded him to receive the blow. But this seems a strange way of rendering a stroke just, which otherwise would have been unjust. The mediatorial law did indeed require Christ to die, and God had set him forth as a lamb slain by every mediatorial sacrifice. But that the moral law, which man had broken, and which was the exact measure of justice, required an innocent person to suffer for the guilty is manifestly not true. We have the law before us, and know from the letter of it what it requires. The soul that sinneth it shall die: not it or a substitute. That addition is supplied by Br. W.'s imagination. The law knew no substitute. It demanded the death of the identical person who had sinned, and not the death of another; and unless another could become the same person by an intercommunion of consciousness and sensation, so that the punishment would attach to the identical agent who had sinned, the law could not demand his death. There could be no commutation of persons here as in a money transaction. Another may assume my pecuniary obligation, because he can give me so much of his property. But another cannot take upon himself my person, and sustain my person so as to render him the *it*, which the law declared should die. This is what no power could accomplish.

Christ, therefore, could not sustain our legal punishment or the literal penalty of the law in our stead: and I cannot conceive how an innocent person could die a penal death. The plain truth is, that Christ's death opened a way of redemption, or mercy, by which man might escape the just penalty of his sins (which is death as a finality), by becoming reconciled to God through the death of his Son; which indeed answered the same purpose as relates to the honor of the law, but it was not the same thing, and could not be the same without a personal identity. Then, so far from enduring our punishment, he died to prevent our punishment. In support of this argument Br. W. argues, with a surprising degree of tenacity, that sin ought to be punished; that the honor of God and the eternal principle of right requires it. But He did not punish sin, for the sinner escaped and the innocent suffered. Peter was not crucified; and Christ was not a sinner. But it is not so that a law-giver pledges his truth for the uniform execution of every sanction. The penalty is not of the nature of a prediction or promise; but merely states what transgression deserves and may, ordinarily, expect. Otherwise every act of mercy in human governments is a departure from verity.

SOUTH ASHBURNHAM, *Mass.*, July 10, 1870.

WHAT IS THE MIND?

IT is often said, "The soul is the mind." Hence we hear persons speak of "the immortal mind." The term "mind" is used in a general sense to represent all the mental faculties, taken as a whole. A thought is a single mental manifestation, and all the thoughts of an individual on any particular theme would constitute his mind on that subject.

It is very gravely asserted that thought is not a property of matter, and therefore there must be an immortal soul in man to do the thinking; and that this soul continues to live and think when the body is dead. Let us look at this with the eye of candor, in connection with well known mental phenomena and physiological facts.

It is asserted that, inasmuch as there is no thought in a single atom of matter, therefore there can be none in any given combination of atoms. Is this sound logic? A single atom of matter will not keep time; neither a single wheel of a watch, nor any two or three of them; shall we therefore conclude that no combination of wheels can keep time? If the logic should be considered sound, facts would prove it false, when the beautiful chronometer watch was presented. So when it is asserted that matter cannot think, and therefore man must have an immortal soul to do the thinking, we turn from man to the dog, the horse, the elephant, and other animals, and behold they think too; remember, love, hate, etc., as truly as man. Then it follows, if organized matter cannot think, and there is no thought without the existence of an immortal soul, that all the beasts are immortal as well as man. Are we prepared to adopt premises that legitimately and unavoidably bring us to such a conclusion?

When it is asserted that thought is not a property of matter, and cannot be under any circumstances, we would inquire, is pain a property of matter? When we saw the board, or chop the tree, does it feel pain? Certainly not. Shall we then conclude that no organized matter can feel pain, and, accordingly, when a piece of beef is wanted, step up to the ox feeding in his stall, and cut out a piece of sirloin steak, and a nice baking piece, because pain is not a property of matter? It is to be feared that such logic would get a severe kicking from the abused and tortured animal.

The Creator has so organized living matter in the animal creation, including man that it can and does feel pain; and it is absurd to argue to the contrary. But the same logic that would deny thought to organized matter, would also deny that it could feel pain. But we know it does feel pain; and we think the evidence is equally clear that it has been so organized by the wisdom of the Creator, as to love, hate, remember, reason, and accomplish all that is covered in the term mind in the human race. We do not see that thought is any more mysterious, or wonderful, as the result of organized matter, than is pain, which we know is produced by the action of such an organization. Pain is common to the whole system, but this is not the case with thought, which is confined to a particular part of the animal organism.

There are certain physiological facts, which we think demonstrate that the brain is the organ of thought in man, and in all thinking animals. If the brain is diseased, then insanity is likely to follow. Is it reasonable to say that an immortal soul could be deranged? If the brain is the thinking organ, then, when it is but partially developed, as in the infant, the mental faculties would be weak. This is known to be the case. In infancy the brain is soft, and impressions are easily made upon it, but they are not remembered. It is like writing upon soft clay; the impression is soon gone. In old age, when the brain becomes hardened, it is difficult to make an impression upon it, hence only some very remarkable occurrences are remembered; and at length the statesman becomes a second child.

When the reasoning faculties are deficient, as in the idiot, the man does not possess as much intelligence as the dog, the horse, or the elephant. Why is this, if the brain is not the thinking organ? Why is the Hottentot inferior to the Englishman? Is it because an inferior soul lives in his body? or is it because he has an inferior brain? The answer to these inquiries is sometimes given by those who believe that man has an independent soul that does the thinking, and is the prompter of every action performed by man, that the disordered mental phenomena occur because the brain is out of order. Then how could the soul think, when the brain is dead? Who can tell? If an imperfect living brain produces imperfect thought, a deranged brain deranged thought, an infant or an idiotic brain little or no thought, is it reasonable to suppose that a man can do his best thinking when his brain is lifeless and buried in the grave? "What saith the Scripture?" "How

readest thou?" "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eccl. ix. 10. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. cxlvi. 4. "The living know that they shall die, but the dead know not any thing."—Eccl. ix. 5. Thus the Bible, philosophy, reason, and common sense all harmonize in their testimony.

From the facts before us, we are driven to the conclusion that thought in men, and in all lower animals, is the result of an active brain. Thought is not a personality any more than pain. Neither exist, or are produced, independent of a personal organism. In other words, man never feels pain, nor thinks, only when his brain is active. When it can be proved that man can breathe without lungs, talk vocally without the organs of speech, see without eyes, feel without nerves; then it may do to assume that he can think without a brain.

It is a well known fact that the form, size, and quality of the brain are definite means by which to determine the intellectual ability of men and animals. So far as we know, all mental phenomena are in harmony with this position; therefore all attempts to show that there is a personal immortal soul in every man and animal, living distinct from the physical organism, that does all the thinking, must be considered unphilosophical, unreasonable, and consequently opposed to facts, common sense and the Bible.—*World's Crisis.*

From Miss Elizabeth Smith.

Father In Christ: Your child, unknown as she is in person, is no less one with you in spirit. I am young when comparing my experience with yours, who have been so long in the way. O, how precious will be the privilege when we meet around our Father's throne. O, how precious the thought that we shall be one of those who have come up through much tribulation, washed our robes, and made them white in the blood of the Lamb. To-day we are sustaining the cross, the precious cross of our Saviour, and counting all worldly things dross for the consolation we now, day by day, find in him, and the hope, which is an anchor to our souls in every hour of temptation. A little beyond there is eternal rest in the bosom of our Father, in the company of our glorified Saviour, and all the holy who have gone before, and those who are now running for refuge, from the storms to come, in the narrow road.

O, I praise the Lord this morning for the peace I feel in my soul. I have given all for Christ; and as I think of my great gain, it fills my soul full of peace and consolation. It don't seem possible that any thing could induce me to recant my bargain. I am not my own, any way. I belong to Christ; he has bought me, and cancelled all my debt of sin, and now he is washing me and taking away the dross, and I have his holy, precious cross to carry, and he says, Child, I have a crown for you, by and by, if you are faithful, which the righteous Judge shall give at his appearing. My heart is full of the love of God; and how I feel for my poor perishing brothers and sisters.

Many, I fear, who hold and believe the doctrines of the precious Bible, have not forsaken all for Christ; they yet cherish objects, desires, and thoughts, which keep Him out. Dear Saviour help us, poor worms of the dust, to examine ourselves by thy word, and see if there be any evil in us, that we may know our true position before it is too late; and not only to examine, but to be enabled, by the help of thy good Spirit, to cast out all the works of unbelief, that sin may no longer lord it over us, but that we may have perfect liberty in Christ. Amen.

I feel as though I cannot praise God here as I can by and by. I feel the feebleness of the flesh. But unworthy as I am, I feel accepted of my Father, saved by the redeeming love and blood of my Saviour. No longer shall my strength be spent for naught, or my money for that which perisheth. I came to my Father very poor, dying of hunger; all stained with sin; and, O, he met me half way, fell on my neck and embraced me; took me home; is tenderly healing up the wounds sin has made, and to-day I am feasting out of the great bounty of my Heavenly Father's hand. O, why did I ever go hungry? why did I wander into by and forbidden paths?

May the Lord bless you, my aged father; you who are wearing out your life in the service of your master; who have not stood for worldly honor, or worldly gain. May you be filled to overflowing with peace unspeakable; and may you have a foretaste of the joys awaiting you. Praise the Lord for the grace which has sustained you these many years, and helped you to conquer. Bless the Lord, the disciple may not be above his Master, but as his Master. O may we, can we be like Jesus our Master? Precious privilege.

We'll have his love and meekness,
We'll bear his cross, in weakness,
Up Calvary's rugged hill.

May the Lord preserve us unblameable unto the end. Your daughter.

Lapeer, *Mich.*, July 18, 1870.

Eld. W. S. Campbell.

A note just received from his daughter, says: "Father is still improving, though slowly. His mind is as weak as his body; but we feel more hopeful for the future than when I wrote last. Mother recognizes the hand of God in this affliction, and considers that He has interposed directly in his behalf to save his life."

THE HERALD OF LIFE.

NEW YORK, JULY 27, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

To Disappointed Subscribers.

After our paper of last week was printed, and the mailing nearly completed, it was discovered that our edition was about 175 short. As the outside form had all been distributed, it was impossible to remedy the disaster, and our only choice was to print the inside and send that to the remainder of our subscribers, or send them none at all. We chose the former course, and a large number opened their papers to be disappointed. The outside was very excellent, and we felt sadly at the disaster, and feel so still. To add to our embarrassment we do not know the names of the disappointed ones.

We suggest that, any subscriber who received the perfect sheet, and, having read it, is willing to part with it, should return it to us, directed, "Herald of Life, New York City." Then any one who received only the half sheet inform us of their desire to have a perfect copy, and we will supply them as fast as we have them.

Another Failure.

"Not good for everybody," is the conclusion of the *Congregationalist*, after reviewing the Rev. N. D. George's vaunted work against "Annihilation." It says:

We are not prepared to say that this volume is to be relied upon as always competent in exegesis, or in general reasoning, to overthrow the annihilationist positions, and convince truly good men, who have been bitten by it, that it has no standing in the Word of God, or in any sound philosophy. But it does seem to us that in general, and for many persons, at least, the effect of the careful reading of this work will be good.

—In others words, it can't warrant the work to cure—which is just what we thought after examining it.

We take the foregoing, except the heading, from the "Advent Ch. Times," of a recent issue. We have not yet had a chance to "examine Rev. N. D. George's vaunted work against Annihilation;" and do not know that we shall ever examine it, as neither author nor publisher has sent us a copy, and we have ways enough for dollars without spending them to buy arguments which we have abundantly refuted, coming from abler authors than our old friend N. D. George. We venture the prediction, that his work will make more converts to our views than it will turn away from them. It will make converts by calling attention to the subject, and that will lead impartial minds to our side of the question instead of perverting any from it. It is too late in the day to stop the onward progress of the grand truth that "Life future and eternal is only through Christ; and is given to none only such as are *in* Him."

Dr. Post, a talented clergyman, in 1856, then a minister in St. Louis, Mo., was selected by certain ministers in New England to write a prize Essay on inherent immortality. It was unquestionably the most able work against our views and in defence of his side of the question ever issued in this country. He took up the question in two arguments, 1st from "Nature," and 2d from "Scripture." It was published in "The New Englander," of New Haven, Conn., in Feb. and May 1856.

We have no faith that N. D. George has exceeded Dr. Post in argument. We reviewed the latter the same year, in a pamphlet of 150 pages, the advertisement of which will be seen on the last page of this paper.

After Dr. Post, appeared the redoubtable "Rev. Robert W. Landis;" of so much importance was his labor that the "Methodist Book Concern," of this city, published it, in a large octavo volume, and blazoned it abroad as a great affair; but in a year or two it died, and was "among the things that are not."

Next came the pompous "Prof. H. Mattison," with sounding words; and again the Methodists were in possession of the best that they could find to stop the progress of the Life views; but onward those views have marched, as if no Prof. Mattison had ever lived. But the Prof. is dead, and with him, we doubt not, his work against the Life views will die also; in fact, is dead already.

Last of all comes "Rev. D. N. George," a man whose piety and amiableness we do not call in question. We knew him well 40 years ago—received him into the M. E. Church and officiated at his wedding: good and worthy man, we have no doubt; but a man "of like passions with" other men: influenced by early education and the love of "good old Methodism," and fears that the Life views may "turn," if *not* "the world," yet, Methodism "upside down." We honor him for his sincerity and pious zeal, yet we have no idea that his work against us will arrest for an hour the onward march of the glorious truth that Life future and eternal is the *gift* of the God of grace; and given only to those who are *in* Christ Jesus, who is "the resurrection and the life;" for, "God hath given unto us eternal life, and this life is *in* His Son: he that hath the Son, hath life; and he that hath not the Son of God, hath not life." 1 John v. 11, 12. Let it be remembered, that "This is the record that God hath given;" a "record," John saith, that "he that believeth not hath made God a *liar*." 1 John v. 10.

It will not do for N. D. George, or any other man, to set aside such a "record" by telling people that in this record, *life* means *happiness*, and not a living existence. By such a course they do "make God a liar," though it be done "ignorantly in unbelief." We trust God will forgive them, and that they will yet see and confess their fault.

If the author, or any of his friends, should send us a copy of his book, we shall notice it, if there is any thing new in it which we have not met in our various writings on the subject. From the notice at the head of these remarks, we judge the book is "another failure," and will pass away as have Dr. Post's, R. W. Landis', and Prof. Mattison's. They have each fallen powerless at the feet of "Life only in Christ," as Dagon fell before the Ark of God. Such, we are satisfied, will be the fate of all the efforts to stop the onward course of the doctrine that Immortality, or an endless living existence—which God calls "Eternal Life"—is a gift of grace, bestowed only on those *in* Christ, who is God's chosen medium of its communication; and *in* whom alone it resides by God's appointment.

P. S.—We have determined to add our Review of Dr. Post on Immortality to the list of our Campaign Documents, at a reduced price. It will go into the list as No. 22. "Man's Deltiny:" or, *Review of Dr. Post*; 14 cents. Let it go forth anew; specially among Methodist Ministers. We trust it is a sufficient antidote to N. D. George's work against "annihilation." Try it and see.

Is the Identity Lost in Death?

A correspondent writes us, "I heard a sermon on the immortality of the soul, in which the preacher dwelt for some time on the point, "If men die as a whole, then their *identity* would be lost; therefore, the righteous would have to be recreated." He asks if we cannot "give a condensed note of" our "views on that point."

We can. Such preachers "do err, not knowing the scriptures, nor the power of God." If David could say, "I am fearfully and wonderfully made,. . . . Thine eyes did see my substance, yet being unperfect: and in thy book all my members were written, which in continuance"—*yomeem*, days—"were fashioned, when as yet there was none of them," Psa. cxxxix. 14–16, surely a christian may say, Though men die as a whole, their identity would *not* "be lost": the identity is just as safe and secure in God's hands after death—if he pleases to preserve it—as before we came into life at first. Calling it a *re*-creation does not frighten us; nor does the cry of "absurd" or "impossible"; for we have learned "what God has promised he is *able* also to perform"; and he needs no scholastic dabblers, with their inventions of worldly wisdom, to help him bring "again into existence" (Septuagint of Job xiv. 14) those who "shall be accounted worthy to obtain that world, even the resurrection from the dead." Lk. xx. 35. It is really sickening to hear men who profess to believe God is infinite in wisdom and power, talk as if they knew what he cannot do! They seem to think they must help him out of difficulty, by furnishing a *soul* of some sortt hat does not or cannot die; so that infinite knowledge and power need not be overtasked to preserve the "identity" of the righteous! Alas! by worldly wisdom men never did and never will find out God. God has pledged himself to raise "the dead in Christ," and that is enough. If they were not "dead as a whole," then "as a whole" they need no resurrection and cannot have one. The identity of the righteous is that of members of Christ's body, and their life is hid in him, and when Christ, who is their life, shall appear, then shall ye also appear with him in glory. See Col. iii. 3, 4. As to the wicked dead, they have no identity of life; for, "they are dead, they shall not live; they are deceased, they shall not rise." See Isa. xxvi. 14. "Like sheep they are laid in the grave; death shall feed on them." See Psa. xlix. throughout.

"Life and Death Real."

A Tract with the above title, made up from Herald articles, will be No. 21 in Campaign Documents.

The Annihilation of the Wicked.

It is satisfactory to the wicked. One young man, dissipated and profligate, said, "That doctrine just suits me." And so it is. If the impenitent could really believe it, their impenitence would become a fixed fact. Could they but persuade themselves that they could continue in a life of dissipation and pleasure here, and then be blotted out of existence, they would scoff at the Bible and religion, and give themselves up to lives of unbridled wickedness. Those who promulgate this doctrine lay a flattering unction to the souls of the wicked, and encourage them to continue in lives of impenitence and rebellion against God.—B.

This objection is made up of two parts: 1st, The effect of the doctrine on the wicked; and 2d, The censure of those who preach it. We will look at each part by itself. "B" says "It is satisfactory to the wicked." What proof has he given of this assumption? "One young man said, 'That doctrine just suits me.'" But "B" forgets that it is by the mouth of at least "two or three witnesses" every word is to be proved: yet he is satisfied with one. And that one may never have learned any thing of the doctrine spoken of except what he had heard by the misrepresentations of its enemies. Quite probable "B" had "garbled" the doctrine in giving the "one young man" an idea of it which drew out the expression spoken of. But suppose this young man had a correct idea of the doctrine, and expressed himself as "B" says—what then? Does that prove the doctrine false, and not calculated to lead men to repentance? By no means. We have known intelligent persons who had rejected Christianity altogether, from the representations of God, his character and designs, by such men as "B," who have been brought to acknowledge its truths, and been led to renounce sin and consecrate themselves to the service of God, and are now ministers of the gospel by means of the very doctrine which "B" says "If" they "could believe, their impenitence would become a fixed fact." Thus "B" is convicted of a false assumption.

Some of the dissipated may continue impenitent under the preaching of this doctrine; and what doctrine will not be abused or perverted by such characters? Does the doctrine of the natural immortality of the soul and endless torments lead all such to repentance? And do not "B" and his school teach that the punishment of the wicked is postponed to a future life—and in another world? Has such a doctrine no tendency to encourage men in sin? If "B" says, No, a greater than he has said—"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."—Eccl. viii. 11. Does that prove the doctrine of judgment and punishment future is calculated to lead men "to continue in a life of dissipation and pleasure here?" The fact is, men of corrupt minds may abuse any truth; and some hold the truth in unrighteousness. "B," then, should show, not by assumptions and mere declamation, that the doctrine, "all the wicked will God destroy"—Psa. cxlv. 20—is a doctrine "satisfactory to the wicked," and calculated to lead them to continue in sin and "scoff at the Bible and religion." We rather think the doctrine of inherent immortality and endless sin and suffering is that which hardens men in sin and leads them to "scoff at the Bible and religion." Many cases might be adduced where such is the result of his theory, to "one" of his showing led to such a course by the doctrine of "the annihilation of the wicked." The question, however, is not settled in this way. It is a question of, What does the Bible teach? Whether sinners are pleased or displeased, with the doctrine presented, settles nothing of its truth or falsehood; but what saith the Lord? That point determined, if sinners abuse his mercy and take liberty to continue in sin on that account, the teachers of that truth are not responsible for their stupidity and love of sensual gratification rather than eternal life and immortality. We know the truth will be a "savor of life unto life" to some, while it is a "savor of death unto death" to others. The fault in the latter case is not chargeable to the truth, but to men's perverting that truth and refusing obedience to its claims.

Multitudes who profess to believe the theory "B." advocates, "give themselves up to lives of unbridled wickedness." His views, therefore, are not a sovereign remedy for sin and wickedness. So far from it, the probability is, that the very "young man," of whom he speaks, had become confirmed in his "dissipated and profligate" course under the preaching of "endless misery." It is not to be wondered at, then, that a "young man" lost in evil habits, and feeling that his case was hopeless, should say, "that doctrine just suits me." Unhappy youth! He had doubtless been driven to despair of the mercy of God by the savage representations of his Maker's character that "B" and his school had given him; and one ray of light thrown upon his mind that God did not design eternally to torment him, did, doubtless, remove a burden from his heart, and in that sense did "just suit" him; and if any thing on earth could melt his heart, such a discovery of the character of God contrasted with the hardening effects of the endless misery theory, must have moved him to an effort to overcome his evil propensities and "lay hold on eternal life." Possibly it had that effect, for "B" seems not to have stopped to inquire in what sense the "young man" used the phrase—"just suits me"—whether to encourage himself in sin, or as inspiring him with hope in God's mercy, which he never could have had under the horrible doctrine of endless sin and suffering. In the absence of evidence to the contrary, we may fairly conclude he had a hope inspired in his heart, by this milder view of the character of his Creator that even he, wicked as he felt himself to be, might find mercy: while the savage theory of "B" had driven him to despair that had made him reckless of his character and doom.

The doctrine that "B" traduces has no tendency to lead men to give "themselves up to lives of unbridled wickedness:" it is a libel on truth to affirm it. It is only by a misrepresentation of the doctrine, such as "B" and others of his faith are guilty of, that the doctrine will lead to such a result, except in cases where no doctrine would affect the heart to lead the sinner to repentance. "The *goodness* of God leadeth thee to repentance," saith an apostle, Rom. ii. 4. If that will not do it, men will go on, under any theory, to "treasure up wrath against the day of wrath."

We repel, then, the charge that "those who promulgate this doctrine lay a flattering unction to the souls of the wicked," etc. It is not so. "The Lord preserveth all them that love him; but all the wicked will he destroy," is the testimony of inspiration: and, "the wicked shall perish: the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."—See Psa. cxlv. 20, and xxxvii. 20. Such Bible testimony is not to be set aside by the mere declamation of such men as "B." The encouragement to continue in sin belongs to his theory by representing God as a most merciless tyrant, who, having brought men into being without their knowledge or consent, is determined for the sins of this short life to perpetuate that being or existence, without interruption and without end, in the most unutterable and unmitigated anguish, and without hope! Such a representation of God is more fitting the savageism of heathenism than the character of the most merciful and compassionate God of the Bible, who saith—"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?"—Ezek. xxxiii. 11. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16.

Thus the appeal to men is based on their love of life and God's love to them, and not on the savageism of endless torture and woe; which latter idea is well calculated to beget hatred to God and dislike for his service now, hence is almost universally, where it is proclaimed and believed, followed with a present neglect or contempt for his service, and procrastination in relation to the things of religion till just as they are "going to die;" and then a profession of submission often takes place merely to escape the savageism of the God they are taught claims their homage, without which they are to be the eternal objects of his "fiery indignation" and "incensed fury."

Truth vs. Man's Wisdom.

We have substituted the above name for the Campaign Document No. 20, instead of "Rich Tract." Some have thought, that, as all our Tracts are *rich*, it was "invidious" to call only one by that name. Hence it is changed as above.

The Life and Advent Union.

The anniversary of this body is drawing nigh. It is in contemplation, now, to have it meet in Springfield, Mass., in the "Life and Advent Mission Tent," to commence Thursday afternoon, at two o'clock, August 26, and to continue on through the next day; thus giving us a day and a half for mutual conference, consultation and action to advance the great and glorious cause in which we have embarked. We trust that every friend of the cause will be there whose circumstances will permit; and those who cannot be present will let us know, by some means, what their wish is concerning the continuance and support of the Herald of Life and the Tract cause.

Seven years have passed since this paper was launched on its voyage, and you are to judge whether its course has been acceptable to you, and whether it has performed its mission in a manner meeting your approval: also, what changes may be needful or desirable in its management or form. Let us have your counsel, prayers, and material support in this work, if consistent with your views of the subject.

The Wicked Dead Live not Again.

The following article we copy from the "Advent Ch. Times." The writer's attempt is to prove that "a first resurrection is" taught elsewhere in the Bible besides Rev. xx. He is a believer in the revival of the wicked dead; but his argument disproves such an idea most thoroughly; for he demonstrates that the righteous are raised *out from among* the dead, leaving the wicked in death; but not one text has he produced, aside from Rev. xx., to prove that any dead ones will be made alive after the saints are. He has referred to Heb. xi. 35, "the better resurrection," as if it related to another to follow it, which is manifestly incorrect. It relates to a resurrection which had gone before it, viz: "Women received their dead raised to life again," in the past; "others" suffered death, "not accepting deliverance, that they might obtain a better resurrection."

The contrast is, some have been raised from the dead in answer to faith, as both the Old and New Testaments teach; but there is a "better resurrection" than this; one which cannot be followed by death. The resurrection first spoken of was *good*; but there is one that is *better*; not better than one of wicked dead men; for that, if it were to occur, has in it no element that can be called *good* to contrast with "better." This text, then, is utterly at variance with the idea intended by the writer of the following article. Toward the close he speaks of a resurrection "which all will attain without *seeking for or desiring it*." But we let that pass as a mere assumption. The article, in the main, clearly shows that the righteous only are raised *out from among* the dead. Let him or any other man prove, if they can, that the dead left, at that time, will ever live again. Inspiration saith, they "shall not see life, but the wrath of God abideth on them."—John iii. 36.

THE RESURRECTION FROM THE DEAD.

"Questioning one with another what the rising from the dead should mean."—Mark ix. 10.

The belief in a first resurrection is generally supposed to rest solely upon a passage in Rev. xx. This is a great mistake. Omitting those Old Testament Scriptures, by faith of which the worthies of that time served God, and suffered, "that they might obtain a better resurrection" (Heb. xi. 35), we will examine some of the words of our Lord and his apostles concerning the "resurrection from the dead," with a view to understand what the rising from the dead should mean, by (1) noticing the meaning of the words they used, and (2) how they are applied.

1. The words "resurrection from the dead," or "rising," or "raising," are in the Greek, *anastasis ek ton nekron*, or other compounds of *ana-histeemi; ana*, up again; *stasis*, standing, from *histeemi*, to set, erect, or raise. Thus *anastasis*, a standing up again, of what had been up *before*, which is well translated resurrection; *re*, again; *surgo*, to rise; *tion*, the act of doing, or state of being. *Anastasis*, or resurrection, is not a rising merely, but a rising again, a re-rising. This is a resurrection *of* the dead, and there is a resurrection *from* the dead—*ek ton nekron*, what does it mean?

Ek, out (of, or from), governs the genitive. This word *ek* (or *ex* before a vowel) is used in such English words as "express," press, *ex*, out. "Extract," *tracto*, to draw, *ex*, out, etc. Thus the English scholar can see the meaning of *ek* or *ex*.

Ton is the article, in the genitive plural, meaning of (or from) the *nekron*, genitive plural of *nekros*, (the) dead. *Ton nekron*, of, (or from) the dead (bodies, or persons, or ones). *Nekros*, dead, is used in such words as necropolis, *nekros*, dead; *polis*, city; and necromancy, *nekros*, dead; *manteia*, prophecy.

Thus the *anastasis ek ton nekron* is the rerising out of the dead (ones). It is generally translated "from the dead," which conveys the meaning, but is often misunderstood as if it read "from" the state of "the dead," or in effect, "from death." This is surely unwarranted; for had the inspired writers intended to say "from death"—*ek thanatou*—they no doubt would have done it, as in Heb. v. 7. *Thanatos* is the word for death, not *nekros*, which means a dead one. *Nekros*, with *ek*, occurs about thirty-six times in the New Testament.

2. How is it applied? It occurs first in Matt. xvii. 9, and its parallel, Mark ix. 9, 10. *Ek nekron anastee*—"Be risen again from the dead," and is applied to the resurrection of Jesus, as it is in about thirty instances, and translated "from the dead." It is a fact that the resurrection of Jesus was out from the dead ones; it was not a resurrection of the dead (ones, *plural*). It is never called so. But he is always said to have risen *ek nekron* out of (or from) the dead (ones). Thus his resurrection exemplifies what the rising from the dead means.

Lazarus, also, was raised *ek nekron* "from the dead" (John xii. 1, 9); and this also illustrates the meaning as above defined. All the dead did not rise with Lazarus; he rose out *from* the dead.

The Lazarus in the parable (Luke xvi. 30, 31), had the rich man's request been granted, and he sent to warn the five brethren, would have "rose *from* the dead," *ek nekron anastee.*

Having found what the words mean, and that their application some thirty-four times to events in the past exemplifies, illustrates, and supports that meaning, we proceed to notice an event in the future, which is described by the same words, by our Lord, in Luke xx. 35: "They which shall be accounted worthy to obtain that world [*tou aionos*], and the resurrection [*tees anastaseos*] *from* the dead [*tees ek nekron*], neither marry, . . . neither can *they* die any more, . . . and are the children of God, being the children of the resurrection."

The resurrection here spoken of is [*tees ek nekron*] that *out of* the dead; to obtain it they must "be accounted worthy," and the subjects of it "are the children of God;" they have attained unto "the adoption, to wit: the redemption of the body" (Rom. viii. 23), and they are *immortal*, "neither can they die any more." The class thus described rise *ek nekron, out of* (or *from*) the dead ones: if all rose at the same time there could be none to rise from.

Paul, in Phil. iii. 8–15, speaks of the same event as "the prize" for which he reached forth, and pressed toward the mark; for which he suffered the loss of all things, that he might win Christ, and know him, and "the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I may attain unto the *exanastasin ton nekron*, *out*-rising from the dead, as the Greek Text. Recept. reads: but more reliable versions read *exanastasin teen ek nekron*, *out*-rising *out* from the dead—having the *ek*, out, repeated, as it to make it impossible to state what resurrection he referred to. And yet it is rendered in the English translation—"the resurrection of the dead," as if Paul strove if "by any means he might attain unto" that to which all will attain, without either *seeking for* or *desiring* it. Paul neither strove needlessly, nor for a myth. He knew that only the "saints" "and faithful in Christ Jesus" are "predestinated" unto "the adoption of children," "to wit: the redemption of the body" "from the bondage of corruption;" he knew that none but those "accounted worthy" "shall obtain" "the resurrection *from* the dead" "in incorruption."

Jesus, and his apostle Paul, agree that there is a resurrection from the dead, the prize to be won by those who run so as to obtain it. The church has lost sight of it, and even spoken of it as heresy, some making the first resurrection conversion, others, the soul going to heaven at death; all alike losing sight of the plain, simple, literal meaning of the words, and consequently ignoring a prominent part of the Christian's hope—the resurrection from the dead, in immortality (or an equivalent change), at the coming of the Lord.

To attain this prize we must be counted worthy; we must press toward the mark; and be found in Christ; having his righteousness. "Let us, therefore, as many as be perfect, be thus minded."

A. Armour.

Tamarac, *Ill.*

The European War.

We should be undertaking an impossible task to give our readers all the reports and conjectures concerning the hostile aspects of of affairs present, and likely to grow out of the warlike attitude of France and Prussia. The general news they will get from the secular papers before ours would reach them. The best summing up of prospects and possibilities we have seen we find in the "New York Herald" of the 24th inst, of which the following is the most interesting part; and,-without intending it, hints at the rising of the "morning star"—which we call the advent of the Prince of Peace—"never again to go down." That paper speaks as follows:

It is impossible to speak too highly of the French army. In point of bravery it is second to no army in the world. That its chances are good we cannot deny. At the same time we cannot close our eyes to the fact that France has more to lose than Germany—that Napoleon has more to lose than King William. It is not possible for any Power or combination of Powers to keep Germany disunited or throw her out of the pathway of progress. Even if Prussia were defeated it would not be possible for France, or for France with all the Powers at her back, to dismember the Fatherland. It is not possible to make South Germany French. A French victory might check the progress of German unity, but it would only be for a little. There is a gulf between the Germans and the French, between the Tentons and the Latins, that no French triumph or European artifice can bridge. It is too deep. It is too wide. Should Prussia win, should Prussia be successful in driving France back upon herself, hurling the legions of the second empire homeward demoralized, as after Leipsic and Waterloo, how heavy would be the blow to France, how ruinous to the House of Bonaparte! If Napoleon wins, France will unquestionably honor him and take more kindly than ever to his house. It will be at least a less difficult matter for his son to succeed. But if he should not win, republicans, Orleanists, legitimists and not a few Bonapartists would unite against him. It requires no great effort of imagination to picture to the mind another abdication, another exile, another restoration. The first fruit of an invasion of France in such circumstances as those we have described would most certainly be "Down with the Banapartes!"

There are conceivable circumstances in which this war might, nay, in which of necessity it would assume a European character. Let us suppose that France is successful, that in battle after battle she beats Prussia down, that she has firmly established herself in the very heart of Germany, is it conceivable that the neighboring Powers will look passively on? It is not conceivable. Russia could not. Great Britain would not. Austria might be tempted by some magnificent offer to take the side of France. France in such a case would be strong enough to compel the neutrality or the obedience of the population of the south. It is not, however, to be denied that another coalition, sustained by English gold, would reduce the pride and restore the dimensions of France. There is nothing which the European nations so much dread as a conquering and triumphant France. Nor is there anything on which the European nations are more agreed than this—that no such France shall be allowed to exist. A European war, another grand congress at Vienna or Berlin or Paris or London, a fresh bundle of treaties, a reconstruction of the map of Europe, and possibly a patched up peace, to last for some ten years. Such are some of the possibilities which arise in the mind as one reflects on the present situation of things on the European Continent. While we write a cable despatch reaches us to the effect that the attitude of Russia is considered doubtful; that Austria is troubled by the course Bavaria has taken, and that Great Britain is putting both her army and navy on a war footing. Coming events cast their shadows before.

We cannot conclude this article without once again expressing our regret that in this late age of the world such a war—a war that threatens to be gigantic and destructive beyond any war in all the past—should be a possibility. Those who still indulge the fond hope that better times are in store for humanity may gather some consolation from the thought that good sometimes grows out of evil. It is not impossible that out of this chaos, another cosmos may come, and that through the darkness and the tempest, the morning star may be seen—that morning star which shall never again go down upon the world's sorrows. So may it be! Meanwhile we must regret that ambition and bad passions rule.

La Fayette Norris, Campton, Iowa, writes that he is corresponding with persons in different places, and sending them tracts with considerable success. Some receive his communications favorably. He thinks he could accomplish more if he had more tracts. He says:

"I believe it is a good way to spread the truth, to write to our relatives and friends. If a majority of Life believers would do this, and then send them Campaign Documents, much good would be the result."

Much good has been done in many places by the course Br. Norris speaks of. If friends cannot write, let them send the Campaign Documents alone. One man, a Baptist preacher, three or four years ago, was waiting at a Livery Stable, and a man drove in, and in the bottom of his wagon lay a tract; his curiosity led him to look at it. It was our Campaign Document—"The Doom of the Ungodly." That tract led him to inquire for the author, and to an examination of the subject, resulting in his conversion to the Life views, and now gives not less than $100 a year to help on this glorious truth. Take courage, friends, and work on.

Mormonism.

"Life in Utah; or the Mysteries and Crimes of Mormonism; being an *expose* of their secret rites and ceremonies, with a full and authentic history of Polygamy and the Mormon sect, from its origin to the present time;" by J. H. Beadle, editor of the "Salt Lake Reporter," is the title of a valuable work just issued by the National Publishing Co., Philadelphia, Pa.

This is a work of 540 pages octavo. We have received a copy of it from the publishers. It cannot fail to interest, while it shocks the reader. If there were as many devils as orthodoxy claims, we should think they exhausted all their madness and folly in producing such a system. How men and women with one grain of reason left could be drawn into it, is a mystery to us. That it is founded in villainy and blasphemy, and carried on in the same spirit, is clear, if the representations of this volume are reliable. We have read and examined the work pretty thoroughly, and see no reason to doubt the correctness of the author's statements.

The work shows how Joe Smith and Brigham Young have been enabled to deceive and cheat their followers; how by leading them on from crime to crime, and enticing them with licentious baits, they have succeeded in maintaining their influence over them; and treats of the Mormon religion, its infamous and heathenish character, its multitude of gods, its abominable doctrines and practices, revealing many strange and outrageous ceremonies. The *Endowment* or initiation ceremonies, show how obscene and disgusting they are; how female modesty is outraged in them, and how licentiousness is taught as a part of their religious creed.

This work gives a full and authentic account of their degraded social condition, their blasphemous rites and ceremonies, their sacrilegious doctrines and practices, and is a thrilling and startling account of licentiousness and crime.

The book is sold only by subscription. Agents are wanted in every county.

A Voice from New Hampshire.

Br. Storrs: As voices are being heard from different parts of the country, and even from across the ocean, I thought perhaps the readers of the Herald would be interested in hearing a voice from N. H. A limited number of them will doubtless remember the writer of this as the individual who some five years since discarded the Life views, and wrote a very unwise letter to the "World's Crisis," a part only of which appeared in its columns; and I have always felt extremely grateful to Br. Grant for withholding a part of it. Enough, however, did appear to draw from Br. G. W. Denny a scathing rejoinder in the columns of the Herald; which I have never forgotten although long since forgiven. In this connection, also, I might mention the Editor of the Herald, D. S. Holt, and others; but Br. Denny's was the unkindest cut of all. I trust, however, I learned a lesson, and a very useful one, by which I shall profit as long as past experiences may be profitable to me. I have long had an ardent desire to meet with Bro. Denny, and the Lord willing, I hope to see him and others of like faith at the coming anniversary of the "Life and Advent Union."

I can heartily indorse the sentiment, and join in singing these very suggestive lines,

"We want no cowards in our ranks
That will their colors fly;
We call for valiant hearted men,
Who are not afraid to die."

I can truly rejoice also in the hope of Life through Christ alone; and I bless the name of our heavenly Father that through his grace we may obtain mercy, find forgiveness of sin, receive the adoption of sons, and be saved in life with the King of the World.

In regard to the "cause we love," here in N. H., there is apparently much opposition existing: but a spirit of meekness, forbearance and long-suffering will accomplish much where harshness and bigotry will accomplish nothing.

Brn. John Quimby, D. S. Holt, and myself, are the only preachers in the State, that I am aware of, who are believers in the Life theme. Perhaps my erratic course and unhappy experience may have produced an effect upon my mind, and much of the prejudice of which I have spoken may only exist in fancy.

I am led to make this remark from the fact that the N. H. Advent Conference, of which I am a member, have ever cared for me tenderly, and loved me with a practical, substantial brotherly love, which is written upon my heart in characters that will never be erased, however much of opposition I may meet from them in regard to my faith. But it is truly a source of grief to me that we must so widely differ in sentiment.

There are a goodly number in this place who are firm in the faith. The following extracts from a letter I received a short time since from Br. John Roberts, of Strafford, N. H., may be suggestive of how the cause is progressing in some places in this region. Br. Roberts in an old '43 veteran. Under date of June 27, he writes,

"*Dear Brother Bryant*: You no doubt have seen the appointments for this place since you were here. Br. —— was here and preached: the chief of his message was against the Non-Resurrectionists. He said, it was a trap of the *devil*, and produced division wherever it went. He gave us some solemn warnings against believing such *stuff*.

"Yesterday Bro. —— preached here, and he gave us the same faithful warning. Now, Bro. Bryant, I am sure the Lord never sent them here with that message; they must, I think, been sent by some one else. It seems there are a few men that are not willing to trust the Lord to take care of us in this place. I don't know why we should not have the right to believe what we think the word of the Lord teaches. In regard to that pamphlet, [Life from the Dead, that I left with him to read, it has done good service; and with others that Bro. R. has circulated is still at work], I read it through; then wife and mother read the most of it; then my son, Tobias, gave it a thorough reading, and we think it *looks like truth.*

"I then sent to that dear old Bro. Storrs, and he sent me the Herald of Life and a bundle of tracts, and I have been having a feast, and imparting to others. I intend to send for more soon.

"The most of the Brethren and Sisters are anxious to read and hear on the subject. We are getting hungry for the word of *Life*.

"Now we want to know if you have not something more for us from the same piece we had when you were here before." [I preach to them July 31.]

Since receiving the above, I passed through the place and find the sentiments expressed in Bro. Roberts' letter much more widely diffused through the community than represented by him. Surely nothing can be done against the truth, but for it. Yours in hope of Life.

H. M. Bryant.

Northwood Narrows, N. H.

It was a wise saying among the ancients, that the way to vice lies down hill. If you take but a few steps, the motion becomes so impetuous and violent that it is almost impossible to resist it.

Knowing the Truth is Conditional.

BY HELEN ROBERTSON.

"As he [Jesus] spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John viii. 30–32.

Here we see, being disciples *indeed*, knowing the truth, and the consequent liberty arising from the knowledge of the truth, all depend on one thing. What is it? Those Jews have believed on Jesus. What more do they need? Let us see. Jesus says, "*If* ye continue in my word." What makes him speak thus? Those Jews have believed. Are they not safe now? Jesus knew from the first what was in man, and he had an experience in the sixth chapter, so he could speak out, and admonish those Jews.

In the beginning of the sixth chapter he had many disciples. They believed on him; they followed him; they listened to many sayings from his lips; but, by and by, as he was teaching, they exclaimed, "This is an hard saying; who can hear it?" What is the matter? Has not Jesus been preaching something he ought not? that the *disciples* ought not to hear? Had he not better have kept still on that hateful non-resurrection? It troubles the disciples now, and it troubled them then; so much so, that they "went back and walked no more *with* him." *Undeniably* it was this very rock on which those disciples split. Who can deny that Jesus preached conditional resurrection—conditional life? The conditions were, being in him, eating his flesh and drinking his blood; continuing in his word; and the result, "I will raise him up at the last day."

Those disciples, for they were disciples, in John vi., would not accept Jesus as *the* resurrection and *the* life. At this point, their power to *know the truth* was cut off. They walked no more *with* Jesus; they did not continue in his word; they went off by themselves. Hence, Jesus admonished those in chapter viii., to continue in his word, and deem nothing too hard which it teaches.

It is the Spirit of God in man that teaches him to know the things of God. But the Spirit and the word go together; so if we reject the word we cannot have the Spirit; and if we reject the Spirit, the word can do us no good. In thus rejecting what we may at first sight think an hard saying, we do not continue in the word; we lose the Spirit out of our hearts, and thenceforward are unable to know the truth. Lord help us all.

Racine, *Wis.*

From Maria M. Weaver.

Dear Pilgrims: How goes the battle? There are a great many discouragements, and yet much to gladden us on our way. It makes us sorrowful, indeed, to see those who professed a superior knowledge of the truth departing into error. But the Bible says, that in the last days, "some shall depart from the truth," and we must not be discouraged, for their so doing only proves the Bible true. And when they fall, we should examine and see if *we* are on the rock, so that flattery, ease, honor, or any other consideration shall have no power to turn us aside.

God always tries his people. We all have a chance some time in our experience to *prove* which we love most, the gospel of Jesus Christ or something else. May we be willing to bear the cross, connected with the gospel, and willing to suffer all of want or humiliation that cross may bring. God knows those who have in truth "left all to follow" Him, and will not forsake them ever.

Last spring we had a chance to know, as often before, which we loved best, the gospel or this world. We had taken a farm on shares, but the owner broke his promise, and his wife told the neighbors they "wouldn't have people on the farm that believe such awful doctrines." Well, it threw us adrift again, disarranged our business calculations, made the summer a harder one for us; but if the intelligent young man who embraced the gospel, and started to serve God can only reach the kingdom, we are willing to bear yet more.

Were it not for the hope of life in a better world, I should often sink in discouragement. But the light of a future world shines on my pathway, and I go on singing when otherwise all would be sadness.

There is in reality no cause for discouragement. Jesus loves us, guides and protects us. God knows all our wants and woes, and has made us many precious promises, so that in all things we may be qualified for the journey through this mortal vale.

O how glad I shall be to get over on to the new earth! Hallelujah! here they come, fathers, mothers, husbands, wives, children, small and great, come home. Meet to part no more. No more sorrow, pain or death. No more tears and groans. Nothing more to disturb our joy and everlasting rest. Truly,

"We shall have a joyful day
When the King of kings comes!"

Are any weak and fainting? O, be strong. God's arm will sustain you, though those we have confidence in may fall, God's word will stand. Trust in God, but "put not your trust in man."

Your sister, sighing for home.

Feeding Hills, *Mass.*

From Eld. Wm. P. Shockey.

Br. Storrs: I was very unwell for the last four weeks of my stay near Tipton; with much pain I spoke the last four, first days. My school was afflicted with whooping cough, which, strange as it may seem, I, though 55 years old, contracted, and evidently have been very bad with it all that time. I strove with all my energy to close my labors of thirteen weeks, and succeeded with a very interesting and satisfactory close of school term. Most of my patrons attended the close, and were delighted with the manifest improvement of their children. Indeed, it was clear that I had friends on account of my teaching, many of whom I had not on account of the hope of Israel.

Well, I praise our God that twelve noble persons were so won to the faith of the gospel of the soon coming kingdom of our Lord, that they yielded obedience to the faith, being immersed in the name of the Lord. They behold that the witnesses of the gospel and the house of Cornelius were immersed in the Holy Spirit; that God bore them witness that he had made choice that the Gentiles should hear the word of the gospel and live.—Acts xv. That when they had poured out on them this miraculous power to bear witness, they obeyed Peter, when he commanded them to be baptized in the name of the Lord. We are all the children of God by faith in Christ Jesus; for as many of us as have been baptized into Jesus Christ have put on Christ. "If Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 26–29.

We held Bible class every Saturday, P. M., in prayer and much anxiety to learn of the Lord's word. On the last first day we had a large audience to hear of us two lessons delivered to the world. At 5 o'clock, P. M., twelve of us assembled at Br. W. H. Ford's, imitating our Lord, who sent two of the disciples to procure a house where he might eat the passover with his disciples. We pledged ourselves to the cause of God. Rejoice in the words, "I will drink no more of the fruit of the vine till I drink it new in my Father's kingdom." If he had designed them to do this every first day, he was with them six first days after his resurrection. Why not do it once with them? But if it were annual, then he could not stay long enough to eat with them.

We took the parting hand in prayers and many tears. God save them and us to the day to eat with him anew in the kingdom.

Aspinwall, *Neb.*, July 15, 1870.

From W. H. H. McAllister.

Br. Storrs:—According to appointment I went to Hinesburgh last Sunday. I found our friends still true to the grand doctrines we believe; but they have had no preaching since last winter. They had made arrangements for me to speak in the Congregational Church in the afternoon. In the forenoon, I attended the service in this church. It happened to be a union service of the Methodist and Congregationalist congregations, with a sermon from an agent of the American Bible Society.

When I saw such an array of clergymen before me, with the possibility that any or all of them might be present in the afternoon, I must confess that I wished, for the time, that our friends had made different arrangements: but I soon made up my mind that I would not fear the face of man. When the time for our meeting arrived the clergymen had gone in other directions and I had not the difficulty that I had feared. We had a good audience, many of the Congregationalists and Baptists being present. My subject was, "God's plan of salvation," as suggested by the inquiry of the jailor, "What must I do to be saved?" I spoke for an hour with a good degree of freedom, and tried to show what we are to be saved from, how we are to be saved, what it is to be saved, the reasonableness of the plan, and the desirability of salvation.

My prayer is that some good may result in the name of the Master. Yours in the Vineyard.

St. Albans, *Vt.*, July 20, 1870.

From P. C. Davis.

Geo. Storrs, *Dear Sir:* Allow me to trouble you with a few lines. I wrote you last summer from Nevada City, Missouri, for tracts; which I received, and for which you have my best wishes. You also sent me sixteen numbers of the "Herald of Life," for which I still feel myself indebted to you. It was my intention to send you the subscription price, and have the paper sent the full year; but as I had no settled home, I could not conveniently do so. I now inclose two dollars, for which please mail to my father, Thomas Davis, the Herald of Life. I have no doubt, but he will become one of the many readers of the paper, and one of the advocates of the "Life views."

In conclusion, I must say, that I feel that I have gained much light from your tracts. I have perused them thoroughly in connection with the Bible. I still read them. Some say, they "have given all away." I pass mine to those who will read them, but I wish to keep them. I regard them as a treasure.

Since I began to study for myself, I see things quite different from what I did before. Orthodox preachers tell us, that Christ has promised as soon as we give our hearts to him, he will come and set up his kingdom therein. I haven't found it in the Bible. Some say, that at the resurrection, soul and body are to be re-united. Tradition may say so; but so far as I have read the word of God, I have not seen any such language.

I heard an active member of the M. E. Church remark that, she believed in a lake of fire, where the wicked would burn eternally, but did not think that God was the author of it; but that it was the work of the devil! A grand thing, to be sure. The devil prepared such a place for himself! Who was first, God or the devil? Christ said, Matt. xxv. 41, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Prejudice and ignorance have much to do with churches, at this age of the work.

I am fully satisfied that all this confusion about going to heaven at death, and the eternal torment of the wicked, is not taught in God's word. Eternal death, to one class; and eternal life, to the other, is most emphatically the teaching of the Bible.

Corydon, *Ind.*, July 10, 1870.

The European War.

Among the various statements made by political and clerical men as to the causes and objects of the present war in Europe, we have seen nothing so near the truth, in our opinion, as the following in a sermon by the "Rev. Dr. Boynton," in Washington, D. C. It is thus reported in the "N. Y. Herald" of last week:

At the Central Congregational church the Rev. Dr. Boynton preached an eloquent sermon from Matt. xvi. 3, "But can ye not discern the signs of the times?" After explaining the cause of this rebuke to the rulers at Jerusalem, the preacher proceeded to apply it to the present European war. Events were passing in the world which the world seemed not to discern. It was generally thought that the present war was occasioned by political causes alone, France desiring to extend her boundary to the Rhine, and Prussia to place herself at the head of united Germany. There was a deeper significance in this gigantic struggle; a more profound meaning attached to it, in which all Europe and the East and even America had an interest. He thought the real meaning of the struggle would be found to be an attempt to arrest the progress of civil and religious liberty by bringing first Europe, and then the rest of the world

UNDER THE SWAY OF THE CATHOLIC CHURCH

by the military power of France. This war concerned the three great religious divisions of Christendom—the Greek Church, with Russia at its head; the Romish or Latin Church, with the Pope as spiritual and France as military head, and the Protestant Church, with Prussia as its Continental leader. It also concerned the great divisions of the races. But it was impossible to predict whether they would be all brought into the contest. The reverend gentleman endeavored to prove his theories by a historical review, and very ingeniously pointed out curious illustrations in past history to show that the policy now being pursued by Rome and the Latin race was precisely the same as that attempted centuries ago.

The sermon is too long and closely knit together to admit of any thing like a fair abstract. It was listened to with deep attention by the congregation.

Nothing brings such peace to the heart as a calm trustfulness in God's overruling care.

OBITUARY.

Bowman.—Died of consumption, at his residence in Duxbury, Vt., on May 11, Br. H. S. Bowman, aged 46 years.

Br. Bowman was a subscriber, a constant reader, and a lover of the Herald of Life. He was a firm believer in the immediate personal coming of Christ, the unconscious state of the dead, and the non-resurrection to life of the wicked dead.

If one point of doctrine occupied his mind more than another it was this—No Life out of Christ.

He had hoped to live until Jesus came; like all of us, he had an instinctive dread of death; hence in his last sickness, as the enemy—death—stared him in the face, he exclaimed, in the presence of the writer, "O how I wish the Lord would come!"

He leaves an affectionate companion, and five children to mourn his loss.

Br. J. Litch preached the funeral discourse.

Timothy Wheeler.

Waterbury Centre, *Vt.*

Lynn.—Our little daughter, Abbie Alexander Lynn, aged three years, four months and fourteen days, fell asleep in Jesus, July 7. She was a great sufferer for a week before her death; but she bore it without a complaint to the last. Her sickness was erysipelas.

We sorrow not as those who have no hope. We believe that Jesus died and rose again. Even so them also which sleep in Jesus will God bring with him.

Durham, P. Q., *Canada*, July 10, 1870.

Jonathan and Elizabeth Lynn.

Appointments.

Meriden, Conn., Sunday, July 31.

New York, (Cooper Institute, room 24), Sunday, Aug. 7.

Wm. Stuart.

East Bradford, Me., (in the Lewis Jones Schoolhouse), Sunday, July 31.

Kenduskeag, Me., Sunday, Aug. 14.

Surry, Me., Sunday, Aug. 14.

No name sent with the above.—Ed.

Business Department

CASH RECEIPTS.

One dollar each from—Plymon Muncil, B. Browne, David Stanway, W. P. Schockey, Jeremiah H. Chandler.

Two dollars each from—Wm. Shough, Royal Boston, Thomas Davis, La Fayette Norris, Emerson B. Wilson, J. A. Loton, Theodore H. Ford.

Various sums—Wm. G. Ocobock, $5: D. H. Baker, $5; Mrs. M. A. Battersby, $2 50.

PARCELS SENT SINCE LAST ISSUE.

H. Miller (book), Jacob T. Albright (two books), Dr. J. W. Sykes, La Fayette Norris, A. K. Faccett, J. A. Loton, Samuel W. Eshleman, D. Stanway, O. S. Parker, Z. Campbell, Jer. H. Chandler, T. James Newcomb (book).

THINE.

LITTLE to me it matters
Whither my feet are led,
If in the burning desert
Or the pastures green I'm fed—
Whether the storm or sunshine
Be in the path I take;
For my hand is in Thine, my Father;
Thou wilt not Thy child forsake.

And it shall not cause me sorrow,
Though the path be steep and rough;
I am Thine, Thine own forever,
And that shall be joy enough.
Thine is the care, my Father—
The work of providing, thine;
Only the trust and pleasure
And the calm content are mine.

Neither shall I be anxious,
For the dear ones whom I love,
For Thou art never absent—
Thou reachest them from above;
And, Lord, I know they are dearer
To Thee than they are to me;
So I only ask Thee to take them,
And do as it pleaseth Thee.

But others are only strangers,
And know not the perfect peace
Of those who, beneath Thy banner,
Are finding their sorrows cease.
They are away in the darkness—
In the gloomy and silent night;
O Father, receive them also,
And welcome them into the light.

So, then, it will not matter,
Whatever the future be;
Gladly we take our journey,
Leaving the rest to Thee;
And in darkness, or gloom or tempest,
Still shall the best light shine,
And the joy shall come to our spirits;
For, Father, we all are Thine.

Selected by E. C. M. B.

THE GOSPEL HOPE.

BY A. BOYNTON.

To the dear children of our Lord in the A. B. C. class of the school of Christ, we dedicate this scriptural epistle.

In the first place, It is supposable, yea, taken as a fact, that you are a child of God, having received of his Spirit, "whereby we cry, Abba Father," and are not only desirous to learn, but have also an humble teachable disposition; for this meekness and lowliness of heart, as a characteristic of Christ and his followers, is the first thing acquired in christian experience—the "first fruit of the Spirit" received. To such we come; and by the help of the self same Spirit shining upon us, and upon the "word" to teach you "the way of the Lord more perfectly." *Faith, hope, charity*, (or *love*) are the three pillars as it were in the Gospel. *Faith* is *belief*, accepting the evidence of things; which things, or facts may be desirable, or not, but *hope* includes, with expectation or faith, *desire*. We may *expect* things not desirable; but if we both desire and expect, then it becomes an object of hope. But to be realized, the *expectation* must rest on good evidence. The Gospel hope is "a *good hope* through grace;" composed of items most desirable, with no mixture of evil in its pure cup of bliss. Whatever the hope of the Gospel is, then, must be all of good, and nought of ill. Note this, and may it ever serve you as a rule in studying the "word."

We will take the term *hope*, as related to our subject, and see what light may be obtained from the scriptures. Paul when arraigned before the "council," for his faithful preaching, testifies thus: "Of the *hope* and resurrection of the dead I am called in question." Acts xxiii. 6. Again, in his defence before Agrippa, he says, "And now I stand and am judged for the *hope* of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which *hope's* sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible that God should raise the dead?" Acts xxvi. 6–8. Whatever "the promise made to the fathers" embraced, it is evident the door of entrance was the *resurrection*. It seems the Jews believed this, but Paul's offence was in looking for this revival to a future life through Jesus, whom they had crucified. Here then is one item of christian *hope*—the resurrection. But we wish to know the nature of that future life, as well as the fact. These points are often brought out together. Paul in writing to Titus defines it thus: "In *hope* of *eternal life*, which God, that could not lie, promised before the world began. But hath in due times manifested his word through preaching." Tit. i. 2, 3. Thus we find that "the hope" is *eternal life* by resurrection from the grave, or from literal death.

Let us see how other teachings of the apostles harmonize. "By whom also we have access by faith into this grace wherein we stand, and rejoice in *hope* of the glory of God. . . . That as sin hath reigned unto death, even so might grace reign unto *eternal life*, by Jesus Christ our Lord." Rom. v. 2, 21. See the whole ch. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. vi. 22. "For we are saved by *hope*. But hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."—Rom. viii. 24, 25.

Although present enjoyment is an important item in christian experience, yet it has *hope* as its foundation. "For whatsoever things (and this expression comprehends a good deal,) were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have,"—what? joy, ecstasy only? no: but "*hope*." Rom. xv. 4. "For we through the Spirit *wait* for the hope of righteousness by faith." Gal. v. 5. "That being justified by his grace, we should be made heirs according to the *hope* of eternal life." Tit. iii. 7. How plain. "But Christ as a Son over his own house: whose house are we, if we hold fast the confidence, and the *rejoicing* of the *hope* (here is true joy for you) firm unto the end." Heb. iii. 6. The vast importance of this hope is seen in the following: "That by two immutable things in which it was impossible for God to lie, we might have a *strong* consolation, who have fled for refuge to lay hold on *the hope* set before us: which hope we have as an *anchor* of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. vi. 18, 19. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again (through the Spirit) unto a lively hope (or a *hope of life*—Syriac) by the resurrection of Jesus Christ from the dead, (and what else is connected with this hoped for life?) to an *inheritance*, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the *power of God*, (yes, trembling one, God's power keeps you, only believe, rest in him) through faith unto salvation, ready to be revealed in the last time; wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, *at the appearing of Jesus Christ*. Whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: (has not *the hope* joy enough for you then?) receiving (*prospectively* only, as we shall soon see) the end of your faith even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ and the glory that should follow. Wherefore gird up the loins of your minds, be sober and *hope* for the grace that is to be *brought unto you at the revelation of Jesus Christ*." (This is the time.)—1 Pet. i. 3–13.

Paul, also, puts it at the same time: "Looking for that *blessed hope* and the glorious appearing of the great God and our Saviour, Jesus Christ." Tit. ii. 13. The fact of Christ's second coming to consummate *the hope* of the gospel is a prominent doctrine of the New Testament. Hear Paul exhort his Corinthian brethren: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. i. 8. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Phil. iii. 20, 21. That eternal life is the object of hope, we offer the following scriptures: "For ye are dead, and your life is hid with Christ in God. When Christ who is (or has) our life shall appear, *then* shall ye also appear with him in glory." Col. iii. 4, 5. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. iv. 8. Paul says, speaking of Christ, "Who hath abolished death (in his own person) and hath brought life and immortality to light through the gospel." 2 Tim. i. 10. "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of *life*, which the Lord hath promised to them that love him." Jam. i. 12. "Heirs of the grace of life." 1 Pet. iii. 7. "And this is the record that God hath given to us eternal life; (not in its fulness of fact, but by *promise*, as we shall see), and this life *is in* his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 11, 12. So we have the Son and *life eternal* in like manner. "By grace ye are saved through faith." By promise it belongs to all God's children; but its fulfilment is future, as we have abundantly shown.

In conclusion, we would state our subject thus: *the hope of the gospel* is future; it is a unit, or "*one* hope," "*the* hope," "that blessed hope," etc. It is "eternal life," which we now have by the Spirit's assurance through the word. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he (God) that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, ye are debtors, not to the flesh to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint heirs *with* Christ; if so be that we suffer with him, that we may be also glorified *together*."—Rom. viii. 11–17.

This life is given at the second coming of Christ; and given to *all* the children at the same time. For Paul says of the ancient worthies, "These all having obtained a good report through faith, received not *the promise*, (which is eternal life), God having provided some better thing for us, that they without us should not be made perfect." Heb. xi. 39, 40. Hence the importance attached to the second advent, and the interest required, and manifested by christians in the same.

Dear friend, do these scriptures strike a responsive chord in thy soul, so that, with the beloved John, you cry out, "Even so, come, Lord Jesus"? Rev. xxii. 20. If not, there must be something wrong in your theology, and your life. Examine carefully and prayerfully; and may the grace of God so purify, and sanctify your mind and nature that you shall at last join in the glad acclaim, "Lo, this is our God; we have waited for him, and he will save us."—Isa. xxv. 9.

WEST BATAVIA, N. Y.

THE DEAD ARE DEAD.

BR. STORRS: The following slip I cut from the "Providence Journal," for insertion, hoping that no persons who may read it will brace their minds against stubborn facts as regards any conscious existence after the breath has left the body. Some suppose that an entity or spirit remains alive. There can be no feeling without consciousness; no consciousness without life; and no life without organism. Break up the organism and life ceases; it is so in all animal economy. Josiah Litch, some years ago, attempted to prove an invisible soul, stating that an arm had been cut off, and the person could pass the invisible arm over a burning lamp and not feel the heat of the flame, and at the same time could feel the arm and fingers on the lost hand. He supposed he had triumphed that time, with something that could not be disputed; but had he been a Surgeon, and had by examination and experiment discovered what others have found in fact, that had the nerve been cut from (close up to) the spinal cord that extended down the arm, (that branch), that no feeling would have existed. This is a fact. Various accidents and experiments have proved it. A soldier in the late war had a ball pass through the small of his back: the spinal cord was severed. Now the fact was, that he had no feeling below that part of his body; the lower limbs were powerless; the wound healed up and he lived several years. Small animals have been experimented on; the knife has been inserted and severed the column; pins were used to prick the limbs. Though the upper part of the animal was active and sensitive, yet no perception of pain when the pins were thrust into the lower limbs. I am of opinion that the entity existence does exist *only* in imagination, and so long as persons will follow imagination they set aside the word of God. That declares that the dead know not any thing, and in the very moment that the breath goeth forth the thoughts perish. W. C. STONE.

BOSTON, *Mass.*, June 1870.

DEAD HEADS.

It has been demonstrated within a few weeks by experiments made in Paris, that in the case of a decapitated man, the head ceases to show any signs of life almost as soon as it is severed from the body. So far as appearances are concerned it is bereft of all knowledge and sensation by the parting stroke, and becomes at once a "dead head" beyond shriving, and without privileges. The experiments were made by medical experts on a culprit who had suffered under the guillotine, and whose head was delivered to the examiners within five minutes after it had rolled into the basket. According to the account the face was bloodless and pale, and the set features bore a stupid and comatose look, but no expression of pain. The eyes were open and fixed, and had lost their lustre and transparency, and there was no evidence of the natural sense. After various manipulations and magnetic applications, which failed to elicit even a spark from the slumbering spirit, one of the experimenters applied his lips to the orifice of the ear, and in a clear and strong voice shouted out three times the name of the departed criminal. There was no response. The lips moved not,—every feature remained fixed in its solidity, and the ear even under repeated shocks was as dull as an ear of marble. Spirits of hartshorn were placed under the nose, nitrate of silver was rubbed into the eye, and the flame of a candle was waved repeatedly before the contracted and stony pupil. It was all in vain, the head was a dead head and gave no sign, and the philosophers who had speculated on the proofs of vital tenacity were obliged to confess that the division of the spinal column had killed the culprit and at the same time put an end to their theories. While this result is in some measure satisfactory to science as a demonstration of a fact, it must be exceedingly comforting to the many in France who are always in danger of the executioner's knife. It is well that some things should be done surely as well as quickly, and no man in his sober reason, much less a volatile Frenchman, would desire that the mortal sense should linger after he had lost his head.

GOOD IDEAS.

We give the following, from "The Advance," for the much good it contains. We do not indorse every expression, but in the main it is excellent, and meets our most hearty approval. Let it be pondered well by all.

DO WE WORSHIP?

A singular question this, many will think. What do our church organizations mean? What signify our sanctuaries, with their prayers and hymns, on any other supposition? Do not published notices declare that "divine service will be held" at such a time and place? Does not the minister rise and say, "We will begin our worship by singing" this or that hymn? of course we worship, and we pay liberally for the privilege.

That is one side of the matter: let us look at the other. Worship is a reverential approach to God in certain prescribed forms. In every such act God is uppermost in thought and feeling. The mind conceives of Him, and the heart goes out to Him. Whether it be confession, petition, thanksgiving, or adoration, the idea is, to present oneself before God, to exalt him, and to obtain his blessing. The form is but secondary, the state of heart everything. "God is a spirit, and they that worship Him, must worship Him in spirit and in truth." Taking this conception for our guide, what facts meet the eye? It is no slander to affirm, that many congregations offer few outward signs of worship beyond the use of certain rites and ceremonies. They do not enter the sanctuary as if God were in their thoughts, but much as they go to a concert or literary lecture. They do not indicate reverence by varying their posture according to the nature of the exercises; neither bowing in prayer, nor standing in song, nor sitting attentively upright in the reading of Scripture. They weary, if the devotional services are prolonged, even if there be variety and brevity in the single parts. They are eager to reach the sermon, as that for which they came to church. If the sermon be not particularly attractive, one learns by the subsequent complaints that the occasion was a failure; that being disappointed in that, they found no edification in the whole service. They select a minister with little inquiry as to his piety, but have in view chiefly his eloquence, or his oddity, or his ability on some ground to draw a crowd, and to pay the expenses of the church. They plainly wish and expect to be entertained rather than profited by his preaching, and they have a special horror of doctrines, revival efforts and an old-fashioned style. They limit him also to twenty or thirty minutes, that his discourses may be always brilliant and never tedious! And then as to the matter of praise, so-called, it is performed by proxy, by an organist, who plays beautiful snatches from the operas, and by a costly quartette of singers hired regardless of price or character! And these attractive exercises, in churches where the poor are excluded by the high rental of seats, are called worship! Also the ten or fifteen thousand dollars annually expended in maintaining these are said, in current phraseology, to be paid "for the support of divine worship." Allow that we have stated the case strongly, must it not be granted that something of this world-spirit has crept into our churches, and needs to be exorcised? This putting man foremost in the sanctuary, be he preacher or singer, must be done away, and God be allowed to take His ancient and rightful place. Worship and not entertainment should be our object. The Episcopal service, although open to criticism in various particulars, is correct in this respect. It is long and repetitious and formal; it lacks the extemporaneous element, and hardly leaves space for a sermon; but it nobly maintains the idea that the grand occasion of assembling is, to worship God. Its use produces a more reverential and devotional effect than do the free and easy meetings of some congregations to listen to a favorite orator. Christians are properly taught to depend for their edification more upon themselves as worshipers, and less upon the genius and eloquence of the preacher. With a good service they can make out well, though the sermon chance to be indifferent. This can be carried to an extreme, so that the true teaching function of the Christian ministry shall be almost lost, as it was, and is, in the sacerdotalism of the Romish church. But we long to see a reaction in our Protestantism, which, without the puerilities of Ritualism, shall cultivate more reverence and devotion, more communion with God and less idolatry of man. Let us multiply the acts of worship; let us make them brief, varied, and hearty; let us keep before the people the idea that they are in the house of God, and not in a public hall, and that reverence requires as much decorum there as does politeness elsewhere.

M. LAMENNAIS is reported to have uttered the following weighty words just before his death: "There is nothing fruitful but sacrifice. Some will say this is a hard saying; who can hear it? Yet the fact remains that for eighteen hundred years during which Christians have professed to believe in the cross, nothing really elevated, beautiful, or good, has been done upon the earth except at the cost of suffering and self-abnegation."

CHILDREN'S DEPARTMENT.

THE ORPHANS.

"Our Father which is in heaven."

THE wind was howling fiercely around the old cottage, and sweeping through the broken windows with its chilling breath. There was a sad scene within. A woman pale and wasted by disease, lay on a heap of straw, which formed the only bed the room contained, while two children—a girl of ten and a boy of eight years—bent fondly over her. She had just awaked from sleep, and Rose smiled and asked:

"Do you feel better now, mother?"

"Yes, a little, darling."

"I thought so; I knew you would be better if you could only go to sleep."

"You must not deceive yourself, Rose; I am not really better. I feel that I am dying, I can not live through another day."

"Oh, mother, you must not say that!" pleaded the girl in saddened tones. "You must live for our sakes. What will become of us when you are gone?"

"God can make her well, can't he sissy?"

"Yes, dear; and I think he will. I have asked him so often to do it."

"My dear children, God can make me well; but if he should not, he knows what is best for us, and you must not murmur. That God who has watched over you from infancy will not forsake you when I am gone, and you must put your trust in him. I have commended you both to the kind care and keeping of "Our Father which is in heaven."

Just then a gust of wind blew out the last feeble, flickering ray of the candle, and left them in darkness.

"Oh, mother! what will we do now? It is so dark, and we have no other candle."

"You had better lie down here by me. Nestle closely, and we will keep each other warm, and sleep till morning."

A few words of conversation, and their voices grew fainter. The wearied children and their mother fell asleep, and in that sleep the mother's spirit passed from earth.

The sun was shining when Rose awoke the next morning. Her brother's eyes were fixed steadfastly on his mother's face.

"Hush," he said, "mother is asleep; it will do her good. Be quiet, and do not wake her."

Alas! alas! it was the sleep that knows no waking. Rose felt it as soon as she saw the pale face and motionless body. She had seen death once before, and she could not forget its tokens. She pressed her lips to the forehead. Its icy coldness startled her, and she drew back with a shudder.

"Don't sissy, don't; you will wake her."

"Eddie dear, mother is not asleep. She will wake no more on earth."

"Oh, yes she will, sister!"

"Touch her; she is so cold."

"But so are we. The room is cold; there is no fire. I wish we had some wood, and that would soon warm her."

"No, no, Eddie; that cannot be. It is too late now."

"But she can't be really gone, sissy. She didn't tell us good-by, and kiss us, as father did."

"Because God took her in the night when all was dark, and we were asleep."

"And we are all alone, and so little! What will we do, sissy? Who will care for us now?"

"Not all alone, Eddie. You know we have 'Our Father in heaven' yet; mother told us we must trust in him. Hadn't we better say our morning prayer together now?"

The orphaned children kneeled beside their dead mother, and in broken, tremulous accents, repeated the Lord's prayer. He who is the father of the fatherless looked down from his throne on high, and in love and compassion heard their prayer.

Their sobs, while they were upon their knees by their mother's side, had fallen upon the ear of a passer-by. They were tokens of distress, and he was one who was ready to lend a helping hand in sorrow. The shutters were open, and he looked through the broken pane and saw the kneeling children. He heard too, the childish, broken accents, repeating, "Our Father which art in heaven," and his heart was moved with compassion towards them. Waiting until their prayer was finished, he knocked at the door. Rose looked up affrighted.

"Oh, Eddie, it must be the landlord, and we haven't the rent for him. He will turn us out!" and they nestled closer to their mother, as if even yet she could protect them. The stranger heard their whispered words, and did not wait for them to give him admittance. He opened the door and stood before them. They looked at him with fear and then with wonder, for he was a stranger. They had never seen him before. As they looked they felt that they could trust him, there was so much kindness in his face, and his first words were very gentle.

"I heard your sobs, my children, and feared that something was wrong. I thought that perhaps I might be able to do something for you."

They pointed to their mother. That pale face told the tale.

"When did she die?"

"Last night. It was in the dark, and we did not see her die;" and at the thought the tears flowed forth afresh.

"Never mind, now," he said, drawing them towards him. "Tell me all about it, and I will see what I can do."

In a few words Rose told the oft-repeated story. Theirs had been a very happy home when their father was alive; but suddenly sickness had laid him low, and in a few days had carried him to the grave. A widowed mother was left alone with two young children. She had striven hard to keep them from want, and had succeeded, till in her turn she was attacked by the hand of disease. She fought against it as long as she might, and had even till the week of her death continued her labors for part of the day. They had for months past been growing poorer. One article of furniture after another was sold that they might buy bread. Now all was gone; their mother, too, was dead, and they were left alone—to starve, perchance, "except," Rose said, and she thought it would be so, "Our Father in heaven will take care of us." The simple words and artless manner had their effect on the good man's heart.

"Would you like to go with me?" he asked. "I will give you a nice and pleasant home, and you shall have bread enough to eat."

"You will go, won't you, sissy? I am so cold and hungry."

Rose looked up with tears of thankfulness in her eye, and then glanced thoughtfully at the bed.

"Never mind, dear, I will not take you yet. You must stay here till your mother is buried, and then you shall go with me."

He made inquiry in regard to them and found their story true. Their mother was spoken of in the highest terms. The funeral over, the children were taken to his home, and committed to the care of his sister, who kept house for him. The children lived happily there, but never forgot their mother's early teachings. When asked who had provided them with such a home, and given to them so many kind friends, their answer was given in a childlike faith, "our Father which is in heaven."—*Selected.*

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Herald of Life

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GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, AUGUST 3, 1870. VOLUME VII.—NUMBER 41. WHOLE NUMBER 327.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ*;" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

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HADES, HEAVEN, AND HELL.

THERE are undoubtedly in the present day many popular errors about Hades, Heaven, and Hell, so oft-repeated to our ears that we do not perceive their opposition to the teaching of Scripture.

We must say that Mr. Browning has in his "Words in Season," given expression to a great deal of error on these important questions. Scripture ever points the believer's hope and faith to the second coming of Christ, the resurrection of the just, and this present earth renewed as his inheritance. Really when we read Mr. Browning, all these appear to vanish out of sight. Thus, in one of his chapters he represents "The Inheritance of the Saints" as gained by them *when they die.*—P. 124. In his chapter, "Present Suffering and Future Glory," he represents this "Future Glory" as attained *on death.*—P. 46–49. On Mr. Browning's theory we find it impossible to see that the second coming of Christ can be of any benefit to believers, or that the resurrection can possibly serve them. Or, rather perhaps we should say that his theory utterly rejects the teachings of Job in the primitive times of the church (chap. xix. 26), the teaching of Daniel as the Jewish school of prophecy drew to its close (chap. xii. 2), the teaching of Christ when he, the life of the world, appeared (John v. 29; vi. 54), and the fuller teaching of Paul in 1 Cor. xv. In fact, we doubt much if Mr. Browning can be called a believer in that article of the apostle's creed which affirms "The Resurrection of the Body." This is strong language, but we think Mr. Browning's words justify us in using it. If we are thus justified, are we not called on to enter a protest against such erroneous teaching?

Error must indeed be prevalent to permit men calling themselves Christian teachers to promulgate such opinions without rebuke. The common ideas as to the state of the soul, in that period which elapses between death and the second coming of Christ, seem to be at the bottom of it all.

Rest—sleep—these are the words used in Scripture to describe it. The dead in Christ are represented as falling asleep, and thus as awaiting their inheritance when the Lord comes to wake them up to its enjoyment. This present earth is represented as their inheritance, but as not fitted for them till purged from all evil. But popular theology will not wait for God's time. *Death*, by Scripture represented as the period during which the believer's last enemy *reigns*, is by it represented as the period *when* it is subdued. Calvin expresses it when he says, "Whosoever believes in Christ ought to be so full of courage that at the mention of *death* he should lift up his head as the joyous announcement of his redemption."—In Phil. i. 23.

Mr. Browning does not *quite* agree with Calvin. Indeed, on the question of the state of the soul prior to the second coming of Christ, much diversity prevails among those who share in a common error. Calvin did not think that the souls of the just went to hades at all. He here placed the disciple above his Master. Others, who do suppose them to go there, assign to them a great variety of occupations and various degrees of bliss. Mr. Browning has here a theory peculiar to himself, we believe, at least he calls the state of hades by a name which we have never before seen attached to it, he calls it a condition of "*vastation.*"—P. 252. Turning to Webster to know the sense of this uncommon word we found his only meanings to be, "a laying waste, waste, depopulation, devastation." Being rather doubtful in which of these senses Mr. Browning used the word, we thought it best only to look to Mr. Browning himself for its definition; and, according to him, "it is a process of exploration and development by which the exteriors of the spirit are gradually brought into agreement with its interiors; by which the genuine internal character is brought forth to view."—P. 253. Lest we might confound this Protestant process with the Roman purgatory, Mr. Browning is careful to tell us that they are distinct.—P. 256. His "*vastation* is an orderly process." Whatever it be he supports it by the text of Luke (chap. xii. 2): "There is nothing covered that shall not be revealed; neither hid that shall not be known."—P. 253. Not believing that Luke's text refers to hades at all, we must ask for some better proof of Mr. Browning's "vastation," and till we receive such proof must call his theory "Mr. Browning's Dream."

He does not, however, leave any soul long in hades. As soon as good souls are vastated in one way, and wicked souls are vastated in another, he sends the one to heaven and the other to hell.—P. 256. He thus ignores altogether that Great Judgment of which Scripture speaks, and which it teaches us to look for in connection with our Lord's second coming, and after which the just receive "life eternal" and the wicked "everlasting punishment" in hell. All this finds no place in Mr. Browning's theology.

His description of the condition of the blessed in heaven, immediately on their entering it after death, differs very widely from the teaching of Paul in 1 Cor. xv. When arrived in heaven, or perhaps before it, *the soul finds itself provided with its spiritual body.* He seems to think that even now, before death, this spiritual body is growing toward its perfection inside our present gross bodies of flesh! Speaking with special reference to Paul he says of him, "God had been building up within his fleshly tabernacle a spiritual body, a house not made with hands, which should be eternal in the heavens. He knew that when his body died he should inhabit this beautiful house, and that mortality should be "swallowed up of life."—P. 62. Really if we believed Mr. Browning, we should have to leave out of our Bible all that it says about the resurrection.

On the question of hell, Mr. Browning has some rather peculiar ideas. In his general view of it he adheres to the Augustinian heresy, as he holds the old Egyptian belief in the soul's immortality, and does not see his way clear to accept of any such restoration from hell as Origen taught. But on the nature of the punishment of hell, we see from his and other cases, that perplexity and confusion reign in the camp of the Augustinians. One or two faithful men, as Mr. Grant, may still stand up for the old horrors as they have been depicted by Mr. Spurgeon, Jonathan Edwards, Peter Lombard, Thomas Aquinas, and Tertullian; but most of the Augustinian leaders now shudder at these diabolical descriptions. They are at present busy, to use a homely phrase, in whitewashing their hell for the close inspection to which it is being subjected. Mr. Birks thinks hell a plac where it will be "*good*" to be. Mr. Girdlestone ascribes to "*habit*" a power infinitely superior to any thing that Bishop Butler dreamed of, and supposes that the lost will at last become so accustomed to their sufferings, that they will not much mind them; or, in default of this, he plunges them into a "*lethargic" sleep*, in which they are insensible to torment, just as our modern physicians put their patients under chloroform before they cut off their limbs. Dr. Angus in his recent contributions on the subject to the "Christian World," devotes one of his three chapters to the "*alleviations*" of hell. Mr. Spurgeon, as we hear, has greatly moderated his tone, and, in middle age, recalls much of the terrible fierceness of his youth. And Mr. Browning, not to be behind his fellows, has his own little theory. It is a curious one; it is this:

Holding, as we have said, the Egyptian or Platonic notion of the immortality of all souls, he can find no relief for lost souls in their destruction. Neither can he find relief for them in the Origenistic notion of their restoration. What is to be done with them to preserve intact God's character of mercy? The very best that can possibly be done for them under that unfortunate circumstance of their immortality! "The punishments of hell," he tells us, "are no exception to the operation of the divine mercy."—P. 248. The old idea held by most of us, that hell's punishments are for the sins of men in the present life is utterly rejected by him. "The notion of hell," he tells us, "as a place of arbitrary punishment, eternally inflicted by an implacable Deity for *past* sins of wickedness committed during the sinner's life on earth, however apparently supported by the letter of Scripture, "is utterly untenable."—P. 248. The wicked are placed in hell, and not in heaven, because they would be "less miserable" in hell than they would be in heaven!—P. 249. When we are thus brought to an utter loss to know why they are to be punished in hell at all, Mr. Browning kindly comes to our relief. They are punished to prevent their getting more wicked, and so more miserable, than they had been in this life! "There is, indeed," he tells us, "punishment in hell, but it is such punishment for *present* acts of wickedness, as is repressive and restraining only, and thus altogether merciful."—P. 248. So hell is with him a great conservative institution! The wicked having brought themselves to a sad condition, incapable either of removal or improvement, hell, with Mr. Browning, is God's institution to prevent them from doing any more harm to themselves. Verily, we think that if Solomon could know of our modern ideas on future punishment, he would confess that there was something new under the sun.

To our Augustinian friends in general, we would recommend the consideration of these strange ideas of their leaders. They plainly prove that the old notion of hell as a scene of everlasting torment is now thoroughly felt to be untenable. The Principle of Evil *might* create such a hell; it is felt that the Principle of Good *could not.* To Mr. Browning himself we recommend an examination of the teaching of Scripture on the great questions of the Intermediate State, the Resurrection, the Second Coming of Christ, the Saints' Inheritance, and the Sinner's Doom. On all these he wanders widely from apostolic teaching. If only words of truth are "Words in season," we would recommend Mr. Browning to re-write some of his chapters.

HENRY CONSTABLE,
Prebendary of Cork.

DESERTMORE GLEBE, [England.]
—*The Rainbow.*

THAT "DIALOGUE."

BY MARIA MATHEWS WEAVER.

TO BR. F. H. CHAMBERLAIN, *Webster, Mass.*: Having read your "Dialogue" in the "World's Crisis" of July 6, I thought it not above my ability to make a few remarks in reply. The subject under consideration is to me of vital importance, and I wish to settle the truthfulness or *un*truthfulness of it by the words of Divine inspiration.

In the first place, my brother, it seems that those who believe in the resurrection of the wicked are *bound* purposely to misrepresent our views of the "judgment." You open your article with the oft-repeated statement that unless the wicked are raised to life we cannot "*all* stand before the judgment seat of Christ." Now, brother, let it settle into your memory henceforth, forever, that *we do* believe in a personal judgment for all "mankind." If you make a statement to the contrary hereafter, you do so wrongfully. But the question is, *When* and *where* is this judgment? You complain, sometimes, because our orthodox neighbors proclaim that "Annihilationists preach that there is *no punishment* after death;" and you with grieved heart for the thousandth time reply, "Assuredly, friends, we *do* believe in future punishment, but our difference with you consists in *what that punishment is.*" How do you relish to have them still persist in circulating the misrepresentation of the doctrine you love? Be cautious and not be found doing the same work yourself.

Please be fairer next time you exhibit one of us on the public stage in a dialogue, and get one that is better versed in the New Testament. The one who is unable to meet any argument you brought into your dialogue without "certain books of reference at hand," was not the one to begin at. How would you like a dialogue with those who wrote "certain books of reference?" I always did like to see people in any kind of a contest *take their equals.* A man that can't meet a man, better not fight than to commence upon a boy.

After citing a few passages and giving *your opinion* of them, you pass on to another subject that has been made against us. Why is it that your party have got such a wonderful faculty of remembering a few texts that you say are *positive* proofs of the resurrection of the wicked, but are unable to remember texts that *are* positive against their having life in the future? "They shall not *see* life," is Bible language. Have you a right to qualify what Christ has left unqualified, by saying, "*That means* eternal life?" Will you please tell me what other life there is in the future *except* eternal life." God gave life to the first Adam, and he spoiled it through sin. Adam's life was mortal, ended in death. So "*all*" (we believe "all means all," too), that are in Adam have his perishable nature, because "the stream can rise no higher than its fountain." Here is a whole race, then, cut off from future existence. But God so loved the world that he gave his only begotten Son that whosoever *believeth* on him might not perish, but have everlasting life." Here's the nature of the life that comes from the second Adam. Men get this life on conditions—by "believing." As it is all the future life there is, those who do not get it, do not get any life whatever, after their natural life ends. And if it be true that "the stream can rise no higher than its fountain," neither will the stream of life be lower that its fountain. God gave life to the head of mankind, and because he miserably failed to fill the world with beings that might live on in bliss, he provided *another* Head, investing him with power to give life. The life he gives is eternal. He says, "he quickeneth whomsoever he will, and it is only those who by being connected with him are *willing* to "live by him."

Now, if there is any other kind of life in the future it must be from another Head. When did God provide one? Where do you read of it in the Bible? Really, Br. Chamberlain, I would like to have held that dialogue with you.

As a last resort, you bring up the idea that we "Life believers" don't pray; that we "gave it up long ago, for it was merely formal."

I can say for myself that I never intend to blow a horn to let my neighbors know when we pray at our house. And I am so busy in minding my own affairs, that I presume a great many people around me pray when I know nothing of it. There are some in the world who pray "to be seen of men," more than they pray from the heart to the Lord. It is not what you *hear* from a man's lips that proves him a man "given to much prayer," so much as it is what you *see* in his daily life and conversation. And if you want to make *praying* a test of our right or wrong conclusions of Bible doctrines, let me say that there are plenty who agree with you in theory who pray, "have family worship," yet who tattle and make mischief wherever they go. Does *their* praying benefit them?

We have "prayers" at our house, but they come only when we have something to ask for. Your advice is, "Pray for the Holy Spirit." I did, and thank God he answered me. There is no grace in agonizing before the Lord for blessings already received. It is more pleasing to God for us to ask no further than our faith will accompany our prayers. A great portion of the time spent in asking for "ye know not what," would profit us more if spent in praise and thanksgiving for blessings already received. "Praise is comely." Talk about "the *duty* of prayer." It *isn't* the Christian's "duty," it is his privilege, his pleasure. What! is it simply a task that I must be urged to perform, to "ask" and "receive" the things I am perishing for? Nay, verily, but it is a chance I grasp at with out-bursting gratitude.

Many times when my little family have been in sickness has the Lord heard prayer, and given them health. Many times when I have needed little comforts, myself, has Father sent them to me, in answer to prayer. Often when the path of duty is obscure, and I know not which way to walk, God, in answer to prayer, opens up the right way, and hedges the wrong. All this without "having stated times to pray." All this without sounding a trumpet, or praying "to be seen of men," or using "vain repetitions, as the heathen do."

Brethren, I will not call on you to testify that you "pray." Your lives will answer better than your lips can.

Br. C. in closing says, "This doctrine has made a marked division among us as a people." Why? Because, "as a people" you have had the wrong element to actuate you toward us, and as you say, "Instead of 'Life and Union,' it is death and division." With you, "as a people," it may be true; but with us, as Christians, and individuals among you "as a people," we find that it is possible to "love one another even as Christ loved" us, whether we believe alike or not. And though your houses and hearts "as a people" are shut against us, we still rest in peace with God, and expect the truth to triumph gloriously at last. God help us to "grow in grace and in knowledge," and live in harmony with our great Exempler. Amen.

FEEDING HILLS, *Mass.*, July 16, 1870.

ELD. WAGGONER'S THEORY EXAMINED.

BY J. C. DAY.

BUT I have another charge to bring against Eld. W.'s theory; and that is, It plainly and emphatically denies the Gospel scheme of salvation by faith in Jesus Christ. The gospel doctrine as set forth in the Bible is, that remission of sins comes by faith and repentance. Luke iii. 3, "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins:" as, also, in Matt. xxvi. 28; also, Luke i. 77, and many other passages. But Eld. W. says, all personal sins of just and unjust are referred to the judgment.—*Vindication*, p. 15. "The remission of sins is the work of the judgment."—*Atonement*, p. 129. "The judgment is a definite, appointed time, and succeeds the day of salvation."—*Vin.* p. 33. "The day of judgment is never used in the Scriptures but in such a manner as to indicate exactly what Peter affirms it to be, viz., the future day of retribution."—*Ib.*, p. 41. Mrs. White says (professedly by inspiration), "At Christ's second coming the wicked are all destroyed; the saints are taken away to the New Jerusalem, there to sit in judgment one thousand years. The books are opened, the book of life and the book of death. The book of life contains the good deeds of the saints, and the book of death contains the evil deeds of the wicked. These books are compared with the statute book, the Bible; and according to that they are judged.

Here we find the ground of all this absurd teaching. After the saints are changed to immortality and are caught up to the New Jerusalem, then their cases are examined by the Bible, and then their work for one thousand years is to examine the book of death, which contains the evil deeds of the wicked, and mete out and set off against each name the amount of punishment due them at the execution of the judgment.

So you see, my dear Br. Storrs, what according to this theory your work will be for the first thousand years after being made immortal! Perhaps this may be a very desirable work for those whose theory shows no mercy, except to those who follow in their footsteps, and whose hearts are steeled to every emotion of sympathy for those who dare differ from them.

But I had forgotten you are excluded according to this theory: it shows no mercy to any since the antitypical day of atonement commenced 1844; only to such as are Sabbath-keepers under the auspices of Mrs. E. G. White's visions. None others are to have their sins remitted. Christ takes all the sins of his people and bears them in the heavenly sanctuary. Here they are kept in reserve until the judgment. Then if they are found to have a righteousness according to the law, by their own obedience, their sins are then transferred from Christ, who has borne them for more than eighteen hundred years, to the head of the scape-goat, the devil; and he has to suffer them all out. But those who do not comply with their teachings, said to be "the third angel's message," their sins are rolled back upon their own heads, and they have to suffer the amount of punishment set off against their names in the book of death.

So, in reality, this theory admits of no forgiveness or covering of sins; hence the atonement is of no avail; and indeed W. says, Justification can and does exist without the atonement. He expresses it in this language—"Justification by faith and reconciliation are very closely allied, but the atonement is subsequent to both."—*Atonement*, p. 131. This being the case, it supersedes the necessity of the atonement; for if men can be reconciled to God, and stand justified in his presence without the atonement, this is all that is needed; and W. has at last solved the greatest question, by far, that ever awakened human inquiry, How can man be justified with God? And, this, too, without the atonement of our blessed and precious Christ. No wonder he says, that the atonement did not commence until 1844! This certainly must be another gospel, for we have always understood the gospel of our Lord Jesus Christ and his apostles to teach that justification and reconciliation were based upon the atonement of Christ. Probably no man knew better what he meant than W. himself did when he said in "Vindication" that, "there would be no need of absurd teaching if you would keep absurd theories out of the way." All this turning and twisting seems to be needed in order to obtain a new trial for the wicked. And his plea for a new trial is, that God's justice may be vindicated. He don't seem to be satisfied with God's decision of condemnation. Do I say, he don't seem to be? His whole teaching is to that effect. No man can by right be condemned until after trial; and W. says, Our probation relates to a judgment subsequent to the gospel dispensation. Hence, condemnation must be unknown in this dispensation, and also justification, as our justification must be from condemnation, as we are all reckoned under sin. But Eld. W. seems to think that if there could be a new trial in which every act of men's lives could be examined and compared, and *that* by the saints, it would appear more evident that God was just in his decision of condemnation. But I think if he and others would cease this endless twaddle about a new trial, and tell men that their condemnation is just, and unless they seek pardon in our precious Christ and LIFE-GIVER, it will never be removed, but will abide upon them, their preaching would be productive of much more good in inducing men to love our LIFE-GIVER.

But I wish here to say a few words about our Adamic condition. On page 57 of "Atonement," Eld. W. says, "The penalty pronounced against sin, in the first instance, was death: simply death. Had no promise been given afterward of the seed to bruise the serpent's head, it would necessarily have been eternal death. But Christ, introducing a resurrection for Adam and his race, causes it to be temporal."

Now let us reason a little upon this, and see how it looks. W. says, the penalty of the law was eternal death, and that Christ stepped into our condition and paid the penalty in our stead, and thereby made death temporal, and introduced a universal resurrection. Now, if W. can solve this enigma, I should like to have it explained. But there is another difficulty to be encountered. Christ dies in our stead; he pays the penalty for our sins and suffers our desert, says Eld. W., and our probation does not relate to the first, but the second death, and Christ pays the penalty in our stead; hence, his death does not relate to the first, but the second death, according to W.'s theory. Then if he introduced a universal resurrection, it must be from the second death, and then who paid the Adamic penalty?

SOUTH ASHBURNHAM, *Mass.*, July 24, 1870.

WHAT IS THE TIME?

MEN have their methods of marking the passing of time with reference to the events that transpire in this world. God also has given us a method of marking time as it passes away, for the purpose of revealing the nearness or remoteness of the end of things temporal, and the ushering in of scenes eternal.

And prophecy is the "light" that shows the time; and as it is fulfilled, the watching people are enabled to say as Peter did on the day of Pentecost, "this is that spoken of by the prophet." By the light of prophecy we are enabled to foresee the rise and fall of kingdoms unto the judgment and the end. By it we are told of the signs in the sun, moon, and stars, as indicating the nearness of the glorious advent of the Son of man. The unfolding of events in this world is like the marking of time by chronometer, and by their transpiring we may know the time in which we live, whether near to, or remote from, the end.

Let us look then for a moment and inquire as well as we are able what time is past, what hour is present, and how much is yet to come before the day of the Lord shall dawn.

Beginning with the kingdoms, we find, according to the book of Daniel, that the kingdoms of Babylon, Persia, Greece, and Rome in its undivided state are all in the past. We also see that the ten kingdoms of divided Rome represented by the ten horns in Daniel's seventh chapter have come to pass as foretold, and a thousand years and more have passed since then. And the "little horn" representing the temporal political (not ecclesiactical) power of the papacy came forth long ago. And it has done the work foretold of it, "wearing out the saints of the Most High;" and all that is in the past. Once it is prophesied to be; once it has been. Shall we look for its repetition? As well might we look for a second edition of old Babylon and all the rest. And if we may have a second edition, why not a third, and thus swing around the circle again and again, with no knowledge of the end or the time of the end? What says the word? "Until a time, times, and the dividing of times." That word until marks the close of the scenes mentioned, and admits of no repetition of them.

What does the chronometer indicate of the present scenes? Simply that the dominion of this political persecuting power is to be consumed and destroyed "unto the end." That consuming has been going on for many years, and is nearly accomplished; but a very small portion of territory being politically subject to the Papacy. Shall this consuming now be suddenly stayed, the political power of this horn suddenly enlarge and increase, and the saints of the Most High again feel the torture of the rack and the faggot-fire? "Unto the end." That word unto does not admit of any reaction in the progress of the consuming until its full and final accomplishment.

The "until" of v. 25 ended years ago, and cannot be repeated. The "time, times and the dividing of times" must be interpreted by the year-day theory, or it cannot be fulfilled at all. Shall it be literally three and a half years? This is not in accordance with the facts. For 1,260 years the papacy prevailed against the saints. But the prevailing was prophesied to be before the consuming, and it is certainly natural that it should be. The year-day theory harmonizes with facts.

The day-day theory does not harmonize with facts or with prophetic arrangement.

If we give way to a theory that introduces a repetition of these scenes, and admit a persecuting power yet to arise and prevail, then the chronometer of God which marks the time must cease to move forward, or it must again go around the circle: and if so it may the third time, and who can tell its use to the world!

Brethren, we are past these scenes once and forever. Thank God! Once more the timepiece of the Almighty shall indicate the hour, and that hour is "the end." When it shall strike, God only knoweth, but we know it must strike soon. Naught hinders but to have the index reach the appointed spot. "Take ye heed, watch and pray."

Advent Ch. Times. F. BURR.

THE greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is the calmest in storms, and whose reliance on truth, on virtue, on God, is the most unfaltering.

AN hour passed in sincere and earnest prayer, or in conflict with, and the conquest over a single passion or a subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year's study in the schools with them.

EVERY act of sin is more injurious to him who commits it than it can possibly be to any other who suffers by it; it will return into the conscience and perform a strange work there.

THERE are many laughable things upon the old earth, but she always keeps her gravity.

IT is better to starve than to sin for a sustenance.

Eld. Henry Perkins.

Br. Storrs: By request I write to the brethren, through the Herald, to report Br. Henry Perkins, formerly of Plymouth, Me.

He is now at my house in New Rutland, Ill. He arrived here by the way of the Illinois Central Railroad, July 22, in a very low condition as to health. His disease, which is fast using up the last spark of vitality, will soon make an end of his earthly career, unless God by his providence sees fit to prolong his time a little longer. We are using some medicines now that will help him if it is in the power of medicine to do it. Sometimes I think he will recover; and again I doubt whether he ever gets any better. It is a hard struggle. We want him to live, and shall do all in our power to help him. He has been down for a long time, not able to earn any thing; his expenses have been heavy.

Now, brethren, remember those that are in bonds, as being bound with them. Br. Henry, like myself, never begs. We hope we shall not be forgotten when you are at the mercy seat.

I will now ask of you one question, Do you believe the plain saying of Jesus, as recorded John xv. 7? I have had much doubt about this matter. If we abide in Christ, and his words abide in us, have we not reason to expect what we ask for? I am satisfied brethren will pray for us, and pray for our recovery. Now, brethren, if you do, and you are really abiding in him, we shall get well. When you pray expect it will be done, and do not doubt.

Br. Perkins expects to stop here till about the 20th of August, and then return direct to Maine, if he is able.

John Billings.

New Rutland, *Ill.*, July 27, 1870.

Note by the Editor.

Under the same date as the foregoing, Dr. Billings writes of himself as follows:

Br. Storrs: I thought it would be right to inform you and the brethren how it is with me. First, will say, my health has improved some since I last wrote. I was taken worse soon after I wrote, and continued to fail till I thought I must die, and arranged my business accordingly. I never before knew what it was to be in the agonies of death. But in this condition all help had failed, and our cry was to God; he had mercy, and from that time to the present I have slowly gained, and now am able to be up and to attend to some light business. I am in hopes to be able, in a short time, to speak to the people again in defence of the character of that God that has been to me more than all beside.

I have used the tracts you sent me as I think tracts should be used, *i. e.*, have been cautious how I distributed them. There are enough that will take them, and that will be the last of it. I consider that the truth they contain is very precious, and ought to be in the hands of persons that will carefully read. On this ground I have distributed them; and I think that not one of them will be lost, and that they will at least fetch each one his man. This has been my purpose, that through their instrumentality, with what little help I can render to them, they will do it.

I hope the brethren will not forget us while we are here alone and sick. When we look out on the face of nature we feel discouraged; for such a drouth as we are having I never saw before. We have had no rain to help vegetation since last April. Our crops are dying in the field; everything is literally dried up, so much so, that the corn cannot ear, and the stalks are very short.

Well, brethren, we are not left in this dark place, and in this terrible drouth, and in our poverty, and all these discouraging things without something to cheer us. Our eye has been turned toward the old field of prophecy. This earthquake, that seems to be causing such upheaving in Europe, we think, will result in opening the way for the introduction of the fifth universal kingdom. If so, we will soon get home. The trouble has commenced very rapidly, but I should not think strange if it stopped just as sudden; but if it does not, in a short time we shall know certain.

Now, that is comforting to me to think I shall be able to know positively, in a few weeks, that my Lord will come in this time of trouble. I won't undertake to write or speak through tne Herald on those prophecies. But brethren that have been acquainted with me, in days past, will understand by this what my position is.

Wm G. Ocobock, Auburn, N. Y., sends $5 for the Herald, and writes: I would be glad to do more, but I have to earn my bread by hard labor and I am getting in years, as well as yourself: but thank God, through our Lord and Saviour, for all I have and hope for. May His blessing rest on you and all the dear brethren in the faith. I would like to be with you at the anniversary of the "Life and Advent Union," but suppose I cannot. I hope all the brethren and sisters will have a good time in the Lord. May the grace of our Lord and Saviour be with you all.

C. C. Webber, Minneapolis, Minn., writes: I am very much pleased with the management of the Herald of Life, and I hope it will be continued another year, although I would like one change; and that is, that the old order of things might be restored, so that our Editor can exercise his own judgment in answering articles the same week they are inserted, if he sees fit.

Those who blow the coals of others' strife may chance to have the sparks fly in their faces.

THE HERALD OF LIFE.

NEW YORK, AUGUST 3, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

What Shall the End Be?

There was a time when the mind of the prophet Daniel was sorely exercised in relation to matters showed him in vision, and he cried out, "O my Lord, what shall be the end of these things?"—Dan. xii. 8.

At the present time, saints and sinners seem to be exercised in much the same way, in view of the war clouds that hang over Europe. All seem puzzled as to what is to be the course and result of things. Looking at the possible complications in the affairs of Europe, at this time, and the various causes operating to bring on a general war, the "N. Y. Herald," of Friday last, concluded as follows:

"Look at the situation from what point of view we may, we can arrive at no other conclusion than this, that Europe has been on the eve of no such crisis since the wars of the First Napoleon. We do not wonder that men given to the study of the Apocalypse should recognize in the approaching conflict the battle of Armageddon. It would be strange—would it not?—if the year which has been specially honored by the proclamation of Papal infallibility should witness the downfall of the Bonapartes, the extinction of the Mohammedan power in Europe, the removal of the Pope from the chair of St. Peter, and the final destruction of the temporal power. Strange, certainly, but who shall say—impossible?"

This is singular language in a secular paper. But, secular or religious, we have seen no suggestion more likely to be realized than this, only we would not calculate that all this would be accomplished in "the year" now opened by the proclamation of "papal infallibility"—the last blasphemy of the Roman harlot; yet it may be; and there is one prophecy which indicates it will be, viz: Rev. xviii. 7, 8. It reads as follows: "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow: therefore shall her plagues come *in one day*, [year], death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

Rome's pride has culminated, and she hath opened her "mouth in blasphemy against God, to blaspheme His *name*," (Rev. xiii. 6) by claiming the Divine attribute of "infallibility." By such an assumption God's authority is set at nought where it comes in conflict with Papal dictation. No sophistry of Romanists can whitewash this last blasphemous claim of Papacy.

Hence we are prepared to see the cup of Divine wrath poured upon her, and upon all those who worship this last "mark of the beast;" for inspiration hath said, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation, and shall be tormented with fire and brimstone in the presence of the holy angels and of the Lamb."—Rev. xiv. 9, 10.

In this executive judgment "the harvest of the earth is ripe," and the angel which "came out from the altar, which had power over fire; cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle and gather the clusters of *the vine* of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the *vine* of the earth, and cast it into the great wine-press of the wrath of God," etc.—Rev. xiv. 14–20.

Our Lord Jesus Christ declares himself to be "the *true* vine," and saith, "my Father is the husbandman." But here is a vine which is "of the earth;" not planted by Heaven, but has originated with harlotism—a coalition with carnal weapons, such as Rome has long used, claiming temporal power or authority, to rule over men with fire and sword. Is she not, clearly, "the vine of the earth" whose "grapes are" now "fully ripe;" and has not the time arrived for them to go into the "wine-press of the wrath of God?" We think it has: and hence look for events in the near future which shall raise the cry, among her worshippers, "Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come . . . The fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all." And to symbolise her utter destruction, "A mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Rev. xviii. 10, 14, 21.

Such we are satisfied is soon to be the fate of the Roman harlot; and she will not perish alone. The kings, or rulers of the earth who have "committed fornication with her," by upholding her, or courting her support, will be taken with her and "cast alive into *a* lake of fire, burning with brimstone." Rev. xix. 20. The harlot and the rulers who have upheld her are both to be destroyed by a war of the most appalling character; the destructive weapons employed in it are fitly and aptly symbolized by "*a* lake of fire burning with brimstone." Such a scene will be manifested in the war that is to destroy thrones, dynasties, overturn kingdoms, bury papacy, and bring in the kingdom of God, now nigh at hand; for the "voices" will surely soon be heard "in heaven, saying, The kingdoms of *this* world are become the kingdom of our Lord and of his Christ; and He shall reign forever and ever:" . . . "for the nations" *are* "angry, and thy wrath is come, and the time of the dead, that they should be judged, and that shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Rev. xi. 15–18.

Is the time for these things to take place now upon us? We must wait and see; but they are sure to come at no distant day. The indications are strong that these things are now at the door; and that many now living will see the day both of the wrath and glory. Happy shall we be, if found watching and keeping our garments unspotted from the spirit of the world and the spirit of war. Let us look for the advent of the Prince of Peace; and do all our work in view of His speedy, glorious and eternal reign. May such be the condition of us all in these days of peril and war.

Man's Origin and Nature.

The notion that man, by creation, is possessed of an immortal entity called *soul:* and that he was created *holy*, originally, we think, is the foundation of nearly all the theological errors and superstitions that have bewildered, blinded, and made infidels of, a large part of Christendom, or those where this corrupt theology has been promulgated.

The account of man's creation, as given by Moses, is very simple and easy of comprehension; and when duly considered commends itself as the only rational account of man's origin and nature: especially when we gaze on the facts in man's death, or disorganization.

Man's origin is the same as that of any other of the animal creation. Compare Gen. ii. 7 and 19, "The Lord God formed man of the dust of the ground." . . . "And out of the ground the Lord God formed every beast of the field, and every fowl of the air."

Thus it appears the origin of man is precisely the same as that of other living creatures on the earth. The only real difference is this—Man's organization made him capable of a higher *intellectual* development than any other of the animal creation; and for this reason he was placed at the head of all the others, and to have "dominion over" them.

As to holiness, there is no evidence in the Mosaic account that man was in possession of any such quality more than other animals. "God saw everything that he had made, and behold it was very good."—Gen. i. 31. All were alike good, but not a word of the holiness of any of them. Holiness is not a creation—it cannot be created—but it is a development. As such it can only be produced in a created being by trial. In order to its development there must be law to which the creature is required to yield obedience; and there must be intelligence sufficient to comprehend that law, without which no law can have any claim to active obedience. Where such intellectual capacity does not exist—whatever the nature of the life in possession—there can be no claim for moral obedience, and hence neither holiness nor sin has any existence in that being—the thing is impossible.

Man, of all the animal creation, alone, so far as we know, had intellectual capacity sufficient to understand law, requirement, or prohibition—addressed to mind; or a capacity to determine from words addressed to his understanding what his course of conduct should be. This capacity was the basis or foundation for the development of a moral character above that of a mere animal. But such development could not be made without a law addressed to man's intellect; and that law must be adapted to his understanding or comprehension. As yet he is but an animal, and can only be approached as an animal man. Hence the law must relate to the action of his animal nature. In harmony with this fact we find his Creator thus approaching him, having provided for the new formed creature "every tree that is pleasant to the sight and good for food." He placed man in the midst of these delights and bid him regale himself without restriction with one exception. That one exception constituted the law—a law the highest of which man's nature was then capable, and yet the most trifling that it was possible to give. This law was addressed to man's intelligence, and related to the regulation of his animal appetites; or was addressed to him as an animal, such as he really was.

Hence he was tested, or tried *as an animal* for the development of a moral character; which trial, if man obeyed his Creator, would have raised him above a mere animal—or above the government of animal appetites—and would have constituted him holy. It would have developed a mind having a supreme regard to his Maker's will. This is holiness. Such a development would have—if persevered in—proved him worthy of continued life; hence would have secured him access to the "tree of life," and he would have "lived forever."

But a contrary development would unfit him for life by making him out of harmony with the Creator, preferring his own will to that of God's; hence the propriety of its being distinctly stated to the man, that if he did show himself determined to make his own will supreme he should "surely die:" discord under the government of God could not be tolerated. Everything that has life must come into harmony with God or discord be eternal. Hence, when Adam developed the fact that he chose to give the supremacy to himself, or to his animal being, rather than to his Creator, he, in fact, chose death rather than renounce animal gratification. Thus Adam had "life and death set before" him. He chose the latter—fell under his animal nature, and shared the fate of all other animals; but death was just as much more to be dreaded by him as his intellect was greater than theirs. Not, however, because he had any sufferings to endure "beyond the grave," for his Creator made no such communication tohim: It was, "*Dust thou* art, and unto dust shalt thou return." So far as we have any inspired authority, such was to be the end of the *animal* man. In unbroken and eternal death and silence he was to remain.

In the whole account, man is spoken of, treated as, and his destiny decided as, a unit: not a part mortal and a part immortal. Such a position is a pure, unfounded, unscriptural, and mischievous assumption: and has filled christendom with superstition, notions about purgatory, ghost-worshippers, worshipping the dead, spirit-rappers, doctrines of demons, and infidelity; all the natural result and offspring of corrupting the word of God in relation to man's origin, nature and destiny.

Adam's posterity are on trial as animal beings like as he was. They are indeed, under another and different dispensation. His failure was final by one transgression, and the penalty certain to follow; admitting of no remission. His posterity have been subjected to death "in hope." That is, though they die, their death may be abrogated or abolished by a *union* with the second Adam, Jesus the Messiah. The animal nature must be subjected, or brought under "subjection" to an intellect purified by the Spirit and word, or will of God. The dispensation we are under admits of repentance toward God for past failures, and remission of past sins, through union wlth the second Adam—the Life-giver—so that death may be abrogated or annulled. By this union with the second Adam the Spirit of God is received, the intellect or mind becomes in harmony with God, and is subjected to his will, denying the animal nature, keeping it under and bringing it into subjection to the will or word of God.—See Rom. viii. 9–15; 1 Cor. ix. 26, 27. Thus living—thus dying—death cannot hold them; it cannot prevail to keep them under its power; they are *members* of the second Adam, and must share in his revival into life, clothed with incorruptibility and immortality.

It will be seen that men are still dealt with as units, and as animal beings; naturally subject to mortality, corruption and death; and that in order to escape these, the animal, or flesh, is to be mortified—made to keep its place as a servant, while the will of God is to be supreme, and the animal be made to give way wherever it sets up a plea opposed to the will of God, as revealed in his word of truth. Those who thus act during their probationary state, continue to be temples of the Holy Spirit, which dwelleth in them, and whereby they are sealed unto the day of redemption.—See 1 Cor. vi. 19; 2 Tim. i. 14; Eph. iv. 30. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11.

The great work of redemption is to redeem or deliver men from sin—the dominion of the flesh or animal nature, and from corruption, or death. To puzzle men with metaphysical and theological notions about immaterialism, immortal souls, undying souls, half alive and half dead, part in the grave and a part in heaven, or hell, or purgatory, and all such anti-scriptural fancies, is to "shut up the kingdom of heaven against men" by bewildering their minds, and making the impression that religion is all fancy, about which the priest alone has any concern; and in the final result to land men in utter indifference to all religion. Shall men continue to be thus deceived by traditions?

From Jacob Grim.

Br. Storrs: I drop a line to inform you that Sister Margaret Hanna died on the 23d inst., in the 78th year of her age. She was sister to Sister Cobb, and mother of Br. George Hannah. She has been a great sufferer; has been confined to her bed for several years; at last, she sleeps. She died in full faith in the Life views, and made her last request that Br. Storrs or Grim would attend her funeral and tell the people the truth of what she believed. As you could not be present we endeavored to stand as her representative and speak for her. We presented our views, or the Life views in as plain a manner as we were capable.

The war question is assuming a very queer phase to the world at large; but to the Bible student it is only beginning to take shape. It reminds me of the business of the undertakers; they say they are doing a splendid business, so many are dying. So the world's downfall is the Christian's hope and glory.

Yours, in the hope of a speedy downfall of all the world's tyrants, and the exaltation of the loyal King.

Philadelphia, *Pa.*. July 30, 1870.

The Life and Advent Union.

The anniversary of this body is drawing nigh. It is in contemplation, now, to have it meet in Springfield, Mass., in the "Life and Advent Mission Tent," to commence Thursday afternoon, at two o'clock, August 25, and to continue on through the next day; thus giving us a day and a half for mutual conference, consultation and action to advance the great and glorious cause in which we have embarked. We trust that every friend of the cause will be there whose circumstances will permit; and those who cannot be present will let us know, by some means, what their wish is concerning the continuance and support of the Herald of Life and the Tract cause.

Seven years have passed since this paper was launched on its voyage, and you are to judge whether its course has been acceptable to you, and whether it has performed its mission in a manner meeting your approval: also, what changes may be needful or desirable in its management or form. Let us have your counsel, prayers, and material support in this work, if consistent with your views of the subject.

Stewardship.

"Of thine own have we given thee."—1 Chron. xxix. 14.

"The silver is mine, and the gold is mine, saith the Lord of Hosts."—Hag. ii. 8.

"Give an account of thy stewardship."—Luke xvi. 2.

"It is required in stewards that a man be found faithful."—1 Cor. iv. 2.

"As every man hath received the gift, even so minister the same one to another, good stewards of the manifold grace of God."—1 Peter iv. 10.

These Scriptures need no commentary. Where all is plain, interpretation is impertinence. But a word or two on stewardship may be of service. The Lord, to whom we must give account, is coming; that is the grand central doctrine of this magazine, around which all its other doctrines revolve as planets round the sun, and it is a special honor as well as a sacred privilege to dedicate to his service some of the gold and silver with which he has entrusted us, for the purpose of piercing the thick darkness of the world with the light of his blessed truth, that when he comes, we may be able to render such an account of our stewardship as will draw from his lips the commendation, "Well done, good and faithful servant!"

What the actual result of any Christian gift may be in relation to the object the giver seeks to promote, we cannot know, nor is it necessary, for results are not the rule of duty in the service of God. Consecration, willingness, gratitude, the heart, these are the things he asks: leave results with him. We really doubt whether posthumous gifts to the service of Christ can come under the head of stewardship at all. Bishop Sherlock uttered a wise thing when he said, "Testamentary charities are no better than dead sacrifices." A man who realizes the responsibilities of his stewardship will be his own executor. The cause you wish to help by "will," derives no present benefit from your purpose, and to give your money to the service of God when you can no longer use it yourself is, to say the least of it, an act of homage with a shadow on it.

The case, however, is entirely altered if there has been benevolence, according to ability, during life, and if at death a legacy is left to aid works of Christian charity in which the testator can no longer take a personal interest. It is when men give little or nothing, during life, to uphold the cause of truth in an error-smitten world, and attempt to atone for their neglect by testamentary bequests that severe criticism fairly comes in. When a man holds all from God until his fingers, rigid in death, can hold no longer, he fails miserably in the duties, and tastes none of the pleasures of stewardship, whilst the money he leaves can in no sense of the word, be termed a sacrifice. However large the sum, or however noble the object to which it is bequeathed, he has given nothing to the Lord. Duty deferred is duty neglected, and he is an unprofitable servant who neglects God during life, although he leave him many thousands in his will.

It is the cheerful giver that the Lord loves; it is the living sacrifice that is pleasing to him: and surely a moment's reflection is all that is needed to show the beauty and propriety of the fact. He who gave heart and hand for us—his heart to be broken, and his hand to be pierced as a part of the great mystery of redemption—asks loving hearts and willing hands for his service. It is but a small return that any of us can make for the great love wherewith he loved us, but oh, let it be made cheerfully, gratefully, and in full view of infinite obligations, not grudgingly or of necessity, for that robs service of its charm and stewardship of its privilege. Whatever we do by speech, or pen, or purse, let us do it "heartily as to the Lord," and when the blessed hope of his return shall be realised as a glorious fact, we shall feel that the deepest consecration of our lives was but feeble and faint compared with his wonderful worth.—Editor *of The Rainbow*.

From Mrs. J. E. Peck.

Br. Storrs: I have been "sojourning" in this place since the 10th of February last. It is a post-village of McLean Co., on the Central R. R., two miles north of Bloomington, and 61 miles north-east of Springfield. The Chicago, Alton and St. Louis R. R. here intersects the Illinois Central. It is the seat of the State Normal University, which is attended by about five hundred students. The building cost $175.000. The University also has an endowment of $200.000. There are two churches, Congregational and Methodist. The Baptists have just commenced building. There are some Presbyterians also, who, I am told, meet regularly for worship.

On some accounts I like my present place of abode much. The society is good, intellectual, &c., exerting a good moral influence, that seems to make itself felt; and there are here some good earnest souls, who I believe are sincerely inquiring, "What is truth?"

I attend the Congregational church. They have no pastor at present, but we generally have preaching from ministers passing this way, and (occasionally) by President Edwards of the University. When there is no preacher, we have a sermon read. Immediately after morning service, there is a meeting of the Bible class, consisting of adult members of the church and congregation. It "is a place for free discussion," and any one present has the privilege of asking questions or making remarks. The class is led by President E., generally, but he went to Europe a short time ago to spend the vacation. In his absence members are chosen from Sunday to Sunday. Last Sunday week we had the ivth chap. of Romans, and it seemed to me there was more than usual interest manifested by all. There was much talk about "faith" and works, as to which was the means of "salvation;" some claiming that Paul said it was faith alone, while others thought we must also have good works to be justified or saved.

There was a little confusion in some minds, it seemed to me, and a very indefinite idea as to what "salvation" really meant. So, when I came home in the afternoon, I wrote out my own ideas and understanding in regard to it, a copy of which I send with this for your inspection. If you think there is anything in it, or in this letter, that will interest any of the readers of the Herald, you are at liberty to make use of it.

My paper was read last Sunday by a young lady, and it certainly was not spoiled in the reading, whatever else may be said of it. I noticed that she held in her hand an open sheet of paper, as she took a seat near me, but I had no thought of its being that little effort of mine, at first, as I supposed that would be read by the leader of the class. But pretty soon it was passed to two or three ladies near us, with the questions—"Did *you* write that?" The answer was, "No." "Do you know who did?" "No." I confess that my heart beat a little faster than usual, during this operation, but I do not think I betrayed myself. Unfortunately for my secret, the number present was unusually small that day, and I suppose I shall soon be found out. It was signed "Truth Seeker;" as I wanted to remain unknown as the writer for a little while.

Well, the reading was listened to with marked attention, and caused some little commotion. One gentleman wanted certain parts of it read again; others could not understand it, and the leader of the class gave it as his opinion that the lady who could write such a paper ought to have an opportunity of explaining her views more fully, and he hoped she would do so. I have already written a reply to all the questions and comments, I remembered; and it will probably be read next Sunday. Will send you a copy in a day or

two. This is said to be a meeting for free discussion. Now we shall see. But if I never write or say another word in this place, I feel that I have presented some Bible truths in a new light to those that heard, and have given sincere and unprejudiced minds something to think about; shall, also, have prepared the way for some of those "Campaign Documents," which I intend to send for soon.

Yours, waiting for the coming of the LIFE-GIVER.

NORMAL, *Ills.*, July 27, 1870.

The following is the document read in the Bible class, to which Sister Peck refers.—EDITOR.

MR. LEIPER: Will you and the class allow a few words from a much interested listener at your last meeting? My heart burned within me as we were studying together the words of the great Apostle, and it seemed difficult at times to remain silent. But there were many anxious to speak, and now, it seems to me, that I can better express my thoughts on some points in writing, and perhaps occupy less time, than in any other way. So if you think best, please read to the class the following expression of a few thoughts that came to me during the discussion of the questions for last Sunday.

I believe the first question asked was this: Can man do any thing to merit salvation? or, is his Creator under any obligation to him on account of any thing he may do? Before attempting any answer to this, I want to inquire with Mr. Cook, "What is meant by the term "salvation?" From what does Christ save us? *My* reply is, Not from "endless *torment* in hell;" for I, with some others of the class, cannot understand this to be the penalty of God's law; and we will not waste time, at present, in talking of salvation from a punishment that the Creator of man never so much as mentioned to him, and of which he cannot possibly be in any danger. Let us search the Scriptures together, and there try to find a plain answer to this intensely interesting question. But perhaps it will be well to inquire first, From what did God the Father save his only begotten, and well-beloved Son? Not from his sins, surely, for he "was without sin, neither was any guile found in his mouth." He offered himself without spot to God. We read in Heb. v. 7, "Who in the days of his flesh, when he had offered up prayers and supplication, with strong crying and tears, unto him that was able to *save him from death*, and was heard in that he feared." Doddridge says of the words, "In that he feared," "he was delivered from that which he (particularly) feared."

Again, in Psa. xxi. 4, we read, "He asked *life* of thee, and thou gavest it him, *even length of days forever and ever.*" It is needless to multiply texts on this point, as it is clearly evident, both from the Psalmist and *the* writer to the Hebrews, that the Father saved the Son, *not* from dying, for that was the end of his incarnation: nor was it from suffering, without which his death would have been no atonement, but, from *death eternal*, which it seems to me he particularly feared. From the time of his yielding up his spirit on the cross, to the moment of his resurrection, he was as completely dead as any human being that had ever died. But he was delivered from the power of death and the grave, and exalted to the right hand of God, till his enemies be made his footstool; and, "because he *continueth forever*," he hath an unchangeable priesthood. Wherefore he is able to save to the uttermost, them that come unto God by him.—Heb. vii. 24, 25. And this brings the question, "From what will he save them?" We must go again "to the word and to the testimony" for an answer. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life."—John iii. 16. "He that believeth on the Son, hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him."—Ver. 36. "Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." "I am the bread of life. This is the bread that cometh down from heaven, that a man may eat thereof and not die. Your fathers did eat manna in the wilderness and are dead. If ye believe not that I am he, ye shall die in your sins. If any man eat of this bread he shall live forever."

These are the words of Jesus; and Paul says, "If ye live after the flesh, ye shall die." "For the wages of sin is death." Surely this is enough to show us that Christ will save *his* people from *death*, from perishing, as his Father saved him.

Can man do anything to merit this salvation? He cannot. "The *gift* of God is *eternal life*." It does not read—The wages of righteousness is eternal life. "By *grace* are ye saved." But if I am asked, Is God under any obligation to reward his children according to their works? I answer, Yes; believing with Deacon Smith that he is under obligation to fulfil his word. Our Lord has promised to appoint unto his *apostles a kingdom*. When he comes to take possession of his kingdom, they are to sit on thrones, judging or ruling the twelve tribes of Israel, and are to have the honor of eating and drinking with their Lord at his table. *We* (Christians) must all appear before the judgment seat of Christ, that every one may receive according to that he hath done, whether it be good or bad. All who add unto their faith, virtue, and to virtue knowledge, &c., shall have an abundant entrance ministered unto them, into the everlasting kingdom, while there is another class that will be saved so as by fire. Some build upon the only true "foundation," which is Jesus Christ, gold, silver, precious stones. These will receive a reward. Others build upon the same foundation, but their works, (wood, hay, and stubble,) will not stand the fiery test which is to be applied to every man's work; consequently, they shall suffer loss, though they themselves will be saved. The great Shepherd "is able to save to the uttermost," and he will save the *life* of *all* his sheep, the most imperfect, as well as the fairest and best.

IMMORTAL: IMMACULATE: IMMUTABLE: INFALLIBLE.

BY J. PARRY.

WHAT other attribute will vain man dare to appropriate to himself that belongs only to God? Four hundred and fifty-eight of Rome's greatest men have pronounced, before all the world, the palpable blasphemy that the poor old imbecile, at Rome, is "Infallible!" This surely is the climax of folly, arrogance and infatuation! This is surely the "Man of Sin," who, "as God, sitteth in the temple of God, showing himself that he is God." Is not his cup of blasphemy now full? Is there any other attribute of Deity for him to claim? If he is Almighty, why does he need so many French bayonets to sustain him in his state? As for the attribute of love, it would be too much to claim this, by one "drunk with the blood of saints, and the martyrs of Jesus."

1st. Immortality.—The serpent in Eden gave him this attribute in common with the race, "Ye shall not surely die."

2d. Immaculate.—"His Holiness," the Pope, must surely be without sin; and the poor woman, taken in adultery, would have had a poor chance had his holiness been on hand.

3d. Immaculate.—It has always been the boast of Rome, that it is unchangeable; and as the Pope seems determined not to learn any thing of science or theology in these last days, let him enjoy the bliss of ignorance; it will be short-lived, if the signs of the times have any meaning.

4th. Infallibility.—This is the top-stone to the monument of human pride and arrogance: it is top-heavy; tottering to its fall. When He comes to shake terribly the earth, this second Babel will fall to rise no more. Amen. Come, Lord Jesus, come quickly.

SANDY HILL, N. Y., July 24, 1870.

P. S.—BR. STORRS: These are fearful times in which we live; great events are about to take place; men's hearts are failing them for fear, and all is doubt and uncertainty.

What manner of persons ought we to be, looking for that blessed hope, the coming of our Lord Jesus Christ to bring light out of this darkness, and order out of this confusion. May we be found ready to welcome his advent, with our loins girt and our lamps trimmed and burning.

Yours, in hope.

FROM ELD. S. BRAGG.

BR. STORRS: We have been laboring in N. H. for the last two months. Have had some blessed good meetings. Quite a number have been reclaimed from a backslidden state; the saints have been comforted, and we are of good cheer in the Lord. Though we are weary in the way, we are not tired of the way. It truly looks to me that we are almost through this state of things. Everything, to my mind, looks that way. Well, it will be a blessed thing to meet all the ready ones. O yes, then we shall rest in the kingdom forever. How very blessed it will be to meet all the family in glory to part no more forever. But we must be very humble to be saved in the kingdom. It is going to take a very pure, humble and peaceful people to get into the kingdom. Well, dear children, it is time we all awake. The night is far spent and the day is at hand. The Lord is soon coming, and all who are ready will go into the marriage and the door will be shut. The Lord help us to be all ready, is my prayer. May we be found living in the bonds of peace; baptized by the one Spirit into the one body; having the same care one for another, as the members of our body care for one another; without preferring one before the other. If one member in the body of Christ be honored, all members rejoice with it. If one member suffers, all suffer with it. And we shall be one, as Christ and his Father are one; and by love serve one another, and so fulfil the law of Christ, and be all ready for the grace that is to be brought unto us at the revelation of Jesus Christ, when mortality will be swallowed up of life eternal in glory.

Yours, in hope and love.

LEWISTON, *Me.*, July 27, 1870.

FROM LEANDER H. ROWE.

BR. STORRS: The cause of truth is advancing, and the friends of Jesus, the great LIFE-GIVER, "speak often one to another," while, in thunder tones, transpiring events bespeak the nearness of that day which all the humble saints of God desire so much to see. Blessed be God, even forevermore, the Christian's hope will ere long be consummated; their blissful visions of "earth restored to its Eden beauty" will soon be reclaimed; and we shall soon "behold the King in his beauty," and rejoice in his presence, where "there is fulness of joy, and pleasures" that will never end. O, happy thought! How it makes our poor hearts leap for joy when we contemplate the glory that is soon to be revealed. It bids the down-cast followers of the once despised Nazarene to look up, and lift up their heads, for their redemption draweth nigh.

The Son of man will soon set on the throne of his glory, and then men will be judged with righteous judgment, and justice will be done in the earth. The sleeping saints, who now lie entombed in the lap of mother earth, will soon spring into life, blooming with immortal vigor; eternal life will then be ours; then we shall be beyond the tempter's power, for the works of the devil will have been destroyed, and him that had the power of it.

O, consoling thought! is it possible that weak and sinful mortal can ever attain unto such a state as this? Yes; glory to God and the Lamb forever, we may be overcomers, "through the blood of the Lamb and the word of our testimony." Then, brethren and sisters in Christ, let us be faithful a little longer in the service of our Divine Master; and when he comes he will save us with an everlasting salvation.

And now a word to sinners, if perchance some may read this. Christ has died for you as well as for me. You may possess this hope which "is an anchor to the soul," if you will surrender yourselves unreservedly to the Lord. O, be constrained to call upon the Lord and be saved ere the door of mercy is closed, and that forever. If you die in your sins, there is not a ray of hope for you; for "the wicked shall remain in the congregation of the dead"; therefore, they will have no resurrection to life, notwithstanding "die twice" believers argue to the contrary. But God's word is true, and you must abide the result. May the Lord in infinite mercy draw you by his Spirit to see your true condition, that you may become a disciple of the Lord Jesus Christ, and be saved when he comes, is my earnest desire. Amen.

LEWISTON, *Me.*, July 25, 1870.

PERVERTING THE WORD.

PAUL foresaw distinctly what would come. He knew that "evil men and seducers would wax worse and worse, deceiving and being deceived." Hence he solemnly charged Timothy "before God and the Lord Jesus Christ, who should judge the quick and the dead at his appearing and kingdom, to *preach the Word*. Be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine, for the time will come when they will not endure sound doctrine, but after their own lusts heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv. 1–4. How literally has this prediction of the Apostle's been verified. All over the world do we witness that state of confusion and darkness consequent upon men departing from the truth. The time has come when men will not endure sound doctrine. They get impatient and angry when the truth is presented to them, and so intolerant that they will not permit others to hear it. They "heap to themselves teachers after their own lusts, having itching ears." Look out upon Christendom at the present time, and behold what a vsat army of religious teachers. Besides there are hundreds constantly emerging from the various theological institutions throughout the world. Paul and Timothy rightly divided the Word and taught the truth. They spoke the same things. They were harmonious in their teachings. But not so with the multitude of religious teachers who lead the people at the present time. They do not speak in harmony, nor do they agree as to what is truth. They teach for doctrines the fables of men, such as sky kingdom, immortal-soul-ism, purgatorial fire, and hell-torments. Some of them deny the resurrection of the dead in plain terms; others teach what is equivalent to such denial by affirming that men get reward as soon as they die. Paul taught that the wages of sin is death. But those who pervert the truth say it is eternal torment. Paul taught that immortality was brought to light through the Gospel, and to be obtained by a patient continuance in doing well. But those who have erred concerning the truth say that all men are by nature immortal. Paul taught that Jesus would return to this earth, at which time He would fashion our vile bodies like unto His own glorious body. Modern teachers claim that we put on the heavenly likeness at death. Paul looked for the establishment of the kingdom of God upon earth. Popular teachers claim that the earth will be burned up, and the kingdom of God will be in the heavens above.—*Selected.*

THE VICTORY.

"Thanks be to God, who giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 57.

Victory over what? There seems to be a contest implied; who or what is that contest with? By looking back to the 54th and 55th verses of the same chapter, we find that

"When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Here it appears that the grave is a contestant for victory. Now what kind of beings can the grave be master over? plainly, *dead* ones. And what could the grave do as victor over dead beings? it could merely hold them; but so long as it did hold them it would be the victor. As the grave can only be victor over dead beings, then "when this mortal shall have put on immortality," death will be "swallowed up" and the grave can have no longer a victory. The victory passes over to the subject, on its reception of immortality. Hence, the grave cannot have any power, even temporary, over anything endowed with immortality. The Apostle says, "Thanks be to God who giveth *us* (he is addressing believers) the victory through our Lord Jesus Christ." Now, as we can only obtain this victory over the grave by "putting on immortality," and as we obtain it "through our Lord Jesus Christ," is it not clear that the reception of immortality and the victory over the grave is one and the same thing? And when Paul says we receive this victory through our Lord Jesus Christ, is it not equivalent to saying we receive immortality through him, at the same time?

Further; orthodox Christians of every sect claim that all men will have a victory over the grave. If this is true, and believers receive their victory only through the Lord Jesus Christ, please inform us through whom unbelievers receive their victory. It cannot be through their supposed inherent immortality; for if so, the believer could obtain the victory in the same way, and Christ would be made of none effect.

The unbeliever has no promise in Christ, and derives no benefit from him, whatever. Jesus came to give life to the world (all mankind being under sentence of death) but on the specific condition of belief on him. John the Baptist, who was sent to manifest the Messiah to Israel, bore this testimony concerning him; "He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life."

The execution of all judgment has been given into the hands of the Son, and it is written that "He quickeneth (makes alive) whom he will." Jesus himself says: "This is the will of my Father, that whosoever seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." This raising up at the last day is given here as the will of God toward those who believe on his Son; it is a peculiar favor—a "victory" over the grave, in which death is "swallowed up"—through our Lord Jesus Christ, and not an universal gift thrown out unconditionally. It is only for those who are "children of God, being children of the resurrection."—*The Nazarene.*

THE FINAL ISSUE.

THE Scriptures speak with one voice regarding the purpose which God is working out in the history of this world; the intimation, that the seed of the woman shall bruise Satan's head, furnishes a key to the whole of it. Those who are content to walk by the light of revelation, need be in no doubt as to whither all things tend—as to what is the final destiny of the earth; what shall be the issue of the last great struggle; and what is the glory and blessedness which is to succeed the present sin and sorrow. The Son of Abraham, the Son of David, Jesus the Christ, has appeared in this world and has been manifested to Israel. Israel has rejected him; and as man's guilt and failure has ever been the occasion by which God has promoted his great design, in this case also their guilt has been overruled as the instrumentality by which a propitiation for sin is set forth. They killed the Prince of life; but, as God made the crime of their fathers against Joseph the means of their temporal salvation, "for they thought evil against him, but God meant it unto good, to bring to pass to save much people alive," so in Jesus, whom they crucified, God found a sacrifice for sin, and raised him from the dead for our justification. "Those things which God before had showed by the mouth of all his prophets that Christ should suffer, he hath so fulfilled." "Thus it is written, and thus it behooved Christ to suffer and to rise again from the dead on the third day, and that repentance and the remission of sins should be preached in his name among all nations, beginning at Jerusalem." This purpose is now in course of accomplishment. His messengers, rejected by their country, turned to the Gentiles whom God hath visited, to take out of them a people for His name. The preaching of the gospel is maintained, and will be continued until the fulness of the Gentiles be come in. He, meanwhile, sits at the right hand of God, the advocate and intercessor of his people, whence also he hath sent the Comforter, until his enemies be made his footstool.

Whatever the details of the intermediate conflict, and over whatever period its sorrows may extend, this we certainly know lies beyond it: "God will set his King upon his holy hill of Zion." The word of God also teaches us to anticipate still abounding crime and ungodliness, until "that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming;" and still deepening sorrow, till the long woe of earth swells into the great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be—a tribulation which shall close in the breaking of the enemies of our Immanuel with a rod of iron; as the vessels of a potter shall they be broken in shivers. The last remains of earthly empire, the iron, the clay, the brass, the silver and the gold, shall be broken to pieces, and become like the chaff of the summer threshing-floor, and the wind shall carry them away, and no place shall be found for them; and then shall the God of heaven set up a kingdom which shall never be destroyed.—*Waymarks in the Wilderness.*

WANTS TO HEAR JESUS SPEAK TO HER.

IN one of the schools at Newbern, there is a pious old woman of eighty years. She had been very constant in her attendance, and earnest in her efforts, but could not overcome readily the difficulties. Her eyes were dim with age; it was with great difficulty she saw the letters in the large Testament, and still greater that she remembered them. After two or three months she could call all the letters, and she was delighted. Their combinations, and their sounds, syllables, words, were mysteries too great for her to master. The patience of her excellent teacher was nearly exhausted one evening when she said to her,

"Aunty, I don't think you can ever learn to read."

"Mity hard, missus; my poor ole eyes dark."

"Well, aunty, I reckon you had better give it up."

"'Pears like I mus', missus. O honey, wants to read heap!"

"Well, I'm sorry, aunty, it is so; but you need not come again."

After three or four evenings, the old woman appeared again in school. When the teacher came to her she said, "Well, aunty, here again, are you?"

"Yes, honey, please, I mus' read; mus' hear Massa Jesus speak to me from word his self; 'pears like I shall die. I mus' read de word ob de Lord, I mus'," and the tears ran down her cheeks like rain.

The teacher could not resist the appeal, so she opened the Testament at the fourteenth chapter of John, and read to her three verses with great deliberation and care, and then left her to attend to others.

Aunty bent over her book, and fixed her attention on the second and third verses. The letters she knew, the words were familiar to her; but to pick them out then was to hear "Massa Jesus speak to her." After a while she got the word prepared so she could put to "I go;" then the rest of the verse followed as if by inspiration; and, in an hour of the most intense effort she had ever made, she could read the two. When the teacher came to her again, she said, "Missus, 'specs can read 'em now."

She began, and, with intelligent deliberation, read, "I go to prepare a place for you," etc., to the end of the third. The teacher, surprised and pleased, asked her to read them again. Aunty did, with great clearness and propriety.

"Yes," said the teacher, "you have read the words of our blessed Lord yourself."

Aunty's eyes filled with tears, her face brimming with delight; she broke out, "Yes, bres de Lo'd! he speak to me, to me poo ole slave; he tell me go prepa' a place for me; he go, come again take me, me poor brak woman; prep'r place me; O, bless Massa Jesus."

Her heart was full, her eyes overflowed. It seemed to her Jesus had spoken to her. So these disciples wait to hear the Master speak.

THE COMING AT THE SEA.

I SUPPOSE there is no event in the whole life of Christ to which, in hours of doubt or fear, men turn with more anxious thrist to the elose facts of it, or with more earnest and passionate dwelling upon every syllable of its recorded narrative, than Christ's showing himself to his disciples at the lake of Galilee. There is something pre-eminently open, natural, full, fronting our disbelief in this manifestation. The others, recorded after the resurrection, were sudden, phantom-like, occurring to men in profound sorrow and wearied agitation of heart; not, it might seem, safe judges of what they saw. But the agitation was now over. They had gone back to their daily work, thinking still their business lay netwards, unmeshed from the literal rope and drag. "Simon Peter saith unto them, 'I go a fishing.' They say unto him, 'We also go with thee.'" True words enough, and having far echo beyond those Galilean hills. That night they caught nothing; but when morning came, in the clear light of it, behold a figure stood on the shore. They were not thinking of anything but their fruitless hauls. They had no guess who it was. It asked them simply if they had caught anything.* They said, No. And it tells them to cast yet again. And John shades his eyes from the morning sun with his hand to look who it is; and though the glinting of the sea, too, dazzles him, he makes out who it is, at last; and Simon, not to be outrun this time, tightens his fisher's coat about him, and dashes in over the nets. One would have liked to see him swim those hundred yards, and stagger to his knees on the beach. Well, the others get to the beach, too, in time, in such slow way as men in general do get, in this world, to its true shore, much impeded by that wonderful 'dragging the net with fishes;' but they get there,—seven of them in all; first the deiner, and then the slowest believer, and then the quickest believer, and then the two throne seekers, and two more, we know not who. They sit down on the shore face to face with Him, and eat their broiled fish as He bids. And then, to Peter, all dripping still, shivering and amazed, staring at Christ in the sun on the other side of the coal fire,—thinking a little, perhaps, of what happened by another coal fire, when it was cooler, and having had no word once changed with him by his Master since that look of His,—to him, so amazed, comes the question, "Simon, lovest thou me?" Try to feel that a little, and think of it till it is true to you.—*Ruskin.*

INQUIRIES.

CAN there not be a Tent meeting in this vicinity? Also, can there be a Tent of Life believers at the Alton camp-meeting?

JOHN HAYES.

EPPING CORNERS, N. H.

If any one can answer Br. Hayes' questions, let them do so: we cannot.—ED.

TRUTH VS. MAN'S WISDOM.

WE have substituted the above name for the Campaign Document No. 20, instead of "RICH TRACT." Some have thought, that, as all our Tracts are *rich*, it was "invidious" to call only one by that name. Hence it is changed as above.

FALSEHOOD, like the dry-rot, flourishes the more in proportion as air and light is excluded.

EARNESTNESS.—No man can ever become eminent in anything unless he work at it with an earnestness bordering upon enthusiasm.—*Robert Hall.*

CAMP-MEETING IN MAINE.

THERE will be an Advent Camp-Meeting in North Hermon, on the ground we occupied last year, commencing Sept. 5. It is five miles from Bangor. A boarding tent will be under the direction of Br. Charles Philips. Board for man and beast at a reasonable rate. Those coming with tents will find lumber and straw on the ground. Preaching brethren generally, are invited to attend our camp-meeting. We would say, This meeting is to be a *free* one, for all. There will be no one to dictate the preachers what they shall or shall not preach. We hope to see a large gathering of the dear saints at Camp Hermon this year. Come, brethren and sisters, filled with the Spirit and love of God; then we can labor for the perishing, and strengthen the weak.

CHARLES E. PHILIPS,
LIBERTY WETHERBEE,
GEO. W. BROWN,
DANIEL E. IRELAND,
WILLIAM PATTEN, } Committee of Arrangement.

Remarks by the Editor.

A *free* meeting, like what these brethren propose, is desirable, if camp-meetings are to be held at all. Still, it is important there should be some ground of agreement; yet the one grand point must be, that no one should seek to exalt *himself*. It is too true now, as it was in Paul's day, "That all seek their own; not the things that are Jesus Christ's." No real lover of Jesus will be concerned for his own aggrandizement: he wishes Christ magnified. Let that be the aim of us all.

THE SUNDAY MAGAZINE for August is received, profusely illustrated.

CONTENTS.—Episodes in an Obscure Life; Sundays on the Continent; The Affliction of Moses; John the Zealot; On the Miracles of our Lord; How to Study the Old Testament; Christ's Invitation; Was it a mere Coincidence? The Struggle in Ferrara; Questions that are always Turning Up; "The Gallant Goodriou;" The Splinter and the Beam; Diana Coverdale's Diary; A Sun-Dial in a Church-yard; Supplement—Notes for Readers Out of the Way.

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715 and 717 Market st., Philadelphia.

GOOD WORDS for August is received. Published by J. B. Lippincott, 715 and 717 Market street, Philadelphia. Perms, $2 75 per year. Single number, 25 cents.

CONTENTS.—Fernyherst Court, Part iv.; Half-hours in the Temple Church, by C. J. Vaughn; Sketches from Orkney; Wanderings in the Desert of the Exodus; Our Plates and Dishes; In a Corn-Field; Dorothy Fox; Two Dreams; Our Better Selves; Two Poems by Jean Ingelow; Jewish Burial Rites; Letters from the Tropics.

GOOD HEALTH for August is received. Every family would do well to subscribe for it.

CONTENTS.—Means of Preserving Health; Muscular Motion; The Mineral Constituents of Vegetables; Getting Cured; Woollens and Worsteds; Snake Bites and their Antidotes, Part ii.; The Circulation of the Blood, by Robert White, Jr., M. D.; The Eyesight and the Microscope; Cocoa; New Bread; Summer Complaints; Balloons and Ballooning; Instinct and Reason.

Published by Alexander Moore, 11 Bromfield street, Boston, Mass., at $2 per year.

APPOINTMENTS.

NEW YORK, (Cooper Institute, room 24), Sunday, Aug. 7.

WM. STUART.

KENDUSKEAG, Me., Sunday, Aug. 14.
SURRY, Me., Sunday, Aug. 14.
No name sent with the above.—ED.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—J. L. Allen, Amanda Babcock, Russell Barnard, L. F. Arnold.

TWO DOLLARS EACH FROM—C. C. Webber, Susannah Blodgett, S. B. Emmons, Mrs. J. E. Peck.

VARIOUS SUMS—Joel K. Winter, $15 on pledge: S. Bragg, $5; Jas. Ham, Jr., 50 cents; R. H. Waldo, $5; Daniel Parsons, $5; Polly G. Pitts, 50 cents; H. N. Hazard, $1 50; Lewis Morgan, $3; Thomas J. Harris, $5.

RECEIPTS TO TRACT FUND.

"W. H. T." $15.

PARCELS SENT SINCE LAST ISSUE.

Timothy Wheeler, Elijah Bullard (book), R. H. Waldo (book), A. Boynton.

TO CORRESPONDENTS.

S. COOPER.—If our entrances are correct there is still $5 due.

H. N. HAYWARD.—We have none of Judge Halsted's work. Any of our *subscribers* who wish his work should address "HON. O. S. HALSTED, Box 91, Newark, N. J.," and enclose $2, stating the fact that they are subscribers of the HERALD OF LIFE, and they will receive a copy. To others the price is $3.

S. B. EMMONS.—We have none of Bishop Whately's work, and know not where it can be had. Try your "clerical friend" with Judge Halsted's work entitled "THEOLOGY OF THE BIBLE." See directions to the foregoing correspondent.

The Fast Age.

To be slow, and be sure, was once the rule;
In State, and in Church, in Shop, and in School.
A seven years' hole was made in man's life,
To learn a good trade or get a good wife.
Two knots an hour, by land, or by sea,
Was all that old Darby and Joan could *gee*.
But times are changed in our latter day school,
And "neck or nothing," is now the rule.
The whizzing Steam car, whirls over the rail;
The news flashes by ahead of the mail.
Job's leviathan is but a fable
Of the Great Eastern, laying the cable.
No man can be wise who now dares to say,
There's nothing new under the sun to-day.
The church too now has caught the infection,
And drives Jehu like, *fast* to perfection.
Fairs, festivals, picnics, are all the rage,
To build up the church, in these latter days.
What would the good old John Wesley now say,
Could he take a peep at his church to-day?
Ribbons, and flounces, and simpering chits,
Would scare the poor man, clear out of his wits.
Such a sight as this, who ever did see?
I surely must have barked up the wrong tree.
Instead of a church, where good people pray,
It seems to me, I have gone to a play.
The church could boast of converting the world;
But now, it seems clear, the Tables are turned;
The good old cause is now left in the lurch;
The world has, alas! *converted the church!*
The word of the Lord to fables is turned.
The plain simple truth indignantly spurned.
Human traditions from heathenish lore,
Have buried the truth, God laid up in store.
Deep in the debris of ages long dark,
The true light extinguished to the last spark.
A pall of thick darkness covers the earth;
Long groaning in anguish for its new birth;
When all who sleep in the Lord, shall arise,
Their Bridegroom to meet, descending the skies.
Then darkness and sin, and sorrow shall cease;
The prayer shall be answered, "Let us have peace."

J. Parry.

Sandy Hill, N. Y.

What is Life?

Br. Storrs: The above question was asked and answered by Br. W. Fenn, satisfactorily to himself, in the "Crisis" of June 29th and July 6th, to whom I would like to present a few thoughts through the Herald of Life.

Br. Fenn: You ask "What is Life?" and give us your view of the question, with remarks which I purpose to notice, but shall not quote from yours verbatim in all cases; but shall not misrepresent you intentionally.

You say, "We think life is a state or condition, and it must be defined agreeable to the state or condition enjoyed." Do you mean "enjoyed" by life, or by the creature that lives, has life? If the latter, then the kinds of life are almost infinite as the "state or condition" of animals that live, have life, are beyond numbering by man. Therefore I think life cannot be "a state or condition." But you appear to reduce them, or life, to two kinds; one you say, is "*mortal blood life.*" How is this? The term *mortal* belongs to that which is corrupt or corruptible and dying; and nothing can die that has not life, or does not live; and that which lives is an entity or being: therefore life must be an entity, if mortal as you say. "The term mortal expresses at once *its* nature." Again you say, "What kind of life did Adam have? A mortal one. Why so? Because *he* was subject to death." But was his life necessarily a temporal one? No; for he could have lived forever as an obedient subject; hence his life was not necessarily temporal *by being mortal.* Strange indeed that a mortal life, which must die "is not necessarily temporal!" Is it eternal? But you have just said, "the life of man is *temporal* because its (life's) condition is mortal. How do you forge the two together? But what is yet a mystery, if true, you say, Adam could have lived forever by a mortal temporal life, as you have intimated no necessity of a change. You say, "the nature of life is mortal." Again I ask, How is this? Every thing works according to "its nature;" and if the nature of life is mortal, as you say, its tendency is to work death, destroy itself; and there must be some other element or principle than *life* which gave and sustained animation in Adam 930 years warring against the life, if that is mortal, as you say it is. Will you please tell us what that something is, if you can find language that will express it?

You ask, "Is there no difference in a mortal and immortal life? Yes. One is the blood or mortal life, rendered temporal by prohibition; the other is immortal, rendered eternal by virtue of condition or state in nature." Would that "blood or mortal" life have been immortal and eternal had not that prohibition "rendered it temporal?" Surely I am aware that Adam was under "prohibition," but did not suppose that life was. But man is not the subject that you are treating upon at large, but life. Following the above quotation you say, "One is a living mortal being, and the other is a living immortal being." I might with propriety ask, where do you get your authority? For the scriptures never speak of a mortal nor immortal life a sa living being, element or principle. Your language makes every thing which has life a dual being.

Again you immediately say, "Life is a state commensurate with our nature, and that is mortal, hence the life is mortal." You have just said life is a living being, but now say it is a state. I think it cannot be both a mortal state and a living being. But that man is mortal we do not question. That life is a state, or "living being," is without proof. You quote several texts to show that Christ was made under the law to redeem them that were under the law, that *we* might receive the adoption of sons. "Christ hath redeemed *us* from the curse of the law." . . . "Having obtained *eternal redemption for us.*" "*Us*" you have used several times. Who are the *us* and the *we?* As many as those terms embrace are redeemed and saved with an *eternal* salvation. You say Christ "redeems *us* by taking upon him our nature and obeying the law and suffering the penalty for sin." This penalty you say is eternal death, and the law knows no mercy, no forgiveness. Then it follows that Christ is and will be eternally dead, else he does not suffer the penalty. Again you say, Christ as a substitute for man suffered the penalty for sin, which is "*eternal* death," which leaves Christ forever dead, else he is not a substitute. You say, "The facts are these: a mortal life or state is by man eternally forfeited, and Christ comes in the same state and with the same life in kind and *proves his right* to an eternal preservation and perpetuation of *that* life and *state*," which is mortal corrupt and dying. "And *unless* that mortal life and state is restored to Christ (which he had a perfect right to) justice must be satisfied. How is this, that what Christ has a perfect right to, justice is not willing to grant, *i. e.*, the mortal life and state? Therefore justice and right are at variance, according to your language, and how, I ask, can a corrupt, mortal, temporal life be eternally preserved and perpetuated? I know of no rule or principle that will reconcile or show many of your statements truthful.

But I must pass on, for the culminating point (a mortal resurrection) is before us. Again you say, "The blood of Christ has sprinkled the eternal mercy seat for the race, the penalty for the Adamic sin ("eternal death") is proved, and all the race are entitled to Adamic life." But can they get any other? Yes, by patient continuance in well doing, seeking for glory, honor and immortality *they* (the race) get eternal life, at the sounding of the last trump and the resurrection of the dead. *They* will *all* be changed from mortality to immortality, and fashioned like unto his (Christ's) glorious body."

Well, Br. Penn, if you are correct, then there is full and complete universal salvation, which I think you do not believe. Again you say, "the sacrifice Christ made was a mortal blood life, which *calls for the redemption of a mortal blood life only.*" . . . "What man gets over and beyond what he lost (*i. e.*, a mortal blood life) is not redemption, but a gift for *other considerations;* than that embraced in the sacrifice of Christ." You say, the race is represented in the sin of Adam. Then, assuredly, "The race is represented in the fall and loss sustained by Adam. Now the question is, what did Adam lose and what are the consequences of the fall?

Here, my brother, is where you have greatly erred in assuming erroneous premises, and by unscriptural terms have tried to sustain an unscriptural theory. Will you please look at this matter, presented in a different light, with christian candor? As you say, if man gets any thing more than a mortal blood life, it is what is not called for, or embraced in the consideration of the sacrifice by Christ, which was only a mortal blood life. I ask, Is not such corrupt and impure? Certainly it is, if mortal. Will God accept of such to make an atonement? Was he given us an example of that kind? But let us look at the "considerations" of the sacrifice and see what redemption is "called" for.

As far as we can know, it was God's original plan to people the earth with a holy family, which would beautify the earth, and delight themselves in a state of purity and holiness, or innocency, walking and talking with their Creator. It was such a state that Adam and Eve enjoyed before he transgressed the "prohibition" that was upon him. He sinned; mortality began its work, producing a physical change; dying began developing itself in the sweat of the face; a conflict ensued between the mortal dying element and the life principle which sustained animation for 930 years when the mortal so corrupted and weakened the physical man, Adam, that he died, according to the threatening annexed to the prohibition. Here, in the death of Adam and Eve, forever ended the Adamic penalty, the threatening being fully executed.

As Adam became mortal he could not transmit immortality to his posterity; they follow in the wake of sin and death. Iniquity abounds, with pains and groans, stripes and contentions, wars and fighting, persecution and death has filled the land. The earth is cursed with briars, thorns and barrenness; and racked with eternal commotion is groaning for deliverance. What has caused all this which has sunk man from his high state, cursed the earth and filled the world with suffering and sorrow? It is sin. You say, "the race is represented in the sin of Adam." Then they are equally represented in the loss by the fall, and redemption calls for a restoration of man to as high a state of purity and intimacy with God as that from which he fell, and also an end of sin. The earth freed from the curse, made new, wherein the righteous will dwell, a holy family, in harmony with his purpose, will inherit the earth forever. That God, who hath no pleasure in the death of him that dieth, so loved the world that he gave his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life. Here is the condition of redemption, and the three great considerations of the sacrifice, 1st, the removal of sin and its consequences, 2d, the peopling of the earth, and the manifestation of the boundless love of God to man in the gift of his Son. "God now can be just and the justifier of him that believeth in Jesus" . . . "unto the justification of life." There is no other ground of life or justification mentioned in God's word. This is a redemption from sin that is worth talking about and becoming the character of a God of infinite love and goodness.

O, my Br., talk no more of the sacrifice Christ made as of little worth, merely "a natural blood life, which has the taint and curse of sin upon it, and no better; but the same as that which sinful dying men possess, and only of a hand's breadth." Talk no more of redemption which has no immortality and eternal life in it, but merely a dying blood-life: say not again, if men get any thing more than that, it is what was not embraced in the consideration of the sacrifice and redemption's plan. Such my Br., is not God-honoring.

I could say, Let my right hand forget her cunning, and my tongue cleave to the roof of my mouth rather than advocate such as being redemption, *which is not redemption.* But when I look at the high state of purity in Eden, when in innocency our first parents walked and talked with God, and basked mid the pleasures and enjoyments of the garden, and the prospects or design of a holy family on the earth, then see the suffering, degradation, ruin and death, the fruit of sin which cast man from the presence of God; then think of the love of God in the gift of his Son, and the plan of redemption to bring fallen man (through faith in Jesus) from the dead into the glorious immortality and eternal life, and Eden restored. I feel that to join the song, "Thou art worthy . . . for thou wast slain *to redeem us to God*" (not into a corrupt sinful "mortal state") will be the delight of the saints, and in harmony with God's word and God-honoring.

While on the other hand, to say, redemption, and all the sacrifice calls for, and all that is embraced in the consideration of the sacrifice Christ has made, is, that all that have fallen beneath the power of sin unto death, shall be brought back into a living "mortal state," under the power of sin (for such are, who are in a mortal state) and must again enter the same death state except there be a Divine interposition in their behalf,—I say, to say such is redemption and all the sacrifice calls for, it looks to me, to be without due consideration; far from the truth, and a dishonor to God.

I shall defer for the present noticing the concluding portion of your article in the issue of July 6. Your Br., in hope of life.

S. Cooper.

Woodstock Valley, *Conn.*, July 25, 1870.

For Whom it may Concern.

A SERMON BY A WOMAN.

I am not a prophet, nor the son of a prophet; neither has the consecrating oil touched my head; nor hand of priest, or presbyter: and yet, a "dispensation of truth" has been committed to me which I dare to present.

"Small arms" are intended for instant use, and are not expected to "kill at long range;" so I shall come to my subject without circumlocution, and endeavor to bring it close home.

My text may be found in 1 Pet. i 22. "Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

Whatever else the text may contain, the subject I shall draw from it will be presented under two heads; First, Soul-purity: Secondly, Brotherly love as a consequence.

It seems almost superfluous to remind Adventists that the souls here spoken of, are not mythical, imaginary beings which haunt the minds of our orthodox brethren. And yet, (judging from certain habits indulged in by too many of them,) if they aspire to be classed with the soul-purifiers of my text; an inside ghost, having as little connection as possible with the outward man, would be a convenience, not to say an *absolute necessity!*

But the apostle does not accommodate them, neither must I. The doctrine of the text evidently is, seeing ye have purified *yourselves*—your *whole* beings, composed, if need be, of soul, body and spirit—*all* that goes to make you what you are, "in obeying the truth." If this is so, if personal purity, not merely of an *inside* ghost, but of an outside man, is here recognized, and by implication enjoined, where then is that filth-producing, God-dishonoring, civilization-disgracing, and Christianity-scandalizing tobacco-habit, which has become so alarmingly prevalent among us? "It is excluded!" And why not? A thousand reasons could be given, why this loathsome habit should become "like chaff before the wind, and a thistle-down before the whirlwind,"—why it should be "rooted out of its place and chased out of the world!"

But this does not agree with my present purpose. I shall not now speak of its evil effect upon the human organism; though no intelligent physician would risk his reputation for a moment (whatever his own practice may be) by claiming that it is not highly injurious, especially to the nervous system. But when men sin against their own souls, though "punishment for an evil work" may not be "executed speedily," yet sooner or later, nature herself rises up to avenge the insult; and her retribution, though just, is sometimes terrible!

Neither will I speak of the expensiveness of this habit. Yet with full knowledge that widows are burning the midnight oil to obtain food for their little ones, and orphans crying for bread "out of their desolate places," I marvel that Christians can chew up and spit out, and "into smoke consume away," the means which God has made them stewards over, and which if rightly used, would make the widow's heart sing for joy; to say nothing of sending the truth of God to the perishing, which is now crippled for lack of means.

But a personal purification is in the text. I shall, therefore, resolutely keep to the point; and though the monster's sins are legion, I shall only arraign him as the deadly foe of purity and decency—a very Goliath of corruption.

But, says a friend who rolls this sin as a sweet morsel under his tongue, "It is not that which entereth into a man that defileth him; but that which cometh out." Thank you, sir! It is *just that* which now claims our attention. Were it not for "that which cometh *out*," we, who have not known the depths of satan by experience, would never have dreamed how vile, and unutterably filthy is that abomination that goeth in.

It is "what cometh out," that causes us to cross the street so hastily that if possible we may escape the sickening odor that has, in defiance of all rules of good breeding, dared to pollute *our* atmosphere.

It is that, which causes us to "shake hands like a backslider," and limit our friendly and Christian greeting to the short space of time during which we can hold our breath. And (softly in your ear if you please,) it is that which sometimes leads the thoughts irreverently from the human face divine, to the horses seen in the vision, out of whose mouths proceeded "fire, and smoke, and brimstone!"

It is "what cometh out" that creates those little pools of filth which ladies have to take such pains to avoid in stores, and depots, and rail-cars. And worst of all, it is that which desecrates the house of God, entering even into the sacred desk and polluting the very steps of the altar! "Tell it not in Gath! publish it not in the streets of Askelon! Lest the daughters of the Philistines rejoice!" Nay, verily; even Philistia's unregenerate daughters love purity and cleanliness too well to rejoice at such a spectacle. But rather, lest they become hopelessly disgusted with a religion which fails to do what they *know* a noble manhood, unassisted by divine grace *should do*—break every yoke and let the slaves of a depraved appetite go free.

A precious brother, whose praise is in all the churches, and who is himself an example of purity in this matter, once said in a social meeting, that he "desired to appear pleasant in the eyes of his brethren." This is a laudable desire, and promotive of brotherly love.

But if this principle is correct, *and it is*, that our abhorrence of evil is in exact proportion to our appreciation of good, how can brethren appear altogether pleasant in the eyes of those in whose hearts "whatsoever things are pure, or lovely or of good report," and find joyful recognition, while they cling to practices from which we turn with loathing and disgust? The thing is simply impossible; and the ease and grace, with which the apostle steps from personal purity to brotherly love, in our text, suggests the thought that in his own mind, there was a legitimate connection between the two.

Another thought, (which is, however, but carrying out the principle named above), the clearer our perceptions of the pure, the true and the beautiful, the more painful do all opposite developements become; and the more we love an individual, the greater our grief that he should not strive to become altogether lovely.

My thoughts revert now, to brethren with whom I have been associated; men of large minds, and large hearts, whose presence would command my admiration, and their memory seem like the perfumed breath of clover-blossoms, were it not for this cruel stain upon their manhood.

But alas! alas! I can but adopt the language of the weeping prophet, "How is the most fine gold changed! The precious sons of Zion, comparable to fine gold, how are they (become) as earthen pitchers, the work of the hands of the potter!"

But is there no remedy? Must brotherly love be strangled in this way, when we are bidden to let it continue? There *is a remedy*, and it is indicated in the text. "Seeing ye have *purified your souls* . . . *unto* unfeigned love of the brethren." Purification comes first, and brotherly love follows easily. naturally and legitimately.

Let us imagine for a moment, the Saviour of men, with all his matchless moral perfection, seated on the Mount of Olives, giving utterance to these beautiful words, "Blessed are the meek, for they shall inherit the earth;" and then stopping to eject a mouthful of tobacco juice before adding, "Blessed are the pure in heart." Do we not start back horrified, and feel that the thought is sacrilege? And yet who of us has not seen the precious truth of God, issuing from polluted lips, even the lips of those who think they are walking in his steps?

"My brethren, these things ought not so to be." I appeal to your manhood, your Christianity, to your love of God, and the honor of his cause, to let this things have an end. Put away this abomination from you. Cleanse your hands, and purify your hearts, so shall the words of my text lovingly enfold you, and press home to your grateful hearts its gentle admonition.

Remarks by the Editor.

The "woman" who wrote and sent us the foregoing "sermon" is no fanatic, but one of the most sound and judicious among the "Mothers in Israel." How far our brethren are guilty of the practice of using tobacco, we do not know, but we fully agree with her who wrote the above sermon, it is one of the most filthy of all practices; and we feel, almost daily when in the streets (for it has no place in our house), as we think Lot felt in Sodom, when his "righteous soul was *vexed* from day to day with their unlawful deeds;" or some like Jonah, when he said, "I do well to be angry." We abhor the practice; and we have dodged, run, and turned every way to keep clear of the filthy atmosphere of tobacco smokers, and to avoid "that which cometh out of their mouths." Our only comfort in this matter is, we shall have no such dodging to do after Christ's return. Let all who are expecting a part in that blissful state put the abominable tobacco weed from their habitations.

Children's Department.

Children's Sayings.

"A friend of mine has two bright little boys—Freddy, between three and four years old, and Willie, about five. A chronicle of their doings and sayings would fill a volume, but two specimens must suffice:

"Both were very fond of milk, and a mug of it always completed their supper. But, while in the country last summer, it so chanced that they one day saw the girl milking.

"'There, Willie," said Freddy, 'you see that, do you? I don't want any more milk after the cow's had it;' and he withdrew very much disgusted.

"That evening, when their mugs of milk were placed on table, both stood untouched. A reason of this phenomenon being asked, Freddy simply declared that he didn't want any milk after the cow had had it, but further refused to explain. Willie, however, told of the discovery of the morning.

"The mother then explained to them that the milk did not come to them second hand; that the cow ate grass, which was changed into milk by a wonderful chemical process, akin to that which produced every thing in nature. In the light of this explanation, Willie was satisfied, but Freddy still turned up his nose at milk, sticking to the original proposition.

"After supper, Willie, who, on these important occasions, always acted as expounder, took his brother aside into a corner.

"'It's all right, Freddy,' he said, 'and you can just go on drinking your milk again. The cow eats grass, and that's what makes it. Now, if the cow didn't eat the grass, you'd have to, you see. That's what the cow's for.'

"Freddy resumed his evening draughts. To his mind, the only alternative was eating grass, and from that he shrank.

"'Mamma, mamma,' cried a little boy, when the sun set gorgeously red, one Christmas eve, 'see how hot heaven is over there. Santa Claus is baking, I guess.'

"In manner somewhat like, did one of these natural philosophers account for another phenomenon. Hearing a man dump coal in the bin one day, with a terrible rumbling, he shouted:

"'O mother! now I know what makes thunder; it is God putting coal on.'

"Children are great realists, interpreting things in the most literal sense. To the infantile mind, the beautiful metaphor of the Lord walking in the garden in the cool of the day conveys the idea of a tangible presence.

"'I know,' said a little boy, to whom the passage was read; 'just as papa does, with his hands behind him, and an old coat on.'"—*Selected.*

Love is the Best Force.

Once two little boys were on the way to school. They were brothers, and their names were Frank and John. John was the older of the two and he liked to rule Frank by sharp words; but Frank did not like to be ruled in that way.

"Come on quicker. What a slow coach you are!" said John.

"It is not too late, and the day is hot," said Frank.

"I tell you I want to get to school in time to clean out my desk," said John. "Come, you *shall* come."

And then John tried to pull Frank along by main force; but the more John pulled the more Frank made up his mind not to yield. While the dispute went on they came to a place in the road where a man was trying to make a horse pull a great load of stones. The horse had stopped to rest, when the man began to beat him. This the horse did not like, for he had tried to do his best; so he stood stock still. In vain did the man lay on the lash; the horse would not start. In vain did he swear at him; the horse did not mind it.

Just then a young man came up, and said to the man with the load of stones, "Why do you treat a good, brave horse in that way? He would pull for you till he died if you would only treat him kindly. Stand aside, and let me show you how to treat a good horse."

So the man stood aside, and the young man went up and put his arm around the neck of the horse, and patted him on the back, and said: "Poor old fellow! It was too bad to lash you so when you were doing your best, and just stopped a minute to take breath."

And so the young man soothed the poor beast by kind words and soft pats with the hand, and then said to him, "Now, good old horse, see what you can do! Come, sir, we have only a few more steps to the top of the hill. Get up, now. Show you will do for love what you would not do for hate." The horse seemed to know what was said to him, for he started off at a strong, brisk pace, and was soon at the top of the hill.

"There, my good friend," said the young man to the driver, "I hope you see now that *love is the best force;* that even beasts will do for you, when you are kind, what they will not when you are harsh."

John heard all these words, and they set him to thinking. At last he said to Frank, "It *is* a hot day, and it is not late. Let us walk by the lane to school."

"No, John," said Frank, "I will take the short cut, and will walk just as fast as you want me to go. So, come on."

"Frank," said John, "love *is* better than hate, isn't it?" "O, a thousand times!" cried Frank.—*Selected.*

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ*;" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

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THAT BIBLE CLASS.

WE published last week a letter from Mrs. E. H. Peck, of Normal, Ill., followed by an article she addressed to the Bible Class in the Congregational Church in that place. She has written a reply to the questions that arose after the reading of her article, which she has sent us, and we insert, preceding it with a note she sent us accompanying it. She says:

Perhaps it will be well to state that Mr. Cook, the gentleman who asked what was meant by "salvation," gave his opinion that it was being kept from sin, and in proportion as we are kept every day from sin, in the same proportion we are ready to "shuffle off this mortal coil," and enter upon a future state.

I have not given his exact words, but think I have given their meaning. This did not quite satisfy me. It seemed to me that this was not exactly *the* "salvation," though I know full well, that in the glorious future God's children will be holy as well as perfectly happy.

TO THE CLASS.

I certainly did not expect to occupy any more of your time for the present, but feel called upon to answer a few questions and comments, drawn out by my paper of last Sunday. Deacon Smith wanted to know what the writer understood by the terms "perish" and "death." I could not very well give my idea of their meaning in that paper, without introducing the subject of future punishment for the wicked; and I believe it was decided by the class, a short time ago, that a discussion on this point would not be profitable. For one, I felt sorry for this decision. All admit that it is a subject of immense importance, and if we are not afraid of it, why not take it up? I should particularly like to hear Mr. Leiper's views in regard to its nature and duration. When he was asked if he believed in the everlasting punishment of the wicked, in the sense of the popular understanding of the words, his reply was something like this—I have nothing to do with that; I believe that just as long as the sinner is out of harmony with God, so long he will be tormented. This seemed to me rather evasive and unsatisfactory; so, for the present, at least, must say of *him* what was said of me last Sunday, "I cannot tell what he believes." I do not know that any member of this church firmly believes in the final restoration of all men to holiness and happiness; but I suppose it is well known that there are those who some times take part in our discussions that entertain this belief; and I have heard that at least *one* member of this church is inclined to receive it as truth; and if Mr. Leiper does not give a more direct answer to that plain question asked of him, I shall think that he, also, inclines *very far* in the same direction. Though regarded with considerable favor by many good and intelligent men, among whom, if I mistake not, may be mentioned Bishop Newton and Dr. Watts, this is a doctrine that I cannot find in the Bible. It seems to me to be entirely at variance with all the teachings of God's word, which I desire to take as my *only* rule of faith and practice.

Deacon Smith and I do not differ in regard to the duration of the "punishment." He believes it is everlasting, final, from which there can be no recovery. So do I. But we differ materially as to its nature. I think I understand him perfectly, and am willing to express my own views (in writing) at any suitable time. Even now, this much I will say in answer to the question—Do I understand "death" to mean annihilation? I think it means something very much like it. Philosophers tell us that not a single particle of matter can be annihilated. I shall not attempt to dispute this, but take the position that, as a tree when burned up "root and branch," can never again be a *living* tree, so, wicked men who are "destroyed by the Lord," can never, no never, again, have a living existence. The Bible teaches me that if we die out of Christ, there is *no future life whatever* for us. I will only give two texts, at present, in proof of this position; one from the Old Testament and one from the New, which agree perfectly. The LIFE-GIVER himself says, "He that believeth not the Son, shall not see life, but the wrath of God abideth on him."—John iii. 36: and in Job xxiv. 19, we read, "Drought and heat consume the snow-waters; so doth the grave those which have sinned." I believe that all who have the offer of the gospel and reject its free salvation through Christ, are in the same condition as though there had never been a Redeemer provided. They will "die in their sins," and "utterly perish in their own corruption." And this would have been the doom of all the race, but for the resurrection of Christ, as Paul plainly tells us in 1 Cor. i. v., "But now is Christ risen from the dead," and says to all that are his, "Because *I* live, *ye shall live also.*"

Deacon Smith says, There is a death that never dies. Will he please tell me where in the Bible he finds those words? Of one thing I feel certain, either final restoration is true, or the utter destruction of all the wicked; for, sometime in the future, God will have a clean universe. Proof: "And every creature which was in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." The place of "everlasting torment" cannot be *on* the earth, for the earth is to be filled with the knowledge of the Lord, as the waters cover the great deep. Nor can "the lake of fire be in the "bowels of the earth," for then it would be *under* the earth, where every creature is to be heard praising. Some have imagined it to be in the moon; but the moon is "in heaven." Then can it be in the sea? I think not, for John, looking *far* down along the ages into the future, says, There was no more sea. I think all must admit that Rev. v. 13 seems not to agree with the teaching, that somewhere in God's dominion, there will forever exist a great multitude that no man can number, which will continue throughout the countless ages of eternity, to blaspheme and curse their Maker. We are told "the wicked will never cease to sin in a future state, and therefore their torment will never cease." To my mind this seems like another plain contradiction of Scripture, unless it can be proven that the wicked are immortal, and this would be a rather difficult undertaking, as, according to Webster, "immortal" means "undying," "imperishable," and I can but believe that the wicked *dead* are *dead*, and have "*utterly*" *perished* "in their own corruption." Well, then, Paul tells us, He that is *dead* is freed from sin. (I am aware that these words may have an entirely different sense, but they will also apply here). And Solomon says, The *dead* know not any thing; and that there is no work, nor device, nor knowledge, nor wisdom, in the grave.

I was much interested in the discourses we had two weeks ago, from the man with silvery locks. But when he remarked, in the evening, that "demons" were supposed to be the spirits of the wicked dead, I could not accept it; as the Book does not say any thing like it, and I am not willing to receive as truth all the suppositions of men. If Solomon is right, if there is absolutely no knowledge, no device or work in the grave, I cannot imagine how the wicked dead can *devise* and *work* wickedness. But if President Blanchard is right, it seems to me very strange that an all-wise God should command Moses, "He that smiteth a man, so that he die, shall be surely put to death." And what an unspeakably awful thing it is to hang a man now, even for the most heinous crimes.

I believe the principal object of capital punishment in all civilized countries, is, to secure protection to society at large; and the life of the wilful and deliberate murderer is demanded of him, that he may not have it in his power to repeat the crime. But if, when wicked men are dead they have more "*knowledge*" than ever before, and larger capacity, not only for sinning against God, but working untold mischief and evil among the living of earth, it must be dreadfully wicked, even to send murderers out of this world. But my belief is, that we have "unclean spirits" and "devils" enough here, without going to some imaginary "under-world," or anywhere else to look for them.

Deacon Smith thinks if Christ does not "save us from our sins," he saves us from nothing. Does he mean that we are absolutely, and at all times, saved from sinning in this present life? Can he, can any one of the Class say, I am perfect—I sin not—my Saviour saves me from sin? "If we say that we have no sin we deceive ourselves."—1 John i. 8. My little children, these things write I unto you, that ye sin not (that is, wilfully and deliberately); and if any man (fall inadverdently into) sin (by reason of great trial and temptation, or through lack of watchfulness and prayer), we have an advocate with the Father, Jesus Christ the righteous. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

I have thus given my understanding of John's words, from which I believe that Christ saves his people from the curse of the law, which is death, notwithstanding their sins; or in other words, in spite of their sins.

What does the devoted and self-sacrificing Paul say about this? Look at the viith chap. of our Epistle. Does he not represent the Christian's life as a continual warfare with sin? He could say, My heart is set, O Lord to do thy will. "With the mind, I myself serve the law of God: for I delight in his law after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin and death." And this causes the cry, "O wretched man that I am! who shall deliver me?" Who but Jesus Christ his Lord? "The law of the spirit of life in Christ Jesus, hath made us free from the law of sin and death;" and to them which are in him, there is, therefore, now, no condemnation.

He leads us on
By paths we did not know,
Upward he leads us, though our steps be slow,
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day,
Yet, when the clouds are gone,
We know He leads us on.

He leads us on
Through the unquiet years:
Past all our dream-land, hopes, and doubts and fears,
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and unclouded days,
We know His will is done:
And still He leads us on.

And He at last,
After the weary strife—
After the restless fever we call life,
After the dreariness, the aching pain,
The wayward struggles which have proved in vain,
After all our toils are past,
Will give us rest at last.

It only remains for me to notice the remark made by some one in the class, that "the Father did not raise the Son from the dead;" that "he raised himself," repeating the words of Jesus, "I have power to lay it down, and I have power to take it up again." Far be it from me to wish to detract, even in the least degree, from the dignity and glory of our blessed Redeemer. But let us finish the verse, and I think we shall find that he did not claim to be altogether independent in this matter. He adds, "This commandment have I *received* of my Father."

We will now look at some texts which expressly teach that *God* raised him from the dead. Whom God raised up, having loosed the pains of death.—Acts ii. 24. The God of our fathers raised up Jesus.—V. 32. Unto you first, God having raised up his Son Jesus.—Acts iii. 26. God hath fulfilled the same unto us their children, in that he hath raised up Jesus again.—Acts xiii. 33. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep.—Heb. xiii. 20. Who by him do believe in God, that raised him up from the dead, and gave him glory.—1 Pet. i. 21. Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.—Gal. i. 1. We have testified of God that he raised up Christ.—1 Cor. xv. 15.

I do not know the young lady who so beautifully read my paper of last Sunday. She certainly brought out all the merit it possessed, for which she has my sincere thanks.

TRUTH SEEKER.

THE GOSPEL HOPE A RESURRECTION FROM THE DEAD AT THE LAST DAY.

"He that believeth on the Son, hath everlasting life; he that believeth not the Son, shall not see life; but the wrath of God abideth on him."—John iii. 36.

LET us consider the church of Christ as a unit; and all men most assuredly will just as soon as they are brought into the real Gospel liberty—that is, when they no longer look out on the things pertaining to the kingdom of God from a denominational stand-point. For not until men become willing to receive as divine truth only such things as come through the agency of the Holy Spirit, can they find that rest of faith upon which the Apostles relied, and upon which alone true believers ever since could with safety rely.

When this glorious state of mind is attained; when men seek truth with only one object in view—that they may fully understand God's will concerning themselves, and how to apply the truth for His glory, that men may be born again, and placed in the kingdom of Christ, and not to make them members of this or that sect; then, and not until then, will they be prepared to admit the truthfulness of the most simply spoken Scripture. Let us then not only take Christ for our Priest and King, but especially listen to him as our Prophet, that he may teach us how unwilling we are to give up our many opinions in regard to divine things. In our own opinion we are very wise; yet the Scriptures are very decided in telling us, 1 Cor. iii. 18, 19—"Let no one deceive himself. If any one seems to be wise among you in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness before God." And in another place it is written, "the world by wisdom knew not God."

Let us now consider the passage which heads this article. It seems too plain to be misunderstood. If we admit a truthful translation is given us, are we not to understand that our salvation depends on Christ alone; that if we believe He is the Son of God, and that "He poured out his soul even unto death" for us, such belief will entitle us to everlasting life—after Christ has raised us from the dead. On the other hand, does it not as plainly teach that if we do not believe on him, but reject him, we shall never see life, but at death cease to be—the wrath of God abiding on us, preventing us from seeing life again of any kind: not to dwell in torment, this most certainly would be life; but the wicked who die in their sins "shall not see life."

"The wages of death."—Rom. vi. 23. Certainly we understand this to mean the opposite of life; that if a man spends his life in sin and disobedience, the wages God will pay him will be death; he shall not inherit what Christ will give his followers—everlasting life. If Paul meant us to understand by this passage that the wages of sin was everlasting torment, is he not greatly to blame for not saying so? All admit Paul's honesty in all he said. In his letter to the Romans, he declares himself willing to be "accursed from Christ" for his brethren's sake, and finally laid down his life for the sake of the truth.

But let us look further at what Paul says in 1 Cor. xv. 21: "For since by man (Adam) came death, by man [Jesus Christ] came also the resurrection of the dead." This is too plain to need one word of comment. Verse 22: "For as in Adam all die, so in Christ shall all be made alive." Does not Paul plainly say in this verse, that when we depart this life and are laid away in the grave, if we have not been "begotten of the Spirit"—that is, if we die out of Christ, taking only the sinful nature of Adam with us to our graves—we cease forever to be; are, so far as life is concerned, annihilated. On the other hand, "So in Christ shall all be made alive." That is, if begotten by the Spirit, if adopted by our Heavenly Father, if the atoning blood of Jesus has cleansed their hearts, they (the righteous), for and in consideration of thus being "in Christ," shall live again—to use Paul's own words, "be made alive." But the 23d verse especially demands our attention, as it tells us there are but two orders of the resurrection of the dead—not three orders, which would be necessary to include the wicked dead. Paul is quite emphatic, asserts but two orders—Christ the first order, afterward they that are Christ's at His coming. Surely any one who will read carefully the whole xvth chapter will find no difficulty in settling the question of the resurrection of the dead. It is plainly set forth that only by being in Christ can such a thing possibly take place.

Man sinned, according to the Bible account; for this God sentenced him to death—claimed his blood, which was his life. That life could not be taken again by Adam himself; but God gave him a Redeemer, whose blood, when offered up once for all (which blood was the life of Jesus), entitles all who die believing in his atonement to a new life from the grave—when he comes "the second time, unto salvation."

How sad to reflect on what is now preached as the Gospel. Little or nothing said about this, the only Gospel hope—man dead, man living again through a resurrection from the dead. In exchange for this great triumph of the cross, going to heaven at death has been substituted—a doctrine not taught in either Old or New Testament, while the former looms up on a hundred pages to cheer and encourage those who look for Jesus the second time, unto salvation. In Luke xiv. 14, the Saviour says to those who should call the poor and not the rich to their feasts, that they should be recompensed, not in going to heaven at death, but "at the resurrection of the righteous." In John vi., although not one word is said about going to heaven at death, Jesus repeatedly tells his disciples that he will "raise them up at the last day." "I am the resurrection and the life," said Jesus to Martha and Mary; said nothing about Lazarus being in heaven, but told them their brother should rise again.

In Acts xxiii. 6, Paul says: "For the hope of the resurrection of the dead I am called in question." That is what Paul preached; that was the hope of the Gospel. In the xxvith chapter, he says, "Now I stand and am judged for the hope of the promise made to the fathers; for which hope's sake, King Agrippa, I am accused of the Jews." This was the same charge referred to in the preceding quotation, only a different hearing. Paul had been telling the Jews that all their hope was in Christ, no longer in the law; that all Jews as well as Gentiles would be utterly destroyed unless "engrafted" into Christ. For preaching this, the hope of the Gospel, he stood before his accusers awaiting whatever punishment should be put upon him.

In 1 John iii. 2, 3, that Apostle writes: "Beloved, now are we the Sons of God, and it doth not yet appear what we shall be, but we know that *when* he shall appear we shall be like him, for we shall see him as he is."

Oh that the poison were taken away from the Gospel, that men could believe its plain teachings, that Jesus died for the "redemption of our bodies" from the grave; and not to take our "immortal souls" to heaven at death. O God, send down the light of truth, is the prayer of A. N. B.

—*The Nazarene.*

MEN miss truth more often from their indifference about it, than from intellectual incapacity.

ABRAHAM'S FAITH AND OBEDIENCE.

BY HELEN ROBERTSON.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed as the Lord had spoken unto him."

What previous knowledge Abram had of the Lord we cannot tell, or what was his youthful training we cannot tell, but one thing he shows, wonderful faith and confidence in the Lord; also, a readiness to obey God *at once,* which can be seen throughout his whole history.

God is pleased with this simple faith of Abram's, and promises all the land as far as he could see it; also promises him seed as the stars that cannot be numbered.

These promises to a faithless one would seem impossibilities; for Abram had come a stranger from Ur, of the Chaldees, and how was he to get the land, *all of it?* Besides, he was childless. Nevertheless, he believed in the Lord; and he counted it to him for righteousness. O Abram, thy faith, thy simple childlike faith, and how it pleased thy Father and God.

By and by, we find Abram advanced in years, ninety years old and nine, and the Lord occasionally appearing to him. The Lord knew Abram and loved him, and loved to appear to him and talk with him. He again and again repeated his faithful promises to his servant, making them every time more full and emphatic. One time he changes his name from Abram to Abraham: For, God says, a father of many nations have I made thee. A question here. Why did God repeat those same promises to his servant *so often?* For the same reason that we need to read the promises of the word over so often. To have them always in rememberance.

Again we find God promising a son to Abram and Sarah under seemingly impossible circumstances. Sarah was faithless; but Abraham believed the word the Lord had spoken, and got the promised son, Isaac, with whom the covenant should be established.

Did God see that Abraham's faith was established now, without any further trial? No; the severest test was coming. And it came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he said, Behold here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. What, Isaac! Is it not a mistake? Is it not rather Ishmael, to get him out of the way lest he contest the inheritance with Isaac? Did the tried patriarch talk thus? No. No staggering. Not a word. And Abraham rose up *early* in the morning and saddled his ass, and took two of his young men with him—and Isaac his son, and clave the wood for the burnt offering, and rose up and went unto the place of which God had told him.

Abraham leaves the young men behind, but he and Isaac come to the place of which the Lord had told him. And Abraham built an altar, and laid the wood in order, and bound his son Isaac, and laid him on the altar upon the wood. And Abraham stretched forth his hand and took the knife to slay his son.

O what confidence, what steadfast, beautiful confidence in *his God*, ("he that loveth son or daughter more than me is not worthy of me." *Jesus*). Here his God is is satisfied; and the angel of the Lord called unto him out of heaven and said, Abraham, Abraham. And he said, *here am I.* In the spot where God could speak to him. And he said,lay not thine hand upon the lad, neither do thou anything unto him: for *now* I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: And he took the ram and offered it up for a burnt offering instead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.

Abraham has now stood the most severe test. He withholds nothing, and God comes freely out to him, and says, By myself have I sworn. This is God himself. He could swear by no greater, and by this earth he again repeats the profuse promises: Because thou hast obeyed my voice.

Afterward God himself says, "Abraham my friend." What a position to arrive to; to be called the friend of God! How did Abraham arrive at it? Not by great acts, but by simply hearing the word of the Lord and obeying immediately. Rising early in the morning to obey, not putting off till a more convenient season.

Have we audible and distinct talking from God as Abraham had? We have his written word, wherein is revealed his will toward us; and if we are his children, we have his Spirit to illuminate our minds, so we might know the things which are freely given to us of God. If we have not his Spirit dwelling in us, then we are living after the flesh, and shall *die.* Striving to attain to the resurrection of the dead.

RACINE, *Wis.*, Aug. 1870.

A WORD ABOUT SACRIFICING.

UNDER the Mosaic Law, the first fruits and the firstlings of the flocks and herds, without spot or blemish, was required for sacrifice to God. Although "whatsoever things the Law saith, it saith them under the Law," yet there are certain principles underlying the whole that apply to all mankind, and are eternal in their nature. The principles of the justice and goodness of God, and his claims upon the adoration and obedience of his subjects, as set forth in the Law, are just as prominent and important under any other dispensation. Those under the Law were "debtors to keep the whole Law," but the indebtedness of those under the liberty of the Gospel is far greater. "To whom much is given, of him much will be required." Suppose an Israelite had kept the best of his fruits and his flocks for his own use, and offered the refuse (that he could make no other profitable use of) as a sacrifice to God, no one will claim that the offering would have been at all acceptable. It would have been as palpably a violation of the Law as if no sacrifice had been offered. Now, as God is unchangeable, how may we suppose he receives the same kind of service now, from those who are favored with the extraordinary privileges of the Gospel? Do we render proper service to God when we spend all our time and talents and substance for ourselves and the world, without offering any portion of his bounty in any manner of return? Do we honor God when we, as individuals or as organizations, give even largely of our first fruits apparently for the glory of God, but in reality as an advertisement for public favor? The real sacrifice required is that of a "broken and contrite heart;" all other sacrifice without this is unavailing. Is it not the meanest kind of selfishness to devote all the energies of youth and manhood to the gratification of fleshly lust, reserving in contemplation for the service of God only the feebleness of old age, or perhaps a deathbed, when this world can no longer be enjoyed?

Reader, we sincerely urge you to consider this subject. Make a personal matter of it; the responsibility is personal, and the consequences will be personal. If you are a professor, you have no excuse for not devoting your first and best energies to God's service. "Seek first the kingdom of God and his righteousness." "Having food and clothing, be therewith content." "Your Heavenly Father knoweth that ye have need of these things," and "he is more ready to give than you are to ask."

If you are not a believer on the Lord Jesus Christ, and a future life through his resurrection, remember that you owe something to God for his tender mercy and providing care even in this world. But whether you will hear or whether you will forbear, God provided for you a life beyond the grave, with which this life can in no way be compared. You are now under sentence of death—eternal death, and God has "so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." Jesus died a sacrifice for your sins, and God raised him from the dead, according to the Scriptures, and has promised to "raise up at the last day" whosoever believeth on the Son. And he has promised his Holy Spirit to them that ask it, to "lead them in the way of all truth." Be candid with yourself, and answer this one question: Is it not better, wiser, more profitable, to sacrifice the uncertain enjoyments of this uncertain life, and in the end gain an eternity of real life and real enjoyment? Think on these things. "Believe on the Lord Jesus Christ and thou shalt be saved."—*The Nazarene.*

"CHRISTIANS have Christ's intercession in heaven for them.—Rom. viii. 34. The Spirit's consolation in all their troubles.—1 Pet. iv. 14. The beneficial ministry of angels, who are sent forth on their account.—Heb. i. 14. A stock of prayers going up for them all the world over.—Eph. vi. 18. And multitudes of precious promises in the Scriptures, for every line, word, and syllable of which the faithfulness of God stands engaged."

CLOUDS WITH SILVER LININGS.—Sorrows are like tempest clouds; in the distance they look black, but when above us, scarcely gray. As sad dreams indicate coming joy, so will it be with the so often torturing dream of life when it hath past.—*Jean Paul Richter.*

Italy, Rome and the Pope.

It is understood that in the absence of the French troops the King of Italy is to take care of Rome. The Holy Father will doubtless consider this the admission of the wolf into the fold; for the Italian State within the last five years has appropriated, sequestrated, taken and absorbed in monasteries, convents, etc., millions of the property of the Church, and in a recent supplemental act of the Italian Parliament, called by the indignant clergy the "Ecclesiastical Spoliation bill," pretty much all that was left of their Church property and incomes has been swept away. The law makes a great reduction in the number of ecclesiastics of all degrees in all parts of the kingdom, and reduces the pay of the reserved force to the smallest possible allowance. In this business the revolution in Italy has been more sweeping even than that under Juarez in Mexico, and it has been carried out professedly in obedience to the injunction of the New Testament, "Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal; but lay up for yourselves treasures in the kingdom of heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal." Hard as it may be, however, for the Holy Father to accept the protection of Victor Emanuel as a State necessity with France in the shape of a concession to Italy, we fear that the good Pio Nono will have to submit. His only alternative will be to protest and thus become a Protestant, and leave the Holy City to the spoiler.

It has been intimated, too, from Rome that the persecuted Pope contemplates this course, and a temporary refuge under the protection of Protestant England in the island of Malta. This, too, may possibly come to pass; for if turned over by Napoleon to the tender care of Garibaldi, the Holy Father, in leaving Rome, will hardly fly to the soil of France; nor, after the abrogation by Austria of her Concordat, will he seek for protection in that quarter; while Spain, which under the late Queen Isabella and her Bourbon predecessors, was the model of loyalty and pious devotion to the head of the Church, has hardly now a corner in which he could rest in contentment. In truth, should Pio Nono resolve to fly from the protection of Italy, as the lamb flies from the protection of the wolf, such is the condition of things in the Catholic States around him that he may go to the protection of Protestant England at Malta, or to Protestant Prussia as an exile; or, peradventure he come to the free land of America, where there will be none to molest him or make him afraid.

We rather incline to the opinion, however, that, reduced to the choice of the protection of Italy or a flight from Rome, the Holy Father, fortified with his infallibility, and strong in the faith of St. Peter, will stick to the Vatican and bide his time. We rather think that he will do this from considerations of policy and of duty, and patiently as possible await the issues of this Franco-Prussian war. In sore distress he is doubtless now meditating upon the alarming aspect of European affairs, and over the sorrowful difference in the power of the Holy See when Ferdinand and Isabella I. of Spain apprised the Pope of the discovery of a new world and asked the temporal jurisdiction over it from the temporal king of kings, and compared with this epoch of unbelief when Isabella II. and the most devoted daughter of the Church is an exile in foreign lands. There remains still, however, this great and precious consolation to the faithful Pope in the Church of Christ, that he is the successor and representative of St. Peter; that St. Peter is the rock upon which the Church is built; that "the gates of hell shall not prevail against it," and that from the blessed Peter his living successor in office holds on earth the keys of the kingdom of heaven, which neither Victor Emanuel, nor Garibaldi or Mazzini, nor Francis Joseph, Prim, Bismarck, nor Napoleon can take away. Lastly, let the Holy Father forget not that as head of the Church he is infallible, and therefore has nothing to fear, whether as ruler or guest in Rome or as an exile in Malta, the United States or the remotest corner of the globe.

The foregoing we copy from the "N. Y. Herald" of the 7th inst. Poor old Pope, his "infallibility" seems likely to be followed by infallible ruin. "Her plagues shall come in one day," saith inspiration. Have they begun? It looks like it. "Strong is the Lord God who judgeth her." Let us wait patiently the Lord's time. The prophecy "will speak and not lie." Jehovah reigns.

Camp-Meeting in Maine.

There will be an Advent Camp-Meeting in North Hermon, on the ground we occupied last year, commencing Sept. 5. It is five miles from Bangor. A boarding tent will be under the direction of Br. Charles Philips. Board for man and beast at a reasonable rate. Those coming with tents will find lumber and straw on the ground. Preaching brethren generally, are invited to attend our camp-meeting. We would say, This meeting is to be a *free* one, for all. There will be no one to dictate the preachers what they shall or shall not preach. We hope to see a large gathering of the dear saints at Camp Hermon this year. Come, brethren and sisters, filled with the Spirit and love of God; then we can labor for the perishing, and strengthen the weak.

Charles E. Philips,
Liberty Wetherbee,
Geo. W. Brown,
Daniel E. Ireland,
William Patten,
} Committee of Arrangement.

THE HERALD OF LIFE.

NEW YORK, AUGUST 10, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Zion's Herald: Don't Be in Haste.

We learn from the "*Advent* Herald," that "*Zion's* Herald" (both Boston papers) is expressing its "happiness" at "the return," of one who has been a prominent Life preacher, "to our church: and states,"

"At a late preacher's meeting in this city (Boston), he made a full retraction of his views on the mortality of the soul, and other views of the destructionists, and was cordially welcomed by the brethren:" and adds—"We hope" one "who once was high in our church honor and love, Rev. George Storrs, will come and do likewise."

We thank Zion's Herald, or its editor, "Rev. Gilbert Haven," for the kindly wish; but he may be assured we shall be in no hurry to follow such an example as he speaks of. Thirty years experience in the Life views, with much study of the Scriptures, are not to be thrown away by us for the honor of being "cordially welcomed by the brethren" of the Methodist E. Church, much as we may esteem them. No, Br. Haven, we are too well rooted and grounded in the doctrine of "Life only in Christ," to sell our birthright for any thing man, or any body of men can give us, however honorable or respectable they may be.

We counted the cost, thirty years ago, when we first set out in our present course. We knew, well, we were to lose our position as a minister not only in the Methodist E. Church—but that we were to be rejected from all existing church organizations; and that we must travel alone, having no expectation that our views would, in our lifetime, receive many adherents.

We received our views not from man; for we were not taught them by men; but we received them from the living oracles of God, by a patient and protracted search of the Bible; and have been led on to our present stand-point in the same manner: and having passed the point where we suffered the loss of all things, temporal and social, and having been sustained by God through it all, and having known the heavenly peace, love, and joy which the truth and its experience brings, and the power of Divine grace to sustain us amid all the conflicts against popular errors, we shall not be likely to make a "retraction" in any meeting of "preachers," however honorable their body, or however "high" it might exalt us in their estimation.

The "hope" of our kind Br. Haven, therefore, is not likely to be realized. We doubt if his "hope" in this matter is not as baseless as the "orthodox" hope of "going to heaven at death." One element of hope may exist, viz: *desire*: but the other element, viz: *expectation*, has, we believe, no basis. Because one here and there turns back to Egypt—and we have seen several such cases—that forms no ground for expecting that "George Storrs" should follow them. We lived and were advancing in the Life views before they were born in the things of religion; and find ourself unmoved and unterrified by their "retractions." We have seen stars fall from heaven, and the firmament was just as luminous after it as before: the loss was not perceivable, and it will not be if more fall away. We can well afford to part with such as are not of us. "They went out from us, but they were not of us; for if they had been of us they would have continued with us: but they went out, that they might be made manifest that they were not all of us."—1 John ii. 19.

We have said thus much on the supposition that "Zion's Herald" has made a true statement in regard to the "retraction" spoken of: but without insinuating that it has made a misrepresentation designedly, we put it to the respected editor of that paper—"Rev. Gilbert Haven"—if he or some of his correspondents have not stated, in the article named, that which is not true? Did not the person, said to have made the "retraction," state, definitely, in a Methodist pulpit, in Boston, two Sabbaths since, "Your dead friends are asleep; and their future life *depends* on a resurrection?" Did not the supposed "retraction" proceed from the *wish*, on the part of the "Methodist Preachers' Meeting," that the person spoken of would really abandon the Life views soon, rather than from any actual present abandonment? Was not "the wish father to the thought." Was there not too much "*haste*" in "Zion's Herald's" announcement? We think there was; and therefore we repeat our caution to that paper, and all our Methodist friends, "Don't be in haste" to proclaim "retractions" of Life Views, lest your character for accuracy suffer by it. Depend upon it, such statements, if proved incorrect, will damage yourselves more than us; and the more you blazon them abroad at your campmeetings—as has been done—and in your papers, the more you injure youselves rather than us.

Our Methodist Friends.

It was several years before we could get an exchange with "Zion's Herald," of Boston, and the "Christian Advocate" of this city. After awhile they came regularly for two or three years, and we endeavored to treat them with christian courtesy. True, we noticed their remarks in relation to our views; especially those of "Zion's Herald," as we held that paper in higher esteeem than the "Advocate," because when we resided in New England that was our favorite. But, for some cause, both of them have ceased to visit us. Well, we do not intend to blame them. Ours might have been an annoyance to them; and as "Rev. N. D. George," of their Church, has come out in a book against us, they may think further intercourse with us is not desirable. We submit to their decision, but give them our parting salutation in the language of Isaac Taylor, in his "*Wesley and Methodism*." He says:

"When once this weighty question of the after life has been opened, and when it shall have come into the hands of well-informed Biblical interpreters, a controversy will ensue, in the progress of which it will be discovered that, with unobservant eyes, we and our predecessors have been so walking up and down, and running hither and thither, among dim notices and indications of the future destines of the human family, as to have failed to gather up or to regard much that has lain upon the pages of the Bible, open and free to our use. Those who, through a course of years, have been used to read the Scriptures unshackled by systems, and bound to no conventional modes of belief, such readers must have felt an impatience in waiting—not for the arrival of a new revelation from heaven, but of an ample and unfettered interpretation of that which has so long been in our hands. . . .

"The past Methodism was far from being a message of wrath, proclaimed by men of fierce and fanatical tempers: it was a message of joy, hope, and love; and it made its conquests as such, notwithstanding those bold and unmeasured denunciations against sin which it so often uttered. And so it will be with the future Methodism; and although it will rest itself upon a laboriously obtained belief concerning the 'wrath to come,'—a belief that will heave the human mind with a deep, convulsive dread,—yet, and notwithstanding this preliminary, the renovation which we look for will come in as the splendor of day comes in the tropics;—it will be a sudden brightness that makes all things glad!"

Prof. C. F. Hudson's Position.

[A few weeks since, we gave some statements of his position on the resurrection question. As he was unquestionably the most able writer that has appeared in the defence of the resurrection of the wicked dead, we have thought best to reproduce a notice we took of his position in the "Bible Examiner," Sept. 1863, while the Prof. was still living, and to which he never replied, that we are aware of. Our notice was as follows:]

LIFE FROM THE DEAD.

Under the head of "The Resurrection of Condemnation" Prof. C. F. Hudson published five articles. We have no intention of reviewing them, being willing they should carry all the weight they are entitled to; but as he published an article in the "Bible Examiner" in 1857, pp. 122–125—to which we made no reply at the time—and has now reproduced that article entire in his recent effort in defence of the resurrection of the unjust or wicked dead, we have thought best to place some extracts from it again before our readers, that they may judge of the value of his position on the question. He speaks as follows:

I will offer what I regard as the true view of the resurrection of the unjust, and, taking the doctrine out of its old theological connection, will try to give it a new setting, in which it may even reflect the divine goodness and love. . . .

Respecting the resurrection of the unjust, then, I can heartily say, that *if they are raised up for the sake of being punished*, then I know not how to vindicate the *goodness* of God. He might be *just*, but He would not appear great or magnanimous. . . .

The wicked dead are raised, then, *not for the sake of* their punishment. Rather, "the second death" is the *result* of their resurrection; and the *reason* or *design* of that resurrection is to be sought elsewhere. The Bible never speaks of the wicked as being raised up *in order* that they may be punished, or that God may collect his dues in their sufferings, or for any other need of justice. The justice of the Infinite, or of the Universe, is not so poor as this.

Thus he seems to reject, entirely, the idea held by all, or nearly all future *torment* theorists, that the wicked dead are raised in order to, or for the sake of inflicting torment on them as a punishment. If this point is accepted as truth, a very natural inquiry is, For what then are they recalled from death, when *once* dead? He responds as follows:

The resurrection of the wicked is rather, in common with that of the righteous, the effect and the token of man's deliverance from the power of death. It comes as the natural sequel of man's rescue from that doom—of his release from that bondage—of his redemption from that condemnation—of a proclaimed remission of the sins that are past, and a respite granted, so that personal faith and union to Christ alone are now wanting, that the new life-power may be a life possession, an inheritance of immortality. The prison doors are opened, and the convict is let out to see the light of day. He is told that the sentence of the law is annulled, so far as God is concerned—he has only to accept the Deliverer as his Lord, and death hath no more power over him. And though in this figure we may date the *time* for the sinner's choice after the limit which God has fixed yet it may illustrate the actual relations of the Redemption and the Resurrection. The latter appears to us the natural outgrowth of the higher life-power which accompanies the former.

That is, if we understand his last remark, "The Resurrection" is "the *natural* outgrowth of the higher life-power which accompanies Redemption." In other words, the life-power in redemption has so far affected the sinner, that, though he dies in his sins, this divine life-power is so inwoven in him, somehow, that it naturally brings the sinner up from the dead: yet, strange to tell, this divine life-power is not strong enough to keep him alive, but a second dying is the "result of life" from the dead. Or, the sinner has received, in this life, just enough of the "higher life-power" to open his "prison doors" and be "let out to see the light of day," and to know what he might have had if he had improved the means employed to bring him the full strength of the higher life-power.

If such a manifestation is not "being punished," it would seem difficult to tell what punishment is: and if it is not being "raised up for the sake of being punished," we cannot see for what "sake" it is. All that is to result from it, according to this statement, has been revealed to the sinner before his death; and the Prof. is obliged to make his "figure date the *time* for the sinner's choice after the limit which God has fixed." Surely, one would suppose that fact would have opened his own eyes to see he had placed the sinner where God has not placed him, and where there is, therefore, no warrant for himself or any other man to place him. We regard the Prof., however undesignedly, as having clearly reversed God's order in His manifestation of the work and order of redemption: that manifestation is not *after* this life, but *in* this life: and it is only those who believe on the Son of God—where He is proclaimed—that He will "raise up at the last day." If the wicked man has enough of "the higher life-power" to raise him up at the last day, he may be assured the same life-power is fully equal to keeping him alive eternally; for to give life requires more power than to preserve it; and besides, that higher life-power never dies: the law cannot kill it. Prof. H. says:

There is some indication in the Bible, that the resurrection is not absolutely universal, but is limited to those who have known the revealed will and good pleasure of God. "They that have sinned without the Law shall also perish without the Law; and they that have sinned in the Law shall be judged by the Law." The distinction here made, while it seems to preclude the judgment of the heathen, after a resurrection, "by the Law"—may expressly denote such a judgment of the ungodly in Christendom.

Thus he gives up John v. 28, 29 as proof that *all* in the graves shall live again, and admits "the resurrection" may not be "absolutely universal." And, as "they that have sinned in the law shall be judged by the law," will he, or any one else, please give us chapter and verse "in the law" where the "judgment" of any man is said to be "*after* a resurrection?" Where is the law? Just give us the statute. Can it be done? We know it cannot. Do not tell us it "*may* denote such a judgment of the ungodly of Christendom." It may *not* denote any such judgment. Where has the law said it does? We cannot take conjectures for evidence. Prof. Hudson in closing, speaks thus:

I conclude then, the resurrection of the unjust has precisely the same relation to the "second death," that their present life has to the first death. Life is not for *the sake of* death, just the opposite—yet death is here in this world the common result of life. So the resurrection of the unjust is not for the sake of their aggravated death. It is given to them, freely as this life is—it is the index of many blessings which the Gospel has brought them—and condemnation is the result.

Truly, this is "the conclusion of the whole matter." He says, "Life is not given for *the sake of* death, just the opposite." Then it must be given for the sake of life. "Yet," he adds, "death is here in this world the common result of life." That is, we suppose, if we did not have life we could not die. How self-evident. "So," saith the Prof., "the resurrection of the unjust is not for the sake of their aggravated death." But he has said, "The wicked dead are raised *not for the sake of* their punishment;" yet death to a sinner is the "wages of sin"—the punishment; and the "second death," as held by him, could not occur without the resurrection, and that death he has elsewhere told us, is "the death of the soul," which did not die with the body in the first death, and so he maintains a resurrection of the wicked dead in order to kill the soul. He says, "My view is simply this—that there are two instalments of death: the death of the body kills it:" . . . "this death also deprives the soul of its action:" . . . "the first death destroys the body and not the soul:" . . . "the second death kills finally and forever."—See Bible Exr., vol xiii. pp. 282–3.

"The wages of sin is death," and he affirms the first death does not kill the soul; it is to be killed by a "second instalment of death." As in order to this, the wicked must have a resurrection, must not that resurrection be a necessity, according to his theory? or, must it not be "*for the sake* of death?" How else can the soul be made to die, if his view of "two instalments" is the truth? And if life from the dead is necessary in order to kill the soul—which is a part of the punishment for sin—is not life from the dead given "for the sake of death?" Yea, are not the wicked "raised up for the sake of being punished," notwithstanding the Prof.'s disclaimer? And, though he says, if such is the case, "I know not how to vindicate the *goodness* of God," is it not manifest his theory makes the resurrection of the wicked dead a necessity in order to complete their punishment? and therefore they are "raised up for the sake of being punished." Can he escape the dilemma without abandoning his theory? We think not. Take the following syllogisms:

The wages of sin is death in two instalments.
The first instalment does not kill the soul:
Therefore the wicked dead must live again *for the sake* of killing the soul.

Or, The soul is not killed by the first death:
But the death of the soul is a part of the *punishment* for sin:
Therefore the reliving of the wicked dead is a necessity *for* the sake of destroying the soul.

Would not the Prof.'s idea of the matter involve him, necessarily, in a syllogism much as follows—

Without a resurrection of the unjust the soul would not be killed:
But the resurrection is not *for the sake* of killing the soul:
Yet the death of the soul is the *second instalment* of the punishment for sin

Or thus—

The sonl can only be killed by a second instalment of death:
Therefore the wicked dead will have a revival into life:
But, "if the unjust are raised up for the sake of being punished, then I know not how to vindicate the *goodness* of God.

Would the Prof.'s philosophical mind think this a logical argument? We confess it looks to us like the predicament of the man who maintains man is wholly governed by motives; and getting between two motives equally powerful he cannot move at all.

He continues—"The resurrection of the unjust is not for the sake of their aggravated death." If it is in order to give them the "second instalment of death," *viz.*, the death of the soul, will he tell us whether it is, or is not harder to kill the soul than the body? And if it is harder, whether a resurrection to kill the soul is not a "resurrection of the unjust for the sake of their aggravated death?"

Men cannot kill the soul, but can kill the body:

Therefore the soul is harder to kill than the body:

Hence the resurrection of the unjust, to kill the soul, is for a more "aggravated death."

To talk of life from the dead being "given to them freely, as this life is;" and of its being "the index of many blessings which the Gospel has brought to them," to us, looks so unlike God that we do not believe Prof. H. can ever "vindicate the goodness of God" to other thinking minds, if he can to his own, with such a theory. He has evidently become entangled in an inextricable dilemma by trying to avoid the torment theory, on the one hand, and the non-resurrection of the wicked dead on the other.

He says, "Lite is not for *the sake of* death, just the opposite—yet death is here in this world the common result of life."—The "result" of a thing, if we understand it, is that which it *produces*. It is that which proceeds from it as a consequence. Can it be said, in propriety of language, that death thus proceeds from life? Death proceeds from sin: in man, it is the "common result" of sin; "sin entered into the world and death by sin," etc.

Again he says—The resurrection life is "given," the unjust, "freely as this life is" . . . "and condemnation is the result." Here he seems to hold, condemnation is the consequence of their resurrection: *i. e.*, the condemnation proceeds from a "freely given life" from the dead. The present life is given to men to improve so as to secure an endless life: but the future life is "freely given" to the unjust for no such purpose—their case is helpless and hopeless from the moment it is "freely given." We see no analogy in the gift of the two lives. In this life they may secure the free gift of justification: in that life they can secure nothing—not even condemnation, for that had been secured before this life ended; for, "he that believeth not is condemned already," saith the Saviour.

After all the Prof.'s struggles we think he will find, life from the dead to the righteous only—life from the dead as a peculiar gospel benefit, conferred on the good alone—is the only Bible theory, and the theory which harmonizes all the perfections of God, humbles man, and exalts our Redeemer and Life-giver.

"Asleep in Jesus: blessed sleep,
From which none ever wake to weep."

No: they shall hear no more sorrow or sighing; none shall awake except those who "awake and sing," [Isa. xxvi. 19, and 1 Cor. xv. 53–57,] God shall have wiped away all tears forever. No wailing of awakened and despairing sinners shall grate on their ears: no horrible sights are to mar their joys: for the wicked "are dead: they shall not live: they are deceased; they shall not rise." Amen.

The Judgment: Heb. IX. 27, 28.

"It is appointed unto men once to die. After *this*" appointment "the judgment." God appointed death once, and only *one* death: after this appointment He institutes the judgment, or *trial* of each individual in his probationary state, which was to decide who should live again: and He caused the proclamation to be made of life through Christ to them who would accept it as a gift in him. To give this life, He is coming again, and will give it to those, and to such only as "*look* for him." At that hour all others are condemned to *abide* in death and "not see life." Such we regard as the true sense of the word of God.

The term *judgment* is not to be understood as having one unvarying sense in the Scriptures. Its sense is various, and one sense of it is, clearly, that of the gospel proclamation. Thus Isa. xlii. 1–7. "Behold my servant." . . . "I have put my Spirit in Him. He shall bring forth *judgment* to the Gentiles" . . . "He shall bring forth *judgment* unto truth." . . . "He shall not fail nor be discouraged, till he have set *judgment* in the earth." . . . "I the Lord" . . . "will give thee for a covenant of the people, for a light of the Gentiles; to open blind eyes," etc. Matthew reiterates the Prophet's language—"A bruised reed shall He not break, and smoking flax shall he not quench, till he send forth *judgment* unto victory: and in his name shall the Gentiles trust."—Matt. xii. 20, 21.

Is not here clearly brought to view the gospel proclamation and is not that proclamation the *judgment* spoken of in these texts and others of like character? One definition given of the term judgment by Cruden is, "The gospel, or kingdom of grace." We use our God-given right to express our conviction that the judgment spoken of by Paul, Heb. ix. 27, is the dispensation of God's grace, introduced *after* He had appointed the race of Adam once to die? Death was "appointed" to Adam's race without regard to what their moral character might be: after *this* appointment of death, God instituted a judgment dispensation, or a dispensation of love in the second Adam, who should bring forth this judgment, and set it in the earth for the benefit of all men. Those who accepted it, and developed a moral character such as God should require, were to have the benefit of Christ's second appearing, as they had had of his first: such should live from the dead: the others had "judged themselves unworthy of everlasting life" (Acts xiii. 46), and live no more: the appointment "once to die" is confirmed on them and made eternal.

Does any one ask, "What is meant by the judgment coming after the appointment" once to die? and say, "We are told the judgment occurs some time after that." We reply, the judgment of which we speak, could not in the nature of the case be till *after* this appointment to die; for the judgment, or gospel proclamation, is appointed as a means to deliver man from death, and he needed no such deliverance till *after* he was appointed to death. We are satisfied our exposition of the text is in harmony with the general tenor of the Scriptures and cannot be *proved* to be erroneous. Besides, the whole argument of the apostle, in the previous part of this chapter, goes to show his mind was on the work of redemption by Christ, and not on judgment in the popular sense of that term.

Trials.

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth: . . . if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Heb. xii. 5–8. Again, when was our Lord's greatest suffering and agony? When was his soul exceeding sorrowful even unto death? When did he sweat, as it were, great drops of blood falling down to the ground?

Was it not at the closing up, or near the closing up, of this state of trial? Was it not a short time previous to his being glorified? May it not be, then, as his saints draw nearer to the period of their glorification, that they also shall be called to drink of his cup and be baptized with the baptism wherewithal he was baptized? Would it be strange if their Master and Lord should thus give them practical and experimental knowledge that they must sympathize with him in his humiliation before they can be prepared to share his glory? Sufferings and distress will show to ourselves and demonstrate before our Lord whether we love Christ, and his coming and kingdom, more than we love the present world. From the latter we must be weaned before we are prepared for the glory of Christ's fellow heirs. Many of us may painfully find that we were more joined to the world, and the things of this present time, than we were aware. Happy shall we be if the distress and trials crucify us unto the world and the world unto us. No matter from what source the trials come, let us give ourselves to God and we shall be purified by them. But if we fret, murmur, and repine under them, we may suffer loss; or if we do not lose ourselves, the merciful God will have to keep us under the rod all the longer or more severely, to save us from perishing with the ungodly. Yet, we have need to sympathize with one another as members of Christ, and to pray one for another. Most sincerely do we say in the language of Paul, "Brethren, pray for us." We feel the need of the prayers of praying souls. May God, the Lord, keep his tempted, tried ones, and guide them safe to life eternal.

The Papal Roman Power,

and the Napoleon Dynasty.

What are the Positions and Prospects of these Two Powers, as indicated in Prophecy?

In 1859 we published a pamphlet of 36 pages, with the above inquiry. For some years, it has been out of print. If we were to republish it to-day we would not wish to alter anything except a suggestion, thrown out near the close, that *possibly* Louis Napoleon might be developed the Antichrist. That suggestion we have long since abandoned as not likely to occur; and recent events, at Rome, have settled our mind that the Papacy is now the developed Antichrist, though it may yet be completed in another Pope, viz., Charles Bonaparte, who is "Cardinal Van Icinii, which would virtually, make Louis Napoleon head of the Romish Church. In no other way do we now believe he will ever be *the* Antichrist. His doom is, he "goeth into perdition."—Rev. xvii. 8, 11.

We have recently been requested to republish the pamphlet above named, and possibly we may do so, if there should be such a desire extensively expressed.

The War in Europe.

The "New York Herald," of Monday morning last, summed up the war news as follows:

THE WAR—A GREAT VICTORY FOR PRUSSIA.

At last there has been something like fighting; nor is there longer any doubt that on Saturday night, when the darkness put an end to the combat, the Prussians so far had been completely successful.

The details which we publish this morning show that the fighting on Saturday in the neighborhood of Woerth was long and bloody. It would seem that the Crown Prince, vigorously following up his victory, pushed on to Haguenau. In spite of the determined resistance of the French the place was gallantly captured by the Prussians, the French retiring in disorder. As proof of the severity of the fight and of the completeness of the victory we are told that four thousand of the French were taken prisoners, and that the retreating army left in the enemy's hands two standards, thirty pieces of artillery, including six revolving cannon, or *mitrailleuses*. Late last night a rumor prevailed in London, said to be based on a despatch from Baden, to the effect that a large body of South Germans had crossed the Rhine, and that they were moving rapidly toward Strasbourg. Later dispatches from Berlin and Cologne confirm this news in every particular. King William telegraphs to the Queen: "Good news. A great victory has been won by our Fritz. God be praised for His mercy." It is said that Marshal MacMahon had been repeatedly reinforced by divisions from the main army. Rumor has it that McMahon is wounded. Napoleon himself confesses the defeat of the gallant Marshal in the series of reports from his pen which we publish. The Prince Imperial has returned to Paris. The Empress Eugenie has issued a proclamation to the French nation. The crisis seems to be serious and imminent for the Bonapartes.

It is said also that the French have evacuated Thionville. It seems perfectly clear that the tide of battle has fairly turned against the armies of Napoleon. Several of the dispatches distinctly state that the French have retreated along the whole line, and that the Emperor is concentrating his troops for the purpose of defending Paris. It is undeniable that, although we cannot give to Saturday's fighting the importance of a general engagement, it was fighting on a scale of such magnitude and with such a result as to compel us to admit that Prussia has gained a great victory, and that France has suffered a serious defeat. The moral effect on both sides will be great. Prussia is jubilant. France already begins to despond. The authorities in Paris are at their wits' end. Every precaution is taken to preserve the peace of the city, but serious apprehensions are entertained that the unfavorable news may lead to a rising of the disaffected classes. At a council held in Paris on Saturday, the Empress Regent presiding, it was deemed necessary to have the guards of the Palace at hand and under arms. As another proof of the excited and dangerous mood of the Parisian populace, it has to be noted that all secret assemblages of the people have been prohibited.

The "New York Herald," yesterday (Tuesday morning), in giving a further account of the disastrous defeat of the French by the Prussians, and the possible complications that may arise, says:

"The Bible prophets, who see in this fight, the battle of Armageddon, may not be far wrong after all."

The Prussians are pushing forward against the French centre, and threatening Paris itself; while Napoleon is taken suddenly sick; and the poor old "Infallible," at Rome, is crying out piteously to the French *Empress* for help. The statement in yesterday's papers was as follows:

> Advices from Rome state that the French disasters cause profound terror, and that the Pope has asked Eugenie for just one ship to defend him from the Italians now organizing for an attack on the Papal dominions and authority.

"Perilous Times Shall Come."—Paul.

> "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were but for a little moment, until the indignation be overpast; for, behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and no more cover her slain."—Isai. xxvi. 20, 21.

That the foregoing prophecy will have a fulfilment at some period of this world's history, no believer in the Bible will question. If it be said, "We do not know *when*"—the reply is, So much the more need that we watch and pray, lest the "indignation" overtake us off our guard. That the troubles among the nations indicate the possibility of our being in the vicinity of "the great day of judgment" on the Gentiles—*i. e.*, on the nations to whom the gospel was sent, after it was rejected by the Jewish nation—which is to close up this age and bring in the reign of Jesus Christ, on the throne of his father David," no believer ought to question. If, then, there is any ground for such a possibility, how does it become all the people of the Lord to heed the words of prophecy we have quoted above. What we ask of all is, think of those words—ponder them in thy heart—ask thyself, Am I seeking security in God—retiring as far as possible from all exciting causes which may lead me to occupy a place or position not within the "chambers" of God's protection? "Indignation" is certainly to come; much of it has already been manifested in the past few years; and God's people are only safe by taking heed to his direction and counsel. Above all things, then, the higher commotions rise, the more seek to "hide thyself" in close communion with God in Christ. So shalt thou be safe; not otherwise. But while hidden, fail not to do thy duty both to God and men. The hiding is not one of inaction; but do all as for God, and as in his sight.

Responses to the Herald.

Mrs. R. W. Pierce, Milwaukee, Wis., writes: I suppose you wish to know how much each one can give for the support of our paper. I will give $25, and pay $5 for my copy of the paper. Also, $10 to the Tract Fund. I do not know how I should get along without the Herald of Life; I feel that it will be sustained as it has been.

Thomas J. Harris, Harrisburgh, Pa., writes: I hope to do more for the Herald next year, than the past. At all events I will pay $10 for my two copies, and more if I can spare it, besides buying Documents. I have been well satisfied with the Herald heretofore, and trust it will continue to improve. We need it yet, as we are not yet made perfect, and we must occupy until He comes; and as we are near the "Shining Shore" and the signs thicken upon us, it is necessary to give warning, trying to save some, even pulling them out of the fire.

Freeman Gladding, Albany, New York, writes: I should be very sorry to have the Herald of Life suspended, as all the preaching I have comes through its columns. I am well satisfied with its management, and will do all I can to sustain it. I lend my papers and give them away soon after reading.

Hiram Drown, Coventry, Vt., writes: I pledge $5 for the support of the Herald of Life the next volume. I love the paper; it is the best one I ever read. It brings the glorious tidings of the coming kingdom, when Christ will descend from heaven and reward his saints, and destroy the wicked from the earth, and establish his kingdom: and it shall stand for ever and ever, and not be left to another people. May the Lord bless you and all who are laboring to spread the truth. Yours, looking for Christ the Life-giver.

Polly G. Pitts, Fredericksburg, Iowa, writes: I cannot bear the thought of doing without the Herald of Life, and I do not believe that God will let it go down. It shall have my best efforts and prayers for its life and prosperity, and that God may hold you up, strengthen you for your race, harness you for the battle, fill you with His Spirit, and keep you at your post, till He shall say, "Lay down thine armor, take thy crown." Your sister, waiting for deliverance when the Life-giver comes.

Miscellaneous Jottings.

BY WM. H. SPENCER.

Br. Storrs: Again in taking my pen to write to you, the multitude of thoughts which rush forward for utterance, produce a longing for a retreat this evening to your quiet home, whither I used to spend such pleasant hours, and once more enjoy that communion of spirits which the children of the kingdom alone can feel. But perhaps a sweeter and more blessed communion—one which all the heavenly hosts will behold with mingled joy—may be ours soon to share, and to gather around God's throne with those precious pilgrims whose names now, like some pleasant dream, haunt memory's by-ways.

THE COMING STRUGGLE.

Your cautious yet outspoken words regardgarding "The battle of that great day," did my heart good, as possessing so much truth that this generation should now understand. When that great storm bursts forth, in the mighty wreck of human governments, there will be millions of whom it can be said as Christ spake of the antediluvian world, "*they knew not*"—they are wilfully ignorant, refusing to see the signals hung in the heavens, and discard those mighty revolutions which shall immediately precede their "sudden destruction," when, like the wretched inhabitants of Sodom and Gomorrah, they will sink to rise no more. Mankind never witnessed a greater sign of the nearness of that great day than the approaching European conflict. The last universal war in this world's history seems to me to be at hand; a universal war on the territory of the old Roman monarchy, once mistress of the world, seems inevitable. I see no way in which it can be stayed. That it will result in the long predicted overthrow of Papal Rome, and the destruction of Daniel's great image—the divine symbol of earthly governments—in my mind there can be no doubt. Oh, how much it behooves all professed Christians to see that they have on the wedding garment, and to watch, "lest coming suddenly" the Bridegroom should find them "sleeping." But as "children of light" we must "not sleep as do others," but "watch and be sober."

BR. WOLCOTT'S ILLNESS.

My heart has been greatly pained by the failing health of dear Br. W., who has so greatly endeared himself to the Lord's children, and has done so much for the Master's cause. Our heavenly Father's power is unlimited, but his providence to our feeble, short-sightedness is mysterious. But I cannot become reconciled to believe that God will permit our dear brother to fall into the hands of that merciless enemy, death, whom he will so soon destroy. The merciful goodness of my dear Father in restoring me to health, when physicians declared I was beyond the reach of their skill—delivering from the very jaws of death one so unworthy, so unprofitable, and capable of doing so little in His cause, impresses me with the belief that our brother will be spared, in his very hours of usefulness, as an eye-witness of the grand scenes in the closing hours of this world's history, and behold the rapturous glory of our descending King—the rightful heir to David's throne. Brethren, in pleading with God for the restoration to health of this dear brother, we should not be forgetful of the power of prayer, and that God has given us great assurance that "the *prayer of* FAITH shall save the sick, and the Lord shall raise him up."—James v. 15.

IS HENRY WARD BEECHER A SPIRITUALIST?

In an article by Henry Ward Beecher, which we accidentally noticed in the "New York Ledger," he says:

> Why should we be left struggling on in this life in doubt, and often in despondency, when one word, one single word (from the dead), would reinspire the soul, and that word never be spoken? The dead beneath the feet may be silent; but over our heads, *in the spirit land*, is there no voice there, and none to call and comfort?

If at the same time man can be "silent" in the grave, and yet alive in a "spirit land," why could not a voice [a spirit voice, of course], "reinspire the soul" with words of comfort? Spiritualism is but a short step in advance of Mr. Beecher's position; indeed, in essence they are one. But how truly he intimates that this theory of the soul's immortality produces "doubt" and "despondency" regarding the future. This is but the legitimate result of all speculation which ignores the plain testimony of inspiration. In the gospel hope of life only through Jesus Christ, there is no "doubt," and it produces no "despondency." It fills the heart so full of joy and peace in waiting for the Life-giver's return that there is no room for speculation about an unknown "spirit land," or to seek comfort from supposed departed spirits. "Now our Lord Jesus Christ himself, and God, even our Father, . . . hath given us *everlasting consolation* and *good hope* through grace."—2 Thess. ii. 16.

> "Lord, shall it be forever said,
> The race of man was only made
> For sickness, sorrow and the dust?
> Are not thy servants, day by day
> Sent to their graves and turned to clay?
> Lord, where's thy kindness to the just?
> . . . .
> Forever blessed be the Lord,
> That faith can read his holy word,
> And find a resurrection there."

Rochester, N. Y., August., 1870.

"Is it so?"

Some one in New England wrote us: "It is said, Eld. Wm. Stuart has given up the the non-resurrection doctrine;" and asks, "Is it so?" We answer, *No*: it is not so. Br. Stuart assured us, in our office, last week, that he was unmoved on that doctrine, and has no misgivings as to its truth, not in the least; and authorizes us to contradict the report, if we judged best. We gave no heed to the report, at the time, not crediting it, at all. A man once thoroughly settled in that doctrine is not likely to be removed from it, if he retains his reason.

"Hold Fast that which is Good."

The same Mr. Cook, of whom I have spoken, [see first page of this paper.—Ed.,] made some remarks that I liked very much; and they really did me good. I will repeat them as well as I can, thinking they may help some other weak disciple of our common Lord. He said, "When God commanded us to love him with all our heart, and with all our strength, he meant with all our present strength. Not the strength we might have had, under different conditions and circumstances, nor that we may possibly have sometime in the future." I have now in my mind some of our friends, who have recently been sorely afflicted. Perhaps all they can say just now is, "I sink in deep waters." "My soul is poured out upon me; the days of affliction have taken hold upon me."—Job xxx. 16. My face is foul with weeping, and on my eyelids is the shadow of death.—Job xvi. 16. But "though he slay me, yet will I trust in him." And this is all that is required of you *now*, O ye afflicted ones. "Stand still," just where you are, for the present, and you shall soon "see the salvation of God."

Yours, in Christ,

Mrs. E. H. Peck.

Normal, *Ill.*, July 29, 1870.

From Mrs. D. C. Corwin.

Br. Storrs: Enclosed find two dollars. Please send me one set of Campaign Documents, and put the remainder into the tract fund. I find great use for tracts and papers; and think this, Washington, Ill., might be a good place to plant the standard of the cross and proclaim the acceptable year of the Lord in his glorious second coming.

Far as I can learn, there has never been an Advent sermon preached in this place. Certainly not by an Advent minister. I feel much for our brethren and sisters in affliction, as one after another asks the prayers of God's children. Dear brethren Campbell and Wolcott, God graciously give healing mercies to those dear faithful brethren, and any others in like affliction, and sustaining grace to their families. I can't help naming dear sister Campbell who took such good care of us in the Life Tent last campmeeting. Though separated by distance, my heart is warm to them, and many others, too numerous to mention—as sister Wood and sister Maria Weaver, etc., God bless them all. How I wish I could be with you in the coming campmeeting. I pray that you may be "filled with all joy and peace in believing, that you may abound in hope through the power of the Holy Ghost." "Christ formed in us the hope of glory." "Ye are the temple of the living God, as God hath said, I will be their God and they shall be my people." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God."

If we do His will, we shall know of His doctrine. "For we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the spirit of the Lord."

Then we know the love of Christ that passeth knowledge, and are filled with all the fulness of God. How my heart leaps up with praise to Jesus as I read these precious promises. How I desire anew to be crucified to the world and the world crucified to me that I may reflect my precious Saviour's image, indelibly stamped upon my heart, and so be ever ready and waiting for his coming. Amen. Even so, come Lord Jesus, come quickly. Yours in the best of bonds.

Washington, Ill., August 1870.

From James H. Jacobs.

Bro. Storrs: The time for the Life believers to meet at Springfield, Mass., for consultation and action, is close at hand; and may all who meet there have the spirit of wisdom and of kindness; for that was the spirit of Christ; and the people generally know that the Spirit says, by the Scriptures, those who have not the spirit of Christ are none of his; and if men can live and not be Christ's, and die so, they must be none of his while dead. Then, surely, he cannot be their Saviour. Then how can he give them common salvation, or special or eternal salvation. If men should vote that he should give them salvation or life in any sense, it will not make it so.

In the efforts put forth by Life believers I do not see much chance for striving for the mastery; for they all claim to be brethren. I love to see men ranked according to their ability; but I hate the pope's infallibility.

I should like to be with the friends at Springfield; but cannot; for I am one of the poor of this world, but sometimes think I am rich in faith, and an heir of a kingdom to come; thank God. Now, I hope that all who can go to the meeting, will go if they can do good by so doing. If those who have business so they cannot go, but have money, they can surely do good with the money they would have to spend to go to the meeting, by giving it to the dear Herald or to the Tract Fund. Oh, may all Life believers be able to rightly divide the word of *truth, i. e.*, place the truth that is past in the past, and truth that is present in the present, and truth for the future in the future. It seems if we could do so, that no one would ever think of placing the judgments that are past, over into a future judgment. I will let this thought pass, for fear I shall not rightly decide the word of truth.

The next thing for us rightly to divide is our *money* for the truth we so much love; and also with the poor. The next thing for us is to rightly divide our *time, i. e.*, give to our families so they can have food and raiment, by the favor of God. Then go and tell the good news; not stay in one place. Oh how I wish some Br. or Sister, had the time and money, and would come out here, where I live, and proclaim the good news of life from the dead by one Jesus. It seems, too, that if some one could travel through here, that good might be done.

There is but one Br. in Cortland County that preaches life from the dead, and no dying to those who live by a resurrection from the dead; and his circumstances are such that he cannot give much time to the cause. But there are a few who believe the doctrine, and are talking it to the best of their ability, and are living like Christians.

I am giving what time I can to tell the people who are in the valley and shadow of death, that they need fear no evil, only by disobedience; for God so loved the world that he gave his only begotten Son, that whosoever believeth, *i. e.*, obeys, should not perish (though they are in the valley of death) but have everlasting life. This life comes by obeying God through his Son. God has no other life to give by his Son.

God the Father gave to Christ to have life in himself. John v. 12. He that hath the Son hath life. Then those that are in him will have the life that is to come, or that is in him: Tim. iv.; so Paul says by the Spirit of God: he also says, in Col. iii. 3, 4, by the same Spirit, that when Christ, who is our life, shall appear; then will the life that he will give, appear. Has he promised or threatened to give a life to any son or daughter of Adam that will appear for a little season, and then vanish away? If he has, O tell me where!

Bloodgetts Mills, N. Y., July 28, 1870.

From L. W. Bragg.

Dear Pilgrims in the Lord: Feeling the salvation of the gospel of the soon coming kingdom, never did the peace of God more sweetly and freely flow than of late. We have truly been blessed of the Lord. On the 4th we had a most blessed melting time in Jesus' worthy name. With much comfort and joy of the Spirit of God, we rejoiced together in hope of speedy deliverance, when mortality will be swallowed up of life eternal in glory. My heart is truly glad in the Lord through the power of the Spirit; and I am loving and hasting unto the coming of the day of God, when we shall see as we are seen, and know as we are known. O blessed hope of life eternal with all the glorious and glorified.

Dear pilgrims, do let us start anew for glory, and purify our hearts by faith in the love of the gospel and bonds of everlasting love divine. In this there is no strife, hatred, or feeling of animosity against any person; but love in all our actions run.

O Lord, sanctify me wholly, soul, body, and spirit. Let me be singular, if need be, for Jesus' sake. Anyway, is the language of my heart; only fit me for the soon coming glory. Pray for us, that we may be wholly detached from earth; all ready for the last flight from earth to glory. The Lord help us to be ready for every good word and work.

From a pilgrim in hope and love.

Mechanic Falls, *Me.*, July 26, 1870.

From L. F. Arnold.

Br. Storrs: I hope the Herald will not stop, for I love its weekly visits and should not know what to do without it. I am in hopes, should it continue, to send you another subscriber soon. Life believers (so called) are few and far between here. It is hard to make them see that "The wages of sin is death." I want some more of your *tracts*, and so does my father, who is a reader of the Herald of Life; and as soon as I can obtain a list of what he wants we will send. I want some to give to the ministers of this place. I don't expect to convert them at once, and perhaps not at all; yet where discretion is used they are powerful agents, sometimes of doing a great deal of good. I find that most of the people here do not believe in eternal tortures, which is a little mitigation of the punishment in their old theology; but believe that the punishment is the gnawing of a guilty conscience: a thing without a shadow of foundation in the word of God; and when asked to give a text in proof of the vain assertion, they are at once muzzled.

I hope in future to do more towards the advancement of the cause of Life only in Christ. Yours in hope.

East Hampton, *Conn.*, July 31, 1870.

The Life and Advent Union.

The anniversary of this body is drawing nigh. It is in contemplation, now, to have it meet in Springfield, Mass., in the "Life and Advent Mission Tent," to commence Thursday afternoon, at two o'clock, August 25, and to continue on through the next day; thus giving us a day and a half for mutual conference, consultation and action to advance the great and glorious cause in which we have embarked. We trust that every friend of the cause will be there whose circumstances will permit; and those who cannot be present will let us know, by some means, what their wish is concerning the continuance and support of the Herald of Life and the Tract cause.

Seven years have passed since this paper was launched on its voyage, and you are to judge whether its course has been acceptable to you, and whether it has performed its mission in a manner meeting your approval: also, what changes may be needful or desirable in its management or form. Let us have your counsel, prayers, and material support in this work, if consistent with your views of the subject.

Truth vs. Man's Wisdom.

We have substituted the above name for the Campaign Document No. 20, instead of "Rich Tract." Some have thought, that, as all our Tracts are *rich*, it was "invidious" to call only one by that name. Hence it is changed as above.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice-President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same, and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Business Department

CASH RECEIPTS.

One dollar each from—Israel Camp, Mrs. S. N. Colby, P. Barnes.

Two dollars from—Phebe W. Fuller.

Various sums—Carrie C. Belden, $5; Hiram Drown, $5; Betsy M. Murphy, 50 cents; Peter Kemp, $20 on pledge; A. Logan, $5 on pledge.

RECEIPTS TO TRACT FUND.

Hiram Drown, 50 cents.

PLEDGES FOR HER. V. 8.

Mrs. R. W. Pierce, Milwaukee, $25.

Thos. J. Harris, Harrisburg, Pa., (2 cop.,) $10.

Hiram Drown, Coventry, Vt., $5.

Thomas Apthorpe, Rouseville, Pa., $5.

W. S. Olmsted, Hartford, Conn., writes: You may enter my name, as a pledge for the Herald of Life, Vol. 8, $100; and for the Tract Fund, $50.

We thank Br. Olmsted for these words of encouragement. Let all our friends remember, that pledges made immediately will determine whether you have the Herald another year. It cannot be continued without donations.

PARCELS SENT SINCE LAST ISSUE.

O. F. Yale, Mrs. S. N. Colby, Mrs. D. C. Corwin, Paul D. Salter, H. Rude, Esther A. Brown, John Buttolph.

TO CORRESPONDENTS.

Betsey M. Murphy.—Your paper is paid for to No. 346.

THE PRICE OF TRUTH.

BY REV. H. BONAR, D. D.

GREAT truths are dearly bought. The common truth,
 Such as men give and take from day to day,
Comes in the common walk of easy life,
 Blown by the careless wind across our way.

Bought in the market, at the current price,
 Bred of the smile, the jest, perhaps the bowl;
It tells no tales of daring or of worth,
 Nor pierces even the surface of the soul.

Great truths are greatly won. Not formed by chance,
 Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
 Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;
 Not in the merchandize of gold and gems;
Not in the world's gay hall of midnight mirth,
 Not 'mid the blaze of regal diadems.

But in the day of conflict, fear and grief,
 When the strong hand of God, put forth in might,
Plows up the subsoil of the stagnant heart,
 And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit, in hard hours
 Of weakness, solitude, perchance of pain;
Truth springs, like harvest, from the well plowed field,
 And the soul feels it has not wept in vain.

Selected by MRS. W. S. CAMPBELL.

THE FRIENDSHIP OF JESUS.

CHRIST admits his disciples to companionship. They are his friends, and they can claim him as their friend. Friendship implies the most intimate, affectionate, and enjoyable relation possible between two beings. The relation of God and man, of Creator and creature, of sovereign and subject, of parent and child, of husband and wife, of benefactor and beneficiary, may exist without mutual or reciprocal enjoyment; but where there is true friendship there must be esteem, confidence, and congeniality. Two persons thus joined mingle happily together, and are perpetually giving and receiving from each other. They exist for one another, and delight to do so, feeling that each sorrow is too heavy to be borne alone, and each joy only partially possessed unless freely shared.

The idea of companionship, and consequently, in some important sense, that of equality, obtains in the proper conception of friendship. The dignity which Jesus thus puts upon his people in uniting them to himself cannot be overestimated. "I have called you not servants, for the servant knoweth not what his lord doeth." The believer as the friend of Christ is allowed to know his thoughts, to enter into his plans, and to be enlightened by his divine wisdom. There is nothing which men of the world crave more than to be regarded the friends of the great, to be reputed as intimate with them, to be sharers in their most secret counsels, and to be supposed to have influence upon their conduct. This is usually deemed the highest attainment with those who are ambitious of distinction. And certainly such an ambition is not wholly empty.

It does imply the existence of qualities which commend themselves to the consideration of those who are supposed to be capable of sound judgment, and therefore augurs well for the recipients of favor. To be exalted to the favor of Christ is no unmeaning thing—it is no semblance without reality; he does see in those whom he takes to his heart qualities which are worthy of his approval and love. These qualities may be of the creation of his own grace, but they are not the less the free, accepted, and cherished influences of his Spirit in his people. These influences have become incorporated into them by their own consent and cultivation.

Where love leads, all else follows. In asking our love, the Saviour means to ask all we have. And in bestowing upon us his love, he gives all he has. Here is a Friend, then, who puts his infinite resources at the disposal of those whom he calls his own. Equally with the free communication of his knowledge is the communication of his power, to be exercised in whatever direction they may need it. "Command me when you will and where you will," says the heavenly Friend to all his followers. There is no limitation such as embarrasses human attachments. It often happens that, when we are most needy, our friends are most empty; so that in our extremity, while they have every wish to relieve us, they entirely lack the means. But Christ's hands, as well as his heart, are always full. Though continuously open, they are never exhausted, but, by divine spontaneousness, they multiply in their richness with their generous giving. O! it is good to have one friend whose ability knows no failure.

This heavenly Friend is always accessible. Those who have his affection have him ever at hand. No business, no pleasure calls him away; no hindrances of circumstances or law can exclude us from his presence or sympathy. The obligations of life, the inexorable necessities of duty, sometimes separate chief earthly friends, and they must be sick and suffer apart; when, if they could be with each other, the touch or look of love would lift a load of pain and sorrow. Furthermore, the human soul is so constituted that it must often be alone, so far as human companionship goes. There were times of solitariness in the Master's career, when he had to tread the wine-press alone, and of the people there were none to help him. In its measure, every heart must have a like experience—times of loneliness, when misunderstood and perhaps neglected by the nearest friends; of conflict with self, its secret sins—sins which no other soul can know or can conquer; times of proving, when the innermost mind is grappling with root errors of faith, and death would be a glad escape from the responsibility of a conscientious solution; times when the great and fearful alternative of slowly approaching but certain death first confronts the soul as a reality, and all the lingering tender cords of earthly loves are felt to be snapping, and the shadowy mists of an impenetrable, unknown future stand out definitely as at hand—such times come to all, and involve processes and issues which constitute the deepest mental solicitude. There is no loneliness comparable to this. Talk of solitude in the desert, on the sea, in the city—it is nought to the loneliness of the soul in the fearful wrestle with itself! But even here the friendship of Jesus is available. He compressed in the sufferings of his infinite mind the universal woes of humanity, and, by virtue of his headship, feels what every member bears. He knows and feels what is in every man. Nothing can separate his friend from his love. No gloom of doubt, of fear, is so thick that his tender sympathy cannot penetrate it. In the darkest valley, said the Psalmist, "thou art with me." When the disciple steps down into the cold river, and the dearest earthly friends can only weep upon the brink, the heavenly Friend goes in and through, sustaining the object of his love.—*The Methodist.*

THE GOSPEL ITS OWN ATTRACTION.

THE numerous worldly attractions attached to and thrown around the so-called churches and the so-called preaching of the Gospel in the present day, would lead one to suppose there were no attractions in the Gospel itself. The house of worship must be constructed on an aristocratic basis, with everything to make it a centre of fashion—no matter what a burden of debt it may entail—on the plea of attracting men "under the sound of the Gospel." All manner of worldly entertainments are put upon the tapis by professors, to show that "Christianity is not all gloominess," and that Christians may enjoy themselves as others do. Even the children of the Sunday-schools are about one-half of the year kept under the excitement of drilling for public attraction at the Christmas entertainment, benefit concerts and the May-day festival. All this is supposed to be the attraction of the Gospel. Now the fact is, all these things only tend to allure the mind away from the Gospel, and to inculcate the idea that without these additions the Gospel has no attractions; that of itself it is a gloomy, monotonous proclamation that needs the skilful manipulations of the architect, painter, upholsterer, musician and dramatist to make it at all presentable to the refined sensibilities of proud humanity. These worldly follies create by far more spiritual death in the church than spiritual life out of it. It is "giving the trumpet an uncertain sound." Men, women and children, attracted by means of such machinery, are generally interested only to the extent of the attraction.

But can the teaching surrounded and overhung by such attraction be properly styled the Gospel? Can those who sanction such things preach a pure Gospel in the midst of them? Is not their preaching, to a great extent, like their paraphernalia and religious revelings, executed with a view to pleasing the multitude? Do they who think the Gospel needs these worldly additions to make it attractive, really appreciate what the Gospel is? Do they honor the Saviour with their lives, who still "count reveling for a day pleasure?" Let the Scriptures answer: "They that are Christ's have crucified" the world, with the flesh and the lusts. "The lust of the world and the lust of the eye, and the pride of life, are not of the Father, but of the world."

We cannot see wherein is the Christian's self-denial, if he is to live on in full fellowship with the world, and if pomp and gaiety are to be the attractive features of the Gospel. Let the Gospel stand on its own footing. "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? and what concord hath Christ with Belial?" We cannot imagine any thing more attractive to man under sentence of death, than the proclamation of life—eternal life. What is the Gospel? It is simply the glad tidings of life from the dead. The plain publication of the fact of eternal life through the resurrection of Jesus Christ, that is God's appointed way of converting men to Him, and we have no assurance that men can be converted by any other means. The principle laid down in the parable of the rich man and Lazarus ("they have Moses and the prophets, if they will not hear them they will not believe though one rose from the dead") holds good to this day.

Men are not convinced of sin by means of architecture and drapery, nor by fashion and music, nor by creeds and litanies, nor by religious theatres and social revelings, nor by any other man-made scheme. "By grace ye are saved, through faith;" "faith cometh by hearing, and hearing by the word of God." "Sanctify them through thy truth, thy word is truth." All Judea followed John the Baptist into the wilderness, attracted by the simple truth; the multitudes followed Jesus from place to place, attracted by the plain tidings of salvation, without any modern embellishments, whatsoever. Peter spoke but a few words of plain truth on the day of Pentecost, when three thousand were turned to the Lord. Paul entirely ignored "vain philosophy" and the "enticing words of man's wisdom," as well as every kind of ostentation and worldly folly, yet his preaching proved to be "the power of God unto salvation." Yes, the Gospel is brilliant with attraction, when preached in its purity, untrammelled by human improvements and substitutes.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publish peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."—Isai. lii. 7.—*The Nazarene.*

FLEE TO THE REFUGE.

COULD you have seen a manslayer of old fleeing before the avenger of blood toward the city of refuge, you would have been convinced of two things—his firm belief that safety was to be found in that city, and that he was in earnest to get there. His constant running, his persevering night and day, showed his faith and zeal. He did not halt, nor linger, nor turn aside, nor seek some other refuge, enter some thicket, or secrete himself in some cave; but he took the nearest road, went as the sign-posts directed, and tarried not till he found himself safe within the gates of the city.

So let the sinner, against whom the sentence of death is passed, and who is exposed every moment to execution, flee to the gospel refuge, Jesus Christ. Let him flee with all his might, neither lingering by the way, nor looking behind him, nor vainly seeking shelter in his works, duties, and performances. Let him not rest satisfied till he is safe in Christ, who alone can save him from death.

Of old, no persuasion could stop the man from fleeing to the city of refuge. His wife and children might hang about him, and wet him with their tears; they might point him to his home and its comforts, and tell him he must not leave these and his acquaintances, and fly to a strange city to live among strangers. But what were lands, houses, or friends, in comparison to his life? A few moments' delay might be his destruction. And if his family could not go with him, he must leave them behind. With such earnestness let the sinner flee to Jesus. Let not the world, nor love for sin, nor wicked habits, nor your own heart, nor ungodly friends, turn you aside. Say to them: "Get you hence! I am fleeing for my life. Life is worth more than you all,

'Thou, O Christ, art all I want,
All in all in thee I find.'"

One of the old fathers once said: "If my father were weeping on my knees before me, my mother hanging about my neck behind me, my brothers, sisters, and kindred howling on every side to retain me from Christ, I would cast my mother to the ground, run over my father, and despise all my kindred, tread all under my feet, and run to Christ." And a greater than man has said: "Whosoever forsaketh not all that he hath, cannot be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple." Let nothing then, dear friends, keep you a moment from this refuge.—*Selected.*

AN UNEXPECTED TEST.

"JAMES, I found you and Mr. Cooper together this morning, as I entered the office. I knew that my name was upon Cooper's lips. Was it not so?

The young book-keeper trembled and was silent.

Thomas Landrove and Albert Cooper were partners, and sole proprietors of one of the heaviest wholesale manufacturing establishments in the west, and their business was increasing day by day. Landrove was a New Yorker by birth, and Cooper came from New Hampshire. James Worcester was a youth of nineteen, from Western Massachusetts, and having gone out into a new country, with a letter of recommendation to Landrove, from an old college-mate and chum of the latter, he was at once employed; and thus far, during the space of six months, he had proved himself worthy and well-qualified.

The partners—warm-hearted, but quick and impulsive—had fallen into a misunderstanding. They had, on the previous evening, almost come to blows; and were now as unhappy as it were possible for two well-meaning men to be who have both been very foolish.

"Was it not so?" repeated Landrove.

"It was, sir."

"And what did Mr. Cooper say of me? You need not be afraid to tell me."

James Worcester became calm and self-possessed, though a trifle paler than usual. He knew that Mr. Landrove had hired him—that to him he owed his success, and that to him he must look for the retaining of his situation. And yet he has resolved to be a man.

"Mr. Landrove, you must excuse me."

"Ah! Did he place you under the ban of secrecy?"

"No, sir."

"Then what did he say to you of me?"

"I cannot tell you, sir."

"Cannot? You mean you will not."

"As you please, sir."

While Landrove was silent with amazement at this deportment on the part of the creature of his bounty, the youth proceeded:

"Mr. Landrove, as God is my judge, I am your humble friend and most obedient servant, and if I have a love more strong for one of my employers than the other, that love is for you. But, sir, even to please you, I cannot do a mean or unmanly thing. Whatever Mr. Cooper may have said to me was said in confidence. I know that he would not like that I should repeat his words. I hold them as I would hold money that had been placed in my keeping."

Mr. Landrove swore a big oath, and demanded again to know what Cooper had said of him. But Worcester was firm. Then the manufacturer threatened to discharge him.

"I came to you with an honor untarnished, sir," said James, "and if I must leave you, I wish to take the same priceless possession away. When once I have betrayed a trust, I can no more have confidence even in myself."

"Then you flatly refuse?"

"I refuse to betray the private speech of Mr. Cooper, as I would refuse to tell him, were he to ask me, what you have now said to me."

"Very well: you may close up your accounts and pass your books over to Mr. Nickerson; for—" and here Mr. Landrove, with a fierce oath, swore that the reticent youth should leave on the morrow.

"I will go, sir; but O! why cannot I see you and your partner reconciled before I go? You love him; I can swear, before heaven, that no man lives whom he loves better than he loves you."

Landrove would listen to no more.

That very night the two impulsive men met and their ill-will was blown to the winds as quickly as it had been engendered. Over a bottle of wine Landrove told his interview with young Worcester.

"Of one thing I can assure you," said Cooper, "he loves you truly and devotedly. I know it from words which he spoke this morning, and from the warm tears that crept out upon his lashes as he gave them utterance. His refusal to repeat my words was from principle."

"Aye," cried Landrove, "and from principle very seldom found in its purity in this poor world of ours. By my life, Albert, he will be worth his weight in gold to us. We can trust him."

Mr. Nickerson took James Worcester's books, as Landrove had threatened; but it was only that the younger book-keeper might be transferred to the inner office, or sanctum, where he was installed as confidential agent and correspondent; and whence in time, he stepped forth into a share of the business.

This little sketch bears a deep and valuable lesson for those who have eyes to see, and hearts to understand.

CHINESE PROVERBS.

To feel after a pin on the bottom of the ocean—(to try to do an absurd or impossible thing.) A cat leading a rat to view the feast of lanterns—(one bad man deceiving another with specious pretensions.) A tiger eating a fly—(disproportionate.) A wooden tiger—(an unsuccessful plan to frighten people.) A basket of grain producing only a pound of chicken-meat—(indicates a money-losing business.) A toad in a well cannot behold the whole heavens; to look at the heavens from the bottom of a well—(contracted ideas.) Climbing a tree to hunt for fish—(to look for things where they can by no probability be found.) In a melon-patch do not stoop down to unloose your shoes; under a plum tree do not lift your hand to adjust your cap—(avoid appearance of evil.) Don't tell a man with a full stomach that you are hungry—(one just after a plentiful repast does not readily sympathise with the feelings of a hungry man.)

A CHRISTIAN mother was once showing her little girl, about five years old, a picture representing Jesus holding an infant in his arms, while the mothers were pushing their children toward him. "There, Carrie," said her mother, "this is what I would have done for you if I had been there." "I wouldn't be pushed to Jesus," said little Carrie, with a beautiful and touching earnestness; "I'd go to him without pushing."

BE PLEASANT.—Many a marriage begins like the rosy morning, and then falls away like a snow-wreath. And why? Because the married pair neglect to be as well pleasing to each other after marriage as before. Endeavor to always please one another, but at the same time keep God in your thoughts.

DECISION.—We are afraid of being desperate Christians. O, let us be desperate! The Church needs extremity—a great tug out of the world.—*Lady Powerscourt.*

IF this life were our all, we might complain that it makes our bed so hard; but it is only our night quarters on a journey, and who can expect home comforts?

CHILDREN'S DEPARTMENT.

FRED AND HIS FRIEND TOWSER.

"DOWN, Towser! down sir!" and the round fist fell heavily on the dog's head. He shrank back a minute, but immediately began to lick the hand that had struck him.

Fred Warner, the owner of the hand, didn't seem to care that he had really hurt the poor brute, but went on with his play. He was a careless, impatient little boy, and, though he wouldn't wilfully harm a dumb beast, he never stopped to think whether he had or not.

Towser was a great, black Newfoundland, owned by a neighbor of Mr. Warner; but, as there were no children in the family he belonged to, he used to spend almost every day with Fred, for the dog loved the boy very much. As soon as he had eaten his breakfast, he would trot over to Mr. Warner's, stretch himself on the door-step, and lie there till Fred came out. If Fred had gone, the dog would wait for hours, and never leave unless called by his master.

Fred was fond of the dog too, in his fashion; but his fashion was to strike Towser whenever Towser played a little too roughly, and to kick him when he failed to do what Fred directed. Fred would have been very lonely but for the dog, as he had neither brother nor sister, and there were no other children in the neighborhood.

Behind Mr. Warner's house was a very pretty pond, where, during the summer, Fred and his father bathed, and rowed about in boats to gather water-lilies. It was very lovely, and was known as Silver Lake, though hardly large enough to deserve the name. Pleasure-parties from the adjacent towns often went there to fish and have picnics, making the warm season very gay and interesting. But when winter came, and the water was frozen, it looked dreary enough to Fred. This year, however, it didn't seem so dreary, for the boy expected to have a pair of skates, and go alone to the pond. Last year, as his parents had thought him too young to be trusted by himself, he had been on the ice only when his father was with him. This season, however, if he were very good, he was to have all his winter wishes realized.

How his eyes sparkled with delight at the prospect, and how eagerly he watched the forming of the ice!

The first morning after he had found the water coated with filmy ice, he and Towser went every day to inspect it; and, as it grew thicker and thicker, he cut out little bits with a hatchet to carry home and show his father.

At last, the day before Christmas came, and with it glorious ice, sunshine, and weather.

"Now," thought Fred, "if I only had my skates, what a splendid time I'd have! It's so warm, it's a capital day to be on the ice. I wonder if father'll give me the skates to morrow. Maybe I shan't get them at all. I wonder if I've been good. I don't believe I have, for mother told me I mustn't strike Towser, and I have lots of times since. You don't care, do you, old fellow? I don't hurt you, do I?"

Fred forgot how one of his blows had closed the poor dog's eye for several days. Not meaning to hurt him, he thought he didn't.

If Towser had bitten Fred, or retaliated on him in any way when the boy struck him, Fred would have understood it; but Towser only licked his hand affectionately as ever, and so the boy was hardly conscious of doing wrong.

That day, Fred and Towser went again and again to the pond, "to make sure," Fred said, "that the ice was really there;" and, at night, skates and ice, dogs and boys, were strangely mingled in his exciting dreams.

When he waked next morning, he found the sun glancing and shining on the steel runners of a pair of the nicest skates he had ever seen.

Out of bed in an instant, he put his boots on the first thing, and tried the skates. They fitted exactly. He jumped about in delight. Dressing himself quickly, he hurried down-stairs to thank his father.

There had been quite a thaw during the night, and his father was almost afraid to let him go on the ice; but it was such a disappointment to Fred, that at last his father said Fred might go if he wouldn't pass beyond a certain line which his father marked out.

The day was warm, and the ice was melting quite fast; but Fred didn't mind it, and skated in high spirits, with Towser at his side.

All at once, a tremendous crack was heard, and Fred saw the ice parting under him. He started for the shore, but Towser, supposing it was only such a race as they had had many times that morning, jumped about and got in his way. Fred gave the dog a kick with his skate, and fell backward with great force.

The ice opened, and he went through into the cold water. He struggled to get out, but every piece of ice he seized broke off, and he became more and more frightened and exhausted. His head went under; the water roared in his ears; then he seemed to see a great, green light, and to hear strange sounds. Then all was dark, and he lost consciousness.

After a long while, the sounds came back, but they were less strange than before. He did not feel the water, and, putting out his hands, he found he was lying in bed. He opened his eyes, and saw his father and mother leaning over him with anxious faces and tearful eyes.

"What's the matter?" he faintly asked.

"You've been nearly drowned, my darling boy," replied his father.

"Oh! yes, I remember," said Fred, and closed his eyes again.

Pretty soon he looked up and asked:

"Who saved me?"

At this question, Towser jumped up, and, with his fore-feet resting on the side of the bed, replied:

"Bow, wow, wow!"

Fred threw his arms round the great shaggy neck, kissed the great hairy head, and, in the excitement of the moment fainted away.

When he recovered, he found Towser wagging his tail, and gazing wistfully at him.

"Towser has spoken truth," said Fred's mother, kissing the boy tenderly. "He saved you. He first drew you in shore, and then ran up to the house. He seemed to look all round for your father, but not finding him, he began to pull my dress and whine. I didn't notice him much at first, but, accidentally turning toward the door, he seemed so pleased I determined to follow him. I met your father in the yard, and told him I was going to find out what Towser wanted. He thought at once something had happened to you, dear, and we both hurried on to find you unconscious on the bank."

"Dear old Towser," exclaimed Fred, patting the dog's head; "and it was trying to kick you made me fall into the water. I never shall hurt you again, old fellow;" and once more he wound his arms about the shaggy neck, and kissed it, and said: "God bless you, Towser, if you are a dog!"

Fred's father and mother then put their arms around the dog and the child, and said, with grateful tears:

"Yes, my son, God made Towser, as well as you, and, in restoring our darling boy to us, he has indeed blessed us all this day."

And once again Towser, in a subdued key, made his "Bow, wow, wow," as if, in his dumb way, he was trying to say amen! to the silent prayer of their grateful hearts.—*The Methodist.*

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

ON all Books and Pamphlets sent by mail, the postage has to be *prepaid.*

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GEORGE STORRS, BOX 4,658,
NEW YORK

Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, AUGUST 17, 1870. VOLUME VII.—NUMBER 43. WHOLE NUMBER 329.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

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WELCOMING THE KING.

A CORRESPONDENT has remarked a fact, which we ourselves noticed during the great anniversaries this year, that no reference was made to the coming and kingdom of our blessed Lord. Here were great assemblies gathered in the metropolis of Christian Protestantism for the purpose of promoting missionary labor, Bible diffusion, and tract circulation over the whole world; here were chosen Christian men of blameless reputation and high character, some of them eminent in the pulpit, the press, and the theological hall; here were men of unquestionable zeal and princely liberality, whose names are known and held in honor wherever the English language is read; here were the acknowledged representatives of all the large religious communities of Great Britain; and here were vast audiences of Christian men and women listening with earnest attention to each succeeding speaker as he spoke of Christian obligation and privilege, of trials and triumphs, of work done and work to be done, or unfolded the moral map of the world with its black spots and sun-lit scenes; its strong superstitions or abandoned idols; but nothing was said about the promised return in glory of HIM in whose name and for whose sake this amazing machinery of religious activity has been set in motion!

We were about to say the fact is astounding, but mournful is the more appropriate word, for astonishment is lost in grief when we examine this silence in the light of divine revelation. No "word of bringing the King back," no indication of the real hope of the church in the day of her perplexity, no hint that the perils of the time are proof that the dispensation is near its end, no bright picture of the glory to God and the happiness to man when the great Monarch from his throne in Jerusalem shall order and establish his kingdom "under the whole heaven," no rapid glance at the supreme victory of redemption in the resurrection of the righteous to witness the accession and coronation of their glorious King, no soul-stirring shout of "Hosanna! blessed is he that cometh in the name of the Lord," and no lifting up the eyes to heaven whilst the speaker, with outstretched arms to welcome the Father's Anointed, thrilled the assembly to its heart by calling, "Come, Lord Jesus, come quickly; even so, Amen!"

No, we heard *nothing* of the kind at any of the meetings at which we were present, nor did the published proceedings of others contain any thing like it. And yet it is undeniable, that the return to our world, in great power and glory, as its true and eternal Sovereign, of *him* whose mysterious love led him to give himself for us, *is* the doctrine of evangelists and apostles. No one denies this. Writers of all schools, whether of theology or neology, admit it, simply because it cannot be denied. It is denied that Christ's biographers were infallibly guided by the Holy Spirit, and it is affirmed that the apostles were amiable enthusiasts who longed for the return of their Lord without any authority for doing so. We shall neither trouble ourselves, nor our readers, with a reply to these denials and affirmation. That is not our object; and it is quite unnecessary in this paper; for the Christian brethren whose speeches gave the London "May Meetings" their attraction, believe that the evangelists and apostles *were* infallibly inspired by the Holy Ghost. Our faith and theirs is one on this subject, and it is on this ground that we have the right to ask them, in all Christian affection, why, when their minds were fully occupied with the great interests of religion and the future of the church and the world, there was no hearty recognition of the second advent, and no word of devout and earnest welcome to the coming King? Surely the coming of the Son of man in his own glory, and that of the Father, and all the holy angels with him, is an event of such transcendent and unparalleled importance—intended to affect not the church and the world only, but the whole creation of God—that no allusion to it in a series of meetings held in connection with the diffusion of the gospel by the disciples and servants of the Son of man is a fact of most melancholy significance, and demands much searching of heart. Silence on the part of his friends, regarding a subject on which the Lord spoke so frequently, and with such profound earnestness, is shameful if it be the result of ignorance, and sinful if it be the result of design. If men are ignorant that the Lord and his apostles give the second advent the very highest position, it says but little for their Christian light; and if, knowing the fact, they purposely remain silent about it, it says but little for their Christian loyalty. It is obvious to every intelligent reader of the New Testament, that it makes the hope of the Lord's return a most powerful incentive to obedience, holiness, and joy. If all that is said on this subject were removed from the sacred documents, the entire Apocalypse, more than one-half of the apostolic letters, a large part of the book of Acts, and many of the grand utterances of our Lord in the four Evangelists would disappear. Christianity would be shorn of its strength, Christ would be robbed of his reward, and the Church of her blessed hope, whilst the groanings of creation for deliverance from the bondage of corruption, would be turned into the moans of remediless despair.

Are the Christian brethren, who ignore the second advent of our blessed Lord as the Bridegroom of the Church and the Sovereign of the world, prepared for such a tremendous catastrophe as this? Of course they are not; and every man among them would jealously refuse to "take away from the words of the Book." Yet we ask whether, when there is no word of welcome to the King, and no teaching of the doctrine that he is coming to be glorified in his saints and admired in all them that believe, it is not a practical excision of every New Testament document in which that blessed doctrine is taught? If there is much in the book that need never have been written, so far as the teaching of many pulpits are concerned, it is very much the same thing as if the unused Scriptures were designedly avoided, or, after the fashion of Jehoiakim, "cut with the penkife." The loss sustained by the neglect of this doctrine is peculiarly great, for it is in reality the summing up, the culmination, the glorious interpretation of all other doctrines. It is no reply to say that our brethren do not ignore the second advent, for they preach the second coming of Christ to judge the world at the close of the millennium. This is not the place assigned to it in Scripture, and therefore such preaching misleads the hearers. Besides, the coming of Christ is our blessed hope: we are to look for him, which it is literally impossible for us to do if he is not to come for at least a thousand years; and as to those who have the boldness to make the coming of Christ signify the death of individuals, the idea is so utterly absurd, and, at the same time so mischievous as the stronghold of several errors, that it must be rejected with abhorrence. No, no! When Christ our Life comes, he brings with him resurrection, and immortality, and glory. He comes to open the gates of the grave, which shall not prevail against his church, notwithstanding the apparent triumph of the cruel enemy, death, through all generations. When *he* comes—be it soon, O FATHER!—death dies, life reigns, incorruptibility begins, heaven descends, and the true meaning of human creation and redemption for the first time flashes upon the intelligence of the universe. Come, Lord Jesus! Return, O glorious Master, Friend, Brother! Thy presence is most urgently needed. With unfeigned earnestness, though utterly unworthy of the honor, we welcome the return of the KING!—EDITOR *of the Rainbow.*

LETTER-SIZE TRACTS.

BR. WM. H. SPENCER, Rochester, N. Y., is getting out tracts of four pages, letter size, convenient for sending in a letter. The following is the matter of one of them:

IS IT INFIDELITY?

Is it infidelity to believe the inspired record that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living sol?"—Gen. ii. 7. This is rendered by Dr. Kitto in his Encyclopædia of Biblical Literature—"The man became a living animal," and remarks: "We should be acting unfaithfully if we were to affirm that an immortal spirit is contained or implied in this passage."

As the Scriptures plainly affirm that God "only hath immortality," is it infidelity, therefore, to believe that immortality can only be obtained as a gift from him, and will be bestowed only upon those who "seek" for "immortality, eternal life" by "patient continuance in well doing?"—1 Tim. vi. 15, 16; Rom. ii. 7.

As the Scriptures nowhere assert that man is now in possession of an immortal nature, is it infidelity to believe that he must wait for the bestowment of this gift until the LIFE-GIVER shall appear? Paul says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible." "Then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. xv. 51–54; Isa. xxv. 8; Hosea xiii. 8.

Is it infidelity to believe the uniform testimony of inspiration against the mortal resurrection of any of the dead? "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."—1 Cor. xv. 42–44. Christ says, "they which shall be accounted worthy to obtain that world and the resurrection from the dead, . . . are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke xx. 35, 36. As the wicked are not "the children of God," should we therefore be charged with infidelity in believing that they will not be "the children of the resurrection?"

Again: Is it infidelity to believe the inspired affirmation that the Holy Spirit is the agent which shall quicken the dead into life at the last day? "Now if any man have not the Spirit of Christ, he is none of his." "But if the Spirit that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 9, 11.

As the Holy Spirit does not dwell in the wicked, and as they are not members of Christ's spiritual body, is it, therefore, infidelity to believe the emphatic testimony of Scripture that they will have no revival from death? Shall the traditions of men be accepted instead of the plain word of God? "Drought and heat consume the snow waters; so doth the grave (sheol) those which have sinned." and "he shall be no more remembered."—Job xxiv. 19, 20. "Man that is in honor and understandeth not, is like the beasts that perish." "He shall go to the generation of his fathers; they shall never see light"—(the light of life). "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave"—(margin: "the grave being a habitation to every one of them").—Psa. xlix. 14, 19, 20. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead."—Prov. xxi. 16. "They are dead, they shall not live; they are deceased, they shall not rise."—Isa. xxiv. 14. Thus speak the Old Testament Scriptures regarding the destiny of the ungodly; but the New Testament is equally as plain and positive.

John iii. 36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him," *i. e.*, he shall not see life of any kind beyond the grave, for no other conclusion can be fairly drawn from the Greek.

John vi. 53, 54: "Then Jesus said unto them, . . . except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." What stronger testimony is needed to show that a revival from death is conditional? According to the teaching of this passage the wicked are necessarily excluded from a future life.

In John xi. 25, Jesus says, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." To be in the "resurrection" a union must be formed with Christ. As all men do not "believe" on Him according to this passage, all men will not live again.

"The wages of sin is death," is another inspired declaration regarding the destiny of the wicked. "The soul that sinneth it shall die." "For dust thou art, and unto dust thou shalt return."—Rom. vi. 23; Ezek. xviii. 20; Gen. iii. 19. Thus, according to the word of God, suffering nor dying is no part of the revealed penalty—it is not a thing, but a state of total dissolution. Therefore, as death is the declared penalty for sin, the wicked will have no deliverance from death.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16. Had not God sent his Son into the world the entire race would have perished, as none would have had a revival from death; but now all who believe on Him will not perish, because his mission was to give his followers an imperishable life, viz: "everlasting life," by delivering them from death. Hence, in God's plan there is no reliving of the wicked dead, for by rejecting Christ, who has become the LIFE-GIVER, they perish in precisely the same manner as though he had not come to offer them life from the dead.

If to believe these things be infidelity, then this I confess, "After the way which they call heresy, so worship I the God of my fathers."—Acts xxiv. 14. W. H. S.

ROCHESTER, N. Y., (Box 547.)

THE QUESTION OF IDENTITY.

BY T. P. LEWIS.

OUR opponents assume that their theory respecting the double entity of man must be true, otherwise man in death loses his identity, and a resurrection amounts to nothing more or less than a new creation. That this question is a nice and intricate one, I will not pretend for a moment to deny. But to me, the double entity theory solves no mystery, and obviates no difficulty pertaining to the question.

If man is a compound of two whole and complete natures—body and soul—the former of which is material, and the latter immaterial, and death is a separation of the two, can the soul be precisely the same when disunited from the body, as it was before such separation? Daylight and darkness, sunshine and shadow, heat and cold, do not differ more widely than an immaterial soul blended with a material body differ from a soul after "emerging from its clay." Here man has muscles, sinews, nerves, bones, flesh and blood, and is a real tangible being; there, a ghost, a spectre, an invisible, intangible, uncompounded, indivisible apparition. We might walk through him, grasp around him, see through him, and yet be unconscious of his presence. He shouts and sings, but we cannot hear him; he moves and walks around us, but we cannot see him. Ah no, he is now a disembodied, immaterial soul, having thrown off his old, worn-out garment—his clog of mortality. Can such a being be identical with what we call MAN here? Is it the same being? Is it not a being differing from *man* in every particular? And still further, I may ask, if the *identity* is not entirely lost? It seems to me, if there has been no new creation, a new being, by some means, has been produced. No wonder that in view of such a marvelous transformation the question has been raised, "Shall we know each other there?" My opinion is, if this doctrine be true, we shall not, in fact we cannot, know each other there.

But the chief difficulty in the minds of many is, that if the doctrine we hold, in reference to man's organization, is true, it would be impossible, in certain cases, for even God to raise up the same dust again, so as to constitute the same person. For instance, the dust of some, who died thousands of years ago, may have become incorporated into plants and vegetables, according to the laws of vegetation, and thus enter into and become part of other human beings, so that the same dust may have entered into the composition of different human bodies; and that, according to the laws regulating the waste and separation of the human body, causes its entire matter, once in about seven years, to change, so that a person who dies at seventy has had ten different bodies.

The question is then asked, which of these ten bodies is to be raised? "Is it the body of infancy, of childhood, of manhood, or of old age?" I answer: that the identity of man does not reside in particles of matter, but in his organization, which he retains throughout the whole period of his mortal life. The waste and separation of the body is so gradual and complete, and so wisely arranged, that no new body is formed; and hence our consciousness bears us witness, as long as life continues, that we have the same body and not a new one.

The whole argument, thus presented by our opponents, has its basis in ignorance; and that too among a class of men professing to excel others in point of wisdom. An avowed Infidel could not present an argument more antagonistic to the Bible and Christianity than thie. The real question is not whether God can, or will collect and rearrange the same particles of matter that composed our bodies of infancy, childhood, manhood, or old age; but, can he, and will he, produce the same organization? To say he *cannot*, is to say, He cannot produce again that which he has once produced; and to say, He *will* not, throws the question back where it properly belongs to be decided by His own words, as contained in the Bible.

Then what is His will concerning this matter? Christ said of him who believed in him, "I *will* raise *him* up at the last day." Or in more exact words, as it stands in its connection, "This is the *will* of Him that sent me, that *every one* which seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day." This settles the matter as to what God's will is respecting *every one* that believeth on his Son.

The only question that can remain to be settled is, Has God—Jehovah of Hosts—power to carry out his will? If He has not, he is in a sad dilemma for a being possessing unlimited power. If he has, then believers will every one be raised from the dead; the sophistry and theories of men to the contrary notwithstanding. Please notice Christ does not propose to raise up the *body* of him that believeth merely; but, saith he, I will raise HIM up—whatever constitutes his personality—the identical man—at the last day. We have already shown that as the particles of matter gradually pass away from our bodies, and as gradually are replaced, without changing our organization, so we claim, God can and will—for his word stands pledged to perform it—raise up the identical organization—the man—though it might not contain one particle of the matter which formed it at death. Paul, in 2 Tim. ii. 18, 19, speaks of Hymeneus and Philetus; "who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the FOUNDATION OF GOD standeth sure, having this seal, the Lord knoweth them that are his."

It appears plain to me, that in Paul's day there were quibbles upon the doctrine of the resurrection, as well as now. And that he alludes to the resurrection as the foundation of God, in which Christ is the "chief corner stone." In fact, as he elsewhere affirms, substantially, that unless the dead are raised there is no future life for any one, but all that have fallen asleep are perished. Therefore the resurrection is the foundation upon which all hopes of future life and existence are based; without which death is a dark, unbroken, perpetual sleep. And this foundation he assures us "standeth sure." Notwithstanding men try to reason it away, and make it an impossibility, yet it stands sure. And here is the seal which all true Christians have, and with which we ought all to rest contented: "The Lord knoweth them that are his." Ages may pass, dust return to dust; and, in the sight of men, our very names and places be entirely forgotten, still the Lord knows and remembers us, and in due time will bring all of his children forth from the prison house of death, made "equal unto the angels; neither can they die any more."

HARTWICK, N. Y., Aug., 1870.

SEED GROWS.

A FRIEND in Indiana sent us the following, which he cut from the "Advent Ch. Times." We had not noticed it before, but give it to our readers as evidence that the seed of truth often takes root and grows unseen by us for years. It is more than fifteen years since our discussion with Prof. Mattison, and here is some fruit thereof, of which we had not heard:

LETTER FROM PENNSYLVANIA.

BR. HIMES: Seeing your address in a pamphlet entitled *A Sermon on Hell*, by Wm. Sheldon, I take the liberty of addressing you. The controversy some years ago between Eld. Geo. Storrs and Prof. Mattison convinced me that the "orthodox" doctrine of present, or innate human immortality, and a present hell, and endless torment, were not only untenable, because unscriptural and unphilosophical; but that they are also the prolific root of much of the profligacy of the times. I am at present a member of the M. E. church, as is also my wife; and I have been with them for fourteen years or more, simply because there was no better in reach, and because their doctrines were more liberal than the older sects around us. My friends were insisting on my preparation to go into the ministry, at the very time this controversy came to my knowledge, which completely settled the matter with me so far as going into the Methodist Episcopal ministry was concerned. I abandoned it then and forever. Since that time, for the last ten years, I have been in the profession of teaching in this my native State; but I have now, and for all the years since I first heard or read of this faith, regarded it as "the more excellent way." And although now thirty-one years old, would gladly go into the ministry of that faith, or assist in writing for its spread and defense. And although in the M. E. church from necessity, yet I have not ceased on all proper occasions to advocate and defend this faith; and I am glad to be able to say to-day, that I have "not labored in vain."

Yours, in the bonds of a common faith.
ALLEGHANY Co., Penn.

REPLY.

DEAR BROTHER: We felt that we should do you no wrong if we gave your letter to our readers, provided your name was withheld; and we are sure they will all be much interested in it. The fields are white to the harvest, and the laborers are few. When, therefore, a new voice is heard, saying—Here am I, send me! it sends a thrill of rejoicing throughout the body of the friends of neglected truth.

Still we would not call you to the ministry. If you are to preach the gospel, we desire you to have a higher call than man can give. Hence, having heard of you and your feelings, we are now praying God to lay the "wo" upon you, if you are indeed fitted to enter his vineyard. Still we urge you to examine yourself and the Master's gifts to you, and see whether your talent is out at interest, or whether it is wholly or partially hid away. If you can write, your services are needed. Let your pen be no longer idle, but let it speak to the audiences the press affords. Can you speak in public to edification and comfort, through the grace given you, then you have a warrant to put the gospel trumpet to your lips and give it a certain sound.

Men are pressing down to perdition on every hand, multitudes of them blinded by false theology and faith-destroying dogmas. If you can speak, then cry aloud, and show them their errors in faith and in life. Embrace any and every proper opportunity to introduce and disseminate the truth concerning the age we live in, and the Bible doctrine of the nature and destiny of man, and the grounds of hope of eternal life. Show the wicked that they cannot live forever if they persist in sin: warn them of the true wages of iniquity.

We need your help, your sympathy, your prayers. The battle waxes hot; we are few, and our opposers are many. "Come over and help us." If your sympathies in the conflict are with us, come over and fight on our side. And may the Lord crown your efforts with success, that you may not fight as one beating the air, but with mighty weapons produce mighty results in the pulling down of the strongholds of error, and the liberation of many slaves of tradition and vain philosophy. Let us hear from you again, as your purposes and plans mature. And that God may give us in you a true yoke-fellow in his precious cause, is our prayer.

THE EDITOR OF THE TIMES.

MAN.

BY M. L. F.

WHO can understand him? Proud, arrogant and selfish, crowding everything else to make room for himself—making slaves of those, his inferiors, who have not the power to defend themselves against him: desolating hearts and homes by war, rapine and murder; filling the earth with violence to gratify lust and passion, and, by craft and chicanery robbing all, whom he can, that he may live in affluence.

Is it possible that such a creature can be an object of love? Capricious and inconsistent, yet, demanding stability and consistency of all others, he seems to feel or think that he ought to have the privilege of doing just as he likes without being questioned. Little does he know or care about the misery and degradation of thousands who live within sight of his magnificent home; and when want and poverty present themselves at his door for material aid, they are either unceremoniously sent away empty, or made to feel more than ever the sting of poverty, by insult. Well might the Saviour say to his disciples, "Beware of men;" for of all the animals of earth there is none so treacherous. Yet man is possessed of noble powers. We find him soaring into the fields of science: now delving into the bowels of the earth to read its rocky pages: climbing up to the planets to weigh them in scales, calculating with utmost precision the occurrence of an eclipse or the transit of a planet: harnessing the lightning, and even making rays of light perform the most delicate and exquisite work: accomplishing wonders in locomotion and agriculture: performing in one day, for the wife with spinning jack, loom and sewing machine, with little labor, what would require a whole week of toil; and, indeed, when we begin to think of the wonders of science and art which man has wrought, we are lost in admiration, and we often ask ourselves the question, Will man continue to invent and improve in science and art? If he does, how easy it will be to perform a great amount of work with surprising ease. But men fail; their plans come to nought; yet, notwithstanding all this, we have every reason to believe that man will forever inhabit the earth. God has promised it, and who dare deny it?

Is he—man—immortal? There seems to be a great lack of harmony on this point; some say he is, and some affirm that he is not. If we refer to the Bible for a solution of this question, I am persuaded that we shall be answered in the negative: but men distrust the Bible and will not receive its testimony, but make an appeal to reason for an answer. What a mistake! Reason—in this case, only another name for mind—is formed and controlled by experimental knowledge; there is nothing positive about it; and, say they who make the appeal, we have evidence that man is immortal; "that as soon as he takes his departure from the flesh—never again to be connected with it—he at once enters upon the stage of immortal existence in a spiritual (immaterial) world." Very good; but where does the evidence come from? O, "from spiritual manifestations." How are spiritual manifestations produced? "By the aid of the flesh and material things;" and beside, "We have men who have seen with their own eyes, under certain circumstances, that spiritual world, or a part of it." Indeed, how strange it is, that all who profess to see these things, see them just exactly as they *suppose* or *supposed* them to be; or, in other words, as they desire them to be. Having first sat down and concocted in their own brain the plan, lay quietly down to dream about it, becoming more and more infatuated with it, until they labor under the hallucination that they are the most important persons in the world. Now, it is possible to draw on the imagination to that extent that one will become confirmed in the belief that, what he imagines is really true; and sometimes men will tell wonderful stories, of what they have done or seen, over so often that they really suppose them to have taken place. Such people cannot be charged with the crime of lying, exactly, but still it is the worst kind of deception, because the person is deceived himself, together with his dupes.

But to the question—Is man immortal? Not naturally, nor inherently. His immortality is derived. Although man is wicked and selfish, God loves him and has promised

to give him an immortal life in his Son, and this derived immortal life is infused into the dead body or flesh of the man, at the resurrection, who has been obedient to his will. Man's noble powers perish ere they are fully developed. In his reaching forth after knowledge he is held back, and in his efforts to discover the secret of the government of the world he is baffled. What hinders him in his progress? Sin. Death! God works by means. Let us ever keep this in sight. Therefore he provided his only begotten Son to bring man to a state of perfection; then, when sin and death are removed, the way will be opened to fill the earth with glory.

Have we any reason to believe that man will be differently organized after the resurrection from what he now is? O, yes. Then he will be spiritual; that is, not carnal, with an endless life before him. Well, what of that? Why, he will then, under the peaceful reign of Jesus, bring into requisition those wonderful powers with which God has endowed him, and, with nothing to retard their progress, will, by the gradual but certain development of them, wonderfully add to that age to come. O glorious age. May the day hasten when the King shall come. We already see premonitions of thy doom. Jesus will accomplish the subjugation of the nations of the earth with his own weapons, fire and hail, while his army of immortal men, look on to behold their King reigning gloriously and triumphantly over all his enemies.

If men are to be *men* hereafter, who will say that they will not deal with material things? There is a kind of a dreamy notion that when God gives the earth to his saints it will be one vast plain, everything having been levelled or else swept away, while the saints will live upon the spontaneous production of the ground, and do nothing but *rest*. What a monotonous existence that would be!

Let all those who entertain such a notion read the doings of Israel during the reign of her good kings, and be ashamed. No, there is a work to be done; the earth must be brought to realize that there is "no more curse;" and who knows how much the telegraph, steamship and steam power, in all its forms, together with all sciences under the master hand of God's own anointed King will contribute to bring about that glory which we expect to behold?

Why, we read, "Swords shall be beaten into plowshares and spears into pruning hooks." God has placed within the earth all the elements wherewith to beautify it; and it seems to us that when Jesus shall have his throne established at Jerusalem, and begin his glorious reign, then it will be that men will "build houses and inhabit them, and plant vineyards, and eat the fruit of them;" when all selfishness will cease to be, and God will be all and in all, and men will do his will.

The Early History of the Bible in England.

The demand for the Bible among the English people when the early translations appeared was so great that it was found almost impossible to supply it. In most of the editions the copies were large and expensive, yet they were bought up and read with extraordinary avidity. From the time of the printing of Tyndale's New Testament, in 1525, till 1542, according to the London Quarterly Review, no less than thirty-nine editions of the New Testament, and fourteen of the whole Bible were issued. The effect of the circulation of the Scriptures was wonderful. People of every age, rank and class seemed animated by an irrepressible desire to read or hear the word of God. Those who had the means bought it; those who were able and willing to read in public had crowds of eager listeners round them. Boys and old men, girls and matrons, flocked to the churches, where ponderous Bibles, chained to the massive pillars, lay open upon stands for the use of the public. Bishop Bonner, afterwards one of the most active of Queen Mary's persecuting agents, set up six large Bibles in St. Paul's. A still more remarkable example of prelatical inconsistency occurred in the same year. Bishop Tunstall, who had been one of the prime movers in the bonfire of Tyndale's Testament at St. Paul's Cross, was ordered by the King, in 1540, to prepare a new edition of the very book he had burned; and he did so.

In 1542, however, a change took place. The papal party had for a long time been gaining influence in the country, and their rule now became paramount. Tyndale's Bible was prescribed, and no person, unless of noble or gentle birth, was permitted to read the Scriptures, under pain of imprisonment. On the death of Henry VIII. in 1547, the reforming party again rose to power. His successor, Edward, inaugurated a new era. He ordered the Bible to be carried before him at his coronation, uttering, as he did so, these remarkable words: "That book is the sword of the Spirit, and to be preferred before these swords. Without that sword we are nothing, we can do nothing, we have no power; from that we are what we are this day!" During his short reign of six years, no less than thirty-five editions of the New Testament and fifteen of the entire Bible were published. Mary ascended the throne in 1553, and reigned five years. During that time neither Bible nor Testament was printed in England. Rogers, Cranmer, Latimer, Ridley and others, who had so largely assisted in giving the Scriptures to the English people in their own tongue, were burnt at the stake; and some of the noblest of England's worthies were driven from their native country and forced to seek an asylum in Geneva. In 1558 Queen Mary died, and with the accession of Elizabeth the Bible once more became an open book.

THE HERALD OF LIFE.

NEW YORK, AUGUST 17, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The European War.

As we go to press (Tuesday), we have no reliable news as to the exact position of affairs between France and Prussia. There was a battle last Sunday, and both parties claim the victory. It is most likely, however, that the French got the worst of it, as the Prussians seem to be advancing while the French appear to be retreating. The commotions among the nations of Europe evidently increase; but we must wait patiently for the result. God will accomplish his purposes, whatever the designs or efforts of the contending hosts may be. Soon we trust the reign of earth's true and rightful King will commence, and He shall "make wars to cease to the ends of the earth."—Psa. xlvi. 9. Amen. So may it soon be.

Br. Wm. H. Spencer, of Rochester, is expected to be with the friends at Cooper Institute, this city, next Sunday, 21st inst., and preach in the afternoon, at 3 o'clock, (in room 24). *Subject.*—"The Casting Down of Thrones." If his health will permit, he will also speak in the A. M., at half-past ten o'clock.

"The Soul Never Dies."

In the report of a sermon, preached at Long Branch, N. J., Sunday, Aug. 7, the reporter says, one point made by the preacher, "Rev. Dr. C. K. True," was, that "though the body perishes, THE SOUL NEVER DIES." "This point," saith the reporter, "he enforced with great cogency of argument and eloquent and forcible illustration."

We have a very high esteem for our old friend and fellow-laborer of thirty-five years ago; and we would have liked much to have been a listener to his argument that "the soul never dies." We would like to know his Bible testimony for such an idea; not what "eloquence" might do to elate a believer in that doctrine; but where does the word of God teach it? We have yet to learn that God has revealed any such doctrine. "The *soul* that sinneth *it* shall die."—Ezk. xviii. 4, 20. "Let him know, that he which converteth the sinner from the error of his way, shall save a *soul* from *death*."—James v. 20. Now *please give us* one testimony from God's word that saith, "The soul *never dies*." We wait for our old friend's answer.

To Cease to be a Soul.

"With us to cease to think is to cease to be a soul, for we know little about the human soul, more than what we gather from its thinking operations; with us a thought is the mind thinking," etc.—*Luther Lee.*

Men "cease to think" when sound asleep: then the soul "ceases to be a soul." Men have been in a state of total insensibility for days, months, and, in some instances, for years: for these periods, longer or shorter, according to Mr. Lee, the soul "ceases to be a soul." Suppose, then, this "ceasing to think" should last from the death of Abel to the resurrection at the last day; of course, as Mr. L. will have it, the soul has "ceased to be a soul;" but the power of God has not "ceased" to be omnipotent; and he can as easily revive the soul in the last case as those previously noticed. "With us," says Mr. Lee, "a thought is the mind thinking." But in each of the foregoing cases there is no "thinking;" *then* Mr. Lee "knows little about the human soul," as it has no "thinking operations." He has said in his work on immortality, that "the soul is a simple essence, immaterial, uncompounded and indivisible:" that seemed to imply that he knew a great deal "about" it; but now he "knows little about" it "more than what" he "gathers from its thinking operations." There are times when it does not think, and we judge that Mr. Lee is approaching the truth, viz., that theologians, on his side of the question "know little about the human soul;" the soul, according to them, is, after all, only thought: a glorious soul indeed; and it "ceases to be a soul" generally, once in every twenty-four hours. Mr. Lee says, expressly, in another place, "the soul, whose very existence is thought;" and he adds—"which is never known to exist only in connection with thought, and is known to exist only from its thoughts." We will not call this "creating fog," for we think foggy as it is, it is pretty clear; the soul is thought, according to this definition. We are almost ready to say, Amen. Again, he says, "For the soul to exist, in our sense of the soul, is to be conscious, for with us the soul is a living consciousness, and when it ceases to be conscious it will cease to be a soul." Mr. Lee has, doubtless, seen persons perfectly unconscious under the influence of chloroform, and their "thought" ceased; hence, according to him, the soul "ceased to be a soul;" there was not a "living consciousness;" cut and mangle the body as you would, there was no consciousness; and the lack of consciousness was not in the body, for Mr. Lee says "Consciousness does not pertain to the body. The body," he adds, "is never conscious," and concludes by affirming, "Consciousness is purely an operation of the mind." This authority, of course, is good in this argument. The matter, then, stands thus:—

"When the soul ceases to be conscious it will cease to be a soul:—"

But the soul ceases to be conscious by the use of chloroform:—

Therefore it then "ceases to be a soul."

But again, Mr. Lee says, "for a soul to cease to exist is to cease to be a soul." Suppose we put this together with the foregoing, thus:

"To cease to exist is to cease to be a soul;"

But under the influence of chloroform the soul ceases to be a soul, inasmuch it "ceases to be concious:"

Therefore, it "ceases to exist" at such times.

"Life and Death Real: or Death really kills, depriving the subject of a living existence. Life is exactly the opposite: it is a real living existence. Prof. Hudson's Position considered."

Such is the title page of a tract, we have just issued. It is made up of the following articles which have appeared in the Herald of Liee, viz., Good Rules of Interpretation. Will the Wicked Dead be Revived. Prof. Hudson's Views, by Mark E. Green. Prof. Hudson's Position, by the Editor. A Question. Had Adam the Life of God? Is the Soul a Spiritual Entity?

All these topics are embraced in a tract of 24 pages, Campaign Document No. 21. Price 2 cents.

The Life and Advent Union.

Its anniversary will be held next week in Springfield, Mass., in the "Life and Advent Mission Tent," to commence Thursday afternoon, at two o'clock, August 25, and to continue on through the next day; thus giving us a day and a half for mutual conference, consultation and action to advance the great and glorious cause in which we have embarked. We trust that every friend of the cause will be there whose circumstances will permit; and those who cannot be present will let us know, by some means, what their wish is concerning the continuance and support of the Herald of Life and the Tract cause.

Seven years have passed since this paper was launched on its voyage, and you are to judge whether its course has been acceptable to you, and whether it has performed its mission in a manner meeting your approval: also, what changes may be needful or desirable in its management or form. Let us have your counsel, prayers, and material support in this work, if consistent with your views of the subject.

The Approaching Meeting.

Another annual gathering is at hand. Again it becomes our duty and privilege to leave field, workshop, counting-room, or whatever may be the scene of our labors and unite in rendering thanksgiving and praise to the great Giver of all good gifts—for the glorious light of truth He has led us into and for *all* his mercies; and, under the guidance of omnipotent power, to seek the adoption of such measures for the promotion of truth as may seem most promising of success. Love and gratitude to God and His dear Son must fill all our hearts when we calmly contemplate the unceasing flow of divine favors of which we, as a body, have been subject during the past year.

Glancing over our field of labor, we behold much of the seed sown in faith and watered with prayer springing up in vigorous growth, some in "the blade," some in "the ear," and some attaining unto "the full corn in the ear." From east, from west, from north and from south comes up the voice of gladness and praise because of new-found treasures of truth that inspire the mind with better and brighter conceptions of God and His government, and bring it into closer relations to and in more perfect harmony with the Divine minds.

We have met under various circumstances: and when all before us seemed cheerful and promising, and met when prospects were gloomy and discouraging and only the beneficent smiles and precious promises of a loving Father were bright. But we have, perhaps never come together under circumstances of so great promise and signal encouragement as are opening to us at the present time. While the world strides on in its mad course, heedless that God is moving mightily among the nations of earth, trusting and truth-loving servants of Jesus are cheered and comforted by the heavenly promise that while "the wicked shall do wickedly, and none of the wicked shall understand;" "the wise shall understand." Daniel saw in vision certain events that were to transpire in the last days. These events were wonderful, and in his astonishment at what he beheld he asked, "What shall be the end of these things?" The reply was, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. xii. 8–10. Daniel desired to know the meaning of what he saw but no explanation was vouchsafed, and he was told to "seal the book, even to the time of the end." Though denied an explanation he was promised "thou shalt . . . stand in thy lot at the end of the days." When were the wise to understand? In the *time of the end*. What were they to understand? They were to understand "what shall be the end of these things." It follows, then, that while the prophecy located directly in the time of the end is in course of fulfilment, lovers of truth and of the appearing of Jesus will recognize them and will not only understand that the end is to be the glorious coming of our Lord and Saviour, Jesus Christ, but that that blessed and long sighed for event is very nigh. The "book" is long since unsealed; the transpiring prophetic events are recognized, and strengthened is our faith that the great bell of liberty, the coming of Christ, will soon in silver tones ring out the birth of redemption to every faithful, waiting child of God from the days of righteous Abel down to "the end." Daniel and *all* God's people will soon stand in this "lot." Under what gladdening circumstances, then, are we about to meet! What joy must fill every heart! Surely all who can will be there and with the help of the Spirit of God make the whole camp-ground melodious with the sweet voice of love and peace and praise. May such pure feelings of kindness and love prevail and flow from mind to mind and from heart to heart throughout the whole gathering as shall bring them into a communion which for tenderness and sweetness and spiritual strengthening will have no parallel in any of our bright experience of the past, and to God be all the praise. L. C. Thorne.

New York, Aug. 1870.

Fare to Camp-Meeting.

Friends going from New York can go and return for $4 70 by taking the boat to New Haven, and thence by cars to Springfield. The boat which leaves New York at 11 P. M., connects with the train at the steamboat wharf at New Haven. Passengers by this boat arrive at Springfield at 7 30 A. M. No train with Saturday night boat. Tickets for the railroad to the camp-meeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

Degrees in Punishment.

Many suppose there must be different degrees of punishment, and think that idea is against our view of the destiny of the wicked. The objection is sent us in the following form:

Why should there not be different degrees of punishment as well as different degrees of reward? The latter you admit; but the former is fully stated in Scripture, as it seems to me. Why should not men be punished individually, as well as nationally, according, or in proportion to their infinitely varied degrees of guilt?

We reply: In the first place, all reward is of grace, or favor—it is a gratuity of Divine benevolence, and may be given variously, and in any degree the donor sees fit to bestow, whether specifically promised or not. Grace is unlimited in its action, where it does not interfere with justice.

On the other hand, punishment cannot justly exceed a specified penalty. Nations can only be punished nationally; and God's infliction of punishment on the nations of Israel and Judah were regulated by direct and special announcements. In their national capacity, tribulation and anguish, in various degrees and of longer or shorter continuance, were the threatened punishment; under which, however, they might repent and be restored to the favor of God, as individuals or as nations. This position can be abundantly sustained by Scripture testimony; but that is unnecessary now.

Individually, "The wages of sin is *death*." In death there is not, and, in the nature of the case, there cannot be degrees. Death is the cessation of living existence; and as there is no consciousness in death, so it admits of no degrees in punishment. If it could be proved that torment is the punishment threatened to individual transgressors, then degrees might be contended for. But such is not the fact. From the first penalty—that against Adam—to the fullest announcement in the New Testament, the one penal infliction for sin, on individuals, is death; with no added, or rather prefixed infliction of torment as belonging to the penalty proper. Torment may precede, as growing out of the circumstances in which the individual has involved himself; as a murderer may involve himself in sorrow and mental suffering by his crime, so as to be truly tormented; but that is no part of the law's penalty; nor does it in the least degree meet the law's claim. The life extinguished is what the law demands; and that alone satisfies its claim, whether the individual has a pang of sorrow or not.

If torment is essential to individual sinners, after their day of probation is ended, and they are to be raised from the dead to receive it, who can tell us that eternal torment may not be necessary for some who have "infinitely" exceeded others in guilt? The truth is, the idea of torment, beyond this life, for sinners of the human family, we are sure has no foundation in any plain announcement of the Bible. Men may infer it, but we want, and have a right to expect, a declaration on the question that is not equivocal, or has to be arrived at by inferences, or brought out by parables or figurative language. If true, all should know it beyond the possibility of mistake; and it should be known, too, to every soul of the human family, and not barely to a few who happen to live in Christendom. The talk of raising the heathen to life from the dead, in a hopeless state, and tormenting them with torments of which they never heard, and for not receiving Christ, who was never preached to them, is a theory so horrible that we are sure our inquiring friend, whose questions have called out these remarks, would never for a moment assent to it.

One more thought before we close. The idea of few or many stripes, of which the Saviour speaks, leads some to suppose there must be a re-living of the wicked dead in order to inflict them. But, in the first place, the Saviour said nothing of these stripes being in a future life, at all: and if they are placed at the period of his second advent, it cannot embrace the wicked dead, of whose resurrection, at that time, not one word is said in the Bible, whatever may be supposed to be its teaching as to a subsequent one. Hence the few or many stripes are inflicted somewhere short of a future life. It may be known only to God and the individual sinner when or how they are inflicted. The degrees in punishment, if admitted to take place on individuals, therefore, may all have passed on the sinner prior to the final closing of his probationary state, and before the execution of the penal sentence—death: or, they may relate wholly to those who are living at the time of our Lord's return, and who are saying, "My Lord delayeth his coming," and are found "beating His men servants and maid servants:" to such there may be few or many stripes according to the light against which they have sinned. Let such now take warning, lest they escape not with few or many stripes, but are punished with *death* irrevocable.

Miles Grant on John iii. 36.

In the "Crisis" of July 29, 1869, Br. Grant was requested to give an explanation of this text, which reads as follows: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

This passage so emphatically disproves the re-living of the wicked dead, that it is amusing sometimes to see how ingeniously the opponents of this doctrine labor, as a Universalist preacher once did with a difficult text, to "explain it all away."

In regard to this passage Br. Grant remarks:

What is the life that the wicked do not see or possess? Most clearly the "everlasting life," which the righteous inherit from Christ.

To show the utter fallacy of this construction, which is so generally accepted by those who look more to the position of their leaders than the teachings of the Bible, we need only to refer to a single criticism by the late Eld. S. Bliss, published while editor of the "Advent Herald." This testimony is more important because coming from a firm believer in the resurrection of the wicked dead, although adhering to the orthodox view of the subject. Upon the word translated life in the text under consideration, he remarks:

"The word *zoe* is . . . never expressive of *eternal* life, and is in no place thus rendered. It has in it no element of duration; which, when given in its connection, is always expressed by some adverbal or adjective qualifier, and thus the phrase eternal life is nowhere represented in the Greek by *zoe*, which, in such connection, is simply the representation of life, as significant of its kind; its duration as expressed by its appendage eternal, being otherwise represented. Thus in John iii. 36, "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life." The word life in each case is represented by *zoen*; whilst everlasting, in the first connection, is represented by *aionion*—the phrase rendered life everlasting being *zoen aionion*; whilst life in the last connection, is *zoen*, without expression of its duration.

As *zoen* means simply life without any "expression of its duration," and as the wicked shall not see *zoen*, "life," therefore, they will not see life of any kind—or, in other words, will have no revival from death. What will Br. Grant and those who accept his construction of this passage, do with this fact? They will have to try their hand again.

W. H. S.

Rochester, N. Y.

Resurrection and Judgment.

BY F. H. BURBANK.

Some say that "the resurrection must precede the judgment." What judgment does it precede? The answer given is, "the universal judgment of the sons of Adam, or the entire race of mankind." Is the resurrection "a general and simultaneous one?" We are informed that "it is." From what source is such information derived? Our informants say, "from the Bible." They affirm, we deny. One party must be in the wrong. Both cannot be right.

No truth is more plainly stated in the Word than that which declares that the righteous have a resurrection together and by themselves. Christ declares that "they which shall be accounted worthy to obtain that world (*age*) and the resurrection *from* the dead (*anastaseos tes ek nekron*—the resurrection out from the dead), neither marry . . . neither can they die any more . . . and are children of God being the children of the resurrection." The present age, in which marrying and giving in marriage will continue, extends to the resurrection. The resurrection will take place on the "last day" of this age. Then the new era or age will commence. If the wicked come up at the last day they obtain that age and the resurrection. That would make them the children of God. The Saviour's words would then be meaningless. Christ was raised out from the dead, and so he will raise up out from the dead those who sleep in him. To have a resurrection "out from the dead" plainly proves that others are not raised at that time.

Paul says, "If by any means I might attain unto the resurrection of the dead," (*ten exanastasin ton nekron*—the resurrection out from the dead). If our opponents are right, Paul would have attained unto the resurrection whether he believed in Christ or not, and all his anxiety about attaining unto the resurrection out from among the dead was useless. But Christ and Paul *before* these opponents, however well-meaning they may be.

They say, "If a Christian is immortal when he is raised from the dead, then he is judged and rewarded without his knowing any thing about it." We demur at this. The Christian has been under condemnation, for "death has passed upon all men, for that (or in whom) all have sinned." "He that believeth not is condemned already." But, now, "we have passed from death unto life" (prospectively), and this we "*know*," "because we love the brethren." We, Christians, are not in darkness concerning our future immortality; so, when we awake in the resurrection we shall not be surprised at finding ourselves immortal. We know that we have the Spirit of Christ: that we are begotten again: that now are we the sons of God: that we have the Spirit whereby we cry, Abba, Father: that we are not of the world: that we have hope of having bodies like Jesus' glorious body: that there is a crown laid up for us: that we rejoice in hope of the glory of God, etc., etc., etc. The matter of immortality is decided for while we are yet in the flesh. The idea then of a future judgment to decide who shall be made immortal is fallacious. The fact that Christians attain unto the resurrection out from among the dead, together with all the other facts named, and a host more that might be mentioned, disproves the theory mentioned. I know that my Redeemer liveth, and that at the last day he will raise me up because of his Spirit that dwelleth in me.

Our opponents further say, "Does not Paul declare that "We must all appear before the judgment seat of Christ?" Yes! but the *we* referred to in that text are Christians only; and the "judgment seat" referred to does not decide our immortality—that having been already decided. "What proof is there of all this?" is replied. In answer to this, we will state that in 2 Cor. iii., iv. and v. the pronouns *we* and *us* occur more than fifty times, and in no instance is the wicked dead included by the terms. In the fifth chapter we read, ("For we walk by faith, not by sight). We are confident, I say, and willing rather to be absent from the body and present with the Lord. Wherefore we labor, that whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Here it is plainly declared that we shall not be in a mortal condition when we appear before Christ; for, while we are at home in the body, in the flesh, in mortality, we are absent from the Lord.

Paul in Rom. xiv. 7–12 declares the truth in respect to this judgment. "For none of us liveth to himself, and no man dieth to himself. For, whether we live we live unto the Lord; and whether we die we die unto the Lord: whether we live, therefore, or die, we ARE the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (The dead and living of the class Paul is talking about). "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all appear before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of *us* must give an account of himself to God." In these five verses the pronouns *us* and *we* occur ten times and in no instance applied to the wicked. It is a judgment with reference to the Lord's people; for "the Lord shall judge his people."

The subject is made very clear by Paul in 1 Cor. iii. 9–15, "For we are laborers together with God, ye are God's husbandry, ye are God's building. According to the grace of God which is given me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall *receive a reward*. If any man's work shall be burned, he shall *suffer loss;* but he himself shall be *saved*, yet so as by fire." Thus every Christian is saved, or has eternal life; but some who are saved have a reward while others suffer loss. The judgment, then, has no reference to their salvation, but to a reward after they attain to immortality or salvation.

In view of this fact Paul charges Timothy to preach the Word. But this may suffice. "He that judgeth me is the Lord." May he give me knowledge, and wisdom, and understanding, that I may build with nought but gold, silver, and precious stones, that when I am saved I may not suffer loss.

Yours, in hope of salvation.

PHILADELPHIA, Aug. 10, 1870.

THE KNOWLEDGE OF GOD IS ETERNAL LIFE.

BY HELEN ROBERTSON.

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 1–3.

THERE are a great many candidates for eternal life, and many different ways in which men and women are striving to get it. We can't begin to enumerate the many different modes that present themselves to our vision; but enough to say, there is only *one*. Jesus has given it in the language just given above. This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. We might change the form of the verse and say, To know thee the only true God, and Jesus Christ, whom thou hast sent, is eternal life; or, as the meaning plainly is, This knowledge is the way to get eternal life. Those who want eternal life will ask at once, How are we to get this knowledge—this true knowledge? We answer: In his written word. As God is there revealed in or through Christ. For *in him* dwelleth all the fulness of the Godhead bodily. And "In whom (Christ) are hid all the treasures of wisdom and *knowledge*." So if we want this saving knowledge, which will result in immortality and eternal life, we will find it all in Christ. For it pleased the Father that in him should all fulness dwell. Again we ask, Is it on the surface? Can it be found by a careless seeker? No. The treasures of wisdom and knowledge are there, but they are *hid*. How are we to get them? In the same way that the gold seeker finds his treasures in Californian soil. He forsakes all that he has, not fearing even the loss of his own life, and goes forth unentangled to dig for the coveted, but hidden treasure. He perseveres through self-denial and many hardships; and all to gain a corruptible prize. But he does it all uncertainly, and often loses his life in the effort, and all is a failure.

Like him we are to forsake all, not loving even our own lives, and give ourselves entirely to Jesus. Let him have the first place in our hearts, and then by communing with him, by having his word dwell in us richly, in all wisdom, and by having the baptism of the Holy Spirit, and continuing therein, with all perseverance, in this way we can become acquainted with God and his Son Jesus Christ, and so get at the treasures of wisdom and knowledge, which knowledge is life eternal.

There is no self-glorification or self-seeking here. We must put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; (the old man is never changed; he is crucified, "put off;") and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. There is a new life, even here; a germ of "life eternal," which is begun in us by the knowledge of God and of Jesus Christ our Lord.

"Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches." Why? These are all of the earth, temporal, perishable, will soon disappear forever. "But let him that glorieth, glory in this, that he *understandeth* and *knoweth* me, that I am the Lord which exerciseth loving kindness, judgment and righteousness in the earth: for in these things I delight, saith the Lord." Why thus glory? Because the results of the understanding and knowing the Lord is "life eternal."

Here let me exclaim with our beloved Br. Paul, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

"Our life is hid with Christ in God. When Christ who is our life shall appear, *then* shall we also appear with him in glory." O praise the Lord for this most precious hope; this hope of life. I can hardly stop writing. My heart is full. The thought of "life eternal" is so glorious. Praise the Lord.

RACINE, *Wis.*, Aug., 1870.

DR. JOHN BILLINGS AND ELD. H. PERKINS.

Two weeks ago we published a letter from Dr. Billings, giving some account of Eld. Perkins' ill health and needy circumstances, and of his own condition. We judged their cases to be such as to call forth the sympathy of our brethren, and therefore did not wait till Dr. Billings' letter appeared in the paper, but immediately forwarded them some money placed in our hands by our beloved Br. E. Wolcott, who, though sick, continues to "bless" others. A few days since we received another letter from Dr. Billings as follows:

NEW RUTLAND, *Ill.*, Aug. 6, 1870.

BR. STORRS: Your favor was duly received. With grateful hearts we return thanks to the Lord, to you, and Br. Wolcott for the favor bestowed. Br. Perkins exclaimed, "Well, thank the Lord," and I certainly did join in the same. No one knows how a poor sick brother feels when he has assurance that he is not forgotten, by those he esteems *brethren*, but those in the same circumstances. Then "it is more blessed to give than to receive." We trust Br. Perkins may be able to start for Maine by the 20th of this month. [Maine is his home, from which he went abroad for his health.—EDITOR]. If so, he will call at Springfield, Mass., if able. He wants much to see the brethren. He is however now only able to sit up about one hour in a day. There has been a slight improvement within the past few days. He is some stronger than when he came to my house.

My health is better. I think the Lord has not quite done with me yet. I spoke an hour last Sabbath to a very attentive audience. Today I spoke again, and felt the Lord blessed me much in showing the church something of their nearness to the land of rest. An interest is manifested since my first meeting. A few have started to serve God, and a backslider has been reclaimed. I have some faith that the Lord will give me health to labor a little more; for some yet can be reached by the truth.

Br. Perkins and myself occupy that position where we can pray in a way that we know the Lord heareth us; for we can say, "Nevertheless, not as I will, but as Thou wilt;" for we have committed all to our God. No other power can help us: our hope is in him; our trust is there; our expectation is from him. We feel that we can wholly trust in that God who has cared for us these many years: He don't forsake us now. We do not believe that just repeating over words and calling it prayer is really praying. When we occupy a justified position before God, by faith, then we have that peace with God, through our Lord Jesus, by which we get access by faith into this grace wherein we stand and rejoice in hope. In this position we pray for ourselves and you, and all the dear ones, and know the Lord heareth us.

"EAT HER FLESH."

IN an article we published the 13th inst., reference was made to a law passed in Italy depriving the Romish Harlot of a large amount of her possessions. A correspondent of one of our city papers, writing from Florence, under date of July 14, speaks of that transaction as follows:

"A law has been voted this week supplimentary to that of several years ago, called by the clergy the Ecclesiastical Spoliation Scheme. The present law sweeps into the public Treasury what is left of property—and it is in the aggregate considerable—upon which the clergy live, and by which worship is supported. The Church and its servants will soon be reduced to the smallest possible allowance, and the inducement to become a priest, for any money profit accruing, will be taken away. 'As poor as a church mouse,' instead of 'as fat as a priest,' will be the phrase to be applied to the ministers of the altar. The law also reduces the number of ecclesiastics, of various degrees, at present officiating in metropolitan and parish churches. The number of canons is fixed at twelve for each cathedral—an immense reduction of those at present getting their living by repeating official litanies. The Cathedral of Florence has actually not less than sixty of this class of priests. The new step taken excites extreme indignation among the clergy, manifested in their organs and in conversation; but there is no help. These changes must cause a rapid approach to the American system, which makes the ministers of religion directly dependent upon the people for their means of support."

Thus the Harlot is being made "desolate and naked," and her "flesh" is being "eaten;" and next she "shall be utterly burned with fire." So saith the word of God; and 500 bishops, who pronounced her ladyship "infallible," will have, ere long, a chance to "weep and wail" over "the smoke of her burning," and cry, "*Alas*, ALAS."

BISHOP WHATELY ON THE END OF EVIL.

BISHOP WHATELY says: "When we are told that Christ is to 'reign till He shall have put all things under his feet,' and that 'the last enemy that shall be destroyed is *death;*' this does afford some ground for expecting the ultimate extinction of evil and of suffering, by the *total destruction* of such as are incapable of good and of happiness. If 'eternal death' means *final* death—death without any revival we can understand what is meant by 'Death being the last enemy destroyed,' viz., that none henceforth are to be subjected to it. But if 'Death' be understood to mean everlasting life in misery, then it would appear that Death is never to be destroyed at all; since, although no one should be henceforth sentenced to it, it would still be going on as a continual infliction forever.

"On the whole, therefore, I think we are not warranted in concluding (as some have done), so positively concerning this question, as to make it a point of Christian faith to interpret figuratively, and not literally, the 'death' and the 'destruction' spoken of in Scripture as the doom of the condemned; and to insist on the belief that they are to be *kept alive* forever.

"'*Life*,' as applied to their condition [the condition of the righteous], is usually understood to mean 'happy life.' And that theirs will be a happy life, we are indeed plainly taught; but I do not think we are anywhere taught that the word '*life*' does of itself necessarily imply happiness. If so, indeed, it would be a mere tautology to speak of a 'happy life,' and a contradiction to speak of a 'miserable life;' which we know is not the case, according to the usage of any language. In all ages and countries, 'life,' and the words answering to it in other languages, have always been applied, in ordinary discourse, to a wretched life, no less properly than to a happy one.

Life, therefore, in the received sense of the word, would apply equally to the condition of the blest and the condemned, supposing these last to be destined to continue forever living in a state of misery. And yet, to *their* condition the words 'life' and 'immortality' never are applied in Scripture. If, therefore, we suppose the hearers of Jesus and his apostles to have understood, as nearly as possible, in the ordinary sense, the words employed, they must naturally have conceived them to mean, (if they were taught nothing to the contrary) that the condemned were really and literally to be 'destroyed,' and cease to exist; not that they were to exist forever in a state of wretchedness. For they are never spoken of as being kept alive, but as forfeiting life; as for instance—'Ye will not come unto me that ye may have life;' 'He that hath the Son hath life; and he that hath not the Son of God, hath not life.' And again, 'perdition,' 'death,' 'destruction,' are employed in numerous passages to express the doom of the condemned. All which expressions would, as I have said, be naturally taken in their usual and obvious sense, if nothing were taught to the contrary."—*Future States.*

LETTERS AND EXTRACTS.

FROM POLLY G. PITTS.

BR. STORRS: I have of late thought much of what the Scriptures teach on being begotten by the Spirit, and being born of the Spirit. Last night I heard a sermon preached from the words of Jesus to Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." O how I felt for preachers of these days! I could not help saying, Many of them are dying for the *lack* of knowledge. You know how they apply being born again to conversion; like a new-born child, all things are new to it; it begins to breathe, to see, to hear, feel, etc.; so to the new convert; that is, to the new-born there is a great change. Well, having got the child born again, it must see the kingdom of God; and of course to see it, it must be here. O how I pity the preachers; yes, any of them that try to prove by the word of God that the kingdom is set up here now. Especially do I pity the man who begins to see men as trees walking, trying to prove the kingdom set up when Christ was here the first time; they do not make as good work of it as they did when their eyes were shut. Now, it is evident that Jesus was preaching the gospel of the kingdom; that is, life from the dead by being born from the dead by the Spirit of God; and that he was the way, the truth, and the life; and as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth on him should not perish but have eternal life. So we see that it was expedient that Jesus should die and be born again from the dead, raised up by the eternal Spirit. For the Scriptures declare that He was the first-born from the dead, and the *first-born* among many brethren. Now we see that the birth that Jesus spoke to Nicodemus of was being born from the dead. Christ did not need conversion; no, nor repentance; and there were many prophets and righteous men born before Jesus was born of the virgin Mary. He was the first that should rise from the dead to die no more.

I do hope that we, as a people, will search the Scriptures daily to see if these things are so, and remember that if we are ever born from the dead, we must first be begotten, for there can be no being born that was never begotten, either by flesh or Spirit. And if we are never begotten by the Spirit of God, we shall never be born from the dead by the Spirit. We must be born by the incorruptible seed, that liveth and abideth forever. For all flesh is as grass, and *all* the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away, but the word of the Lord endureth forever. Christ declares that his word is spirit and life.

If the wicked are never begotten by the Spirit of God, how can they ever have a resurrection, *i. e.*, be born from the dead? One great evidence that Christ was to be the first that should rise from the dead, and *was* the first that rose to endless life, is, that when his expiring groans rent the rocks, and opened the graves of the saints, they did not rise and come out of their graves till after his resurrection. Then they arose and came out of their graves, and went into the holy city and appeared unto many. There is no mention of any graves being opened but the saints.

I know that there are many places that the translators have put "born of God," where it would harmonize better with the Scriptures generally, to say "begotten;" and the "Bible Union" have so corrected it in the epistles of John. Why they did not so correct it in John the evaugelist I do not know, but I think by the time they got to the epistles, they found that that was the true meaning or sense. May God grant us all His holy Spirit to lead us into *all* truth.

May God bless you all abundantly at your gathering at the anniversary. I believe He will hold up the HERALD OF LIFE, and bless its running to and fro, carrying strength and cheering to all that are looking for deliverance. We shall need it more and more as we see the day approaching. O may we all stand with gathered garments, waiting for the Master's call. I will do what I can for it.

Your sister, looking and waiting for the kingdom.

FREDERICKSBURG, *Iowa*, Aug., 1870.

FROM LUCRETIA B. LAMB.

DEAR BRETHREN AND SISTERS in the LORD, my thoughts are with you, and were it possible I would be present at your gathering. This cannot be; yet you are and shall be the subject of daily prayer. In June I submitted to the operation of removing a cataract from my eye; the subsequent hot weather, and so much strain on the nervous system, has brought me very low. I am now slowly recovering, with a prospet of sight again. All my restored powers I shall lay upon the altar of my God, with the full purpose to use them for the Master till he comes.

The clear, pure light of Life only in Christ is to me so increasingly precious, that I would gladly put it into the hands of every son and daughter of Adam. This I cannot do; but I can pray the Lord of the harvest to send laborers into the harvest. What a rich boon is prayer! Never before did I so fully realize its value as I did during the three weeks my sight was entirely closed. Then I knew by blessed experience that naught could separate me from the love of God in Jesus Christ our Lord.

I will do my best to pay for three copies of the HERALD OF LIFE the ensuing year, as I have the past. I hope to see the Master ere this year closes.

ST. PAUL, *Minn.*, Aug. 1870.

Remark by the Editor.

Sister Lamb's letter was written with her own hand, and necessarily the letters and words were so imperfect that it has been difficult for us to decipher any part of it; and some of it we have been obliged to omit. For the same reason, several communications from her, previously, we regret to have been obliged to lay aside entirely. We are glad to hear from her always; but we suggest that some one should write out her thoughts for her before sending them to us. May our covenant God bless her abundantly.

FROM MRS. E. H. PECK.

BR. STORRS: The answer to questions, sent you on Friday last, has not yet been read in our Bible Class. Several persons being absent who were there last Sunday; among them, one, that I particularly wished should hear it. I thought it advisable to wait another week.

The learned Sir. I. Newton said, that he felt like a man who had walked on the seashore, and picked up a few bright pebbles, which had escaped the notice of his fellowmen, while the great ocean of truth lay all unexplored before him; and I, though unlearned, feel that I have received some light, on God's word, that has not yet reached all my fellow travellers; and that I have much—O, so much—yet to learn, is no good reason why I should not let that light shine. I have had an increased desire, of late, to do what I could for the glory of God. In His good providence He permits me to be happier now than I have ever been before; and I have more time and better opportunities to devote all the powers he has given me to His service.

Perhaps what I have now undertaken, may bring upon me persecution of some kind. I know not, but if so, shall glory in it, as it will be for Christ's sake. And if we suffer with him, we shall also reign with him.

I have had to meet cares, trials, and sore afflictions, in my journey through life, but I know not that I have suffered anything yet for *Christ's* sake. When afflictions came, I said to my heart,

"Thy fate is the common fate of all.
Into each life some rain must fall,
Some days must be dark and dreary."

And when I have been annoyed and tried by other people, (those numberless little, petty trials, that so chafe one's spirit, and I think, sometimes, are harder to bear than great troubles), I have not always exercised becoming meekness and forbearance. I know I have been too apt to resent what seemed to me like injustice and injury, in word and look, if not in deed. To possess our souls in patience, at all times, has been a hard lesson for some of us to learn; but I have found that one can do all things, through Christ strengthening us.

A few weeks ago, we had a Rev. Mr. King, from London, Eng. He preached for us two days. Subject of first sermon, God's husbandry: from John xv. The text—"Herein is my Father glorified that ye bear much fruit"—and verses read in connection with it, made a deep impression on my mind. They seemed to have more force and meaning than ever before.

To all the dear readers of the HERALD I would say—Let us not forget who it was that said, "Every branch in me that beareth not fruit, He taketh away." And may we all do what we can to spread the light, and thereby glorify our Father which is in heaven.

NORMAL, *Ill.*, Aug. 1, 1870.

FROM LOUISA J. BEACH.

BR. STORRS: I hastily write a few lines to say. that notwithstanding my long silence, my love and sympathy for the truth and those who believe and advocate it, remains unchanged, and my interest in the prosperity of the HERALD, unabated. I have not written, simply because duty called me in another direction; and while for months I could truly say,

My heart is grieved with trials sore,
And pressed with many cares,

yet, I have not for a day lost sight of the great prize for which I have been running these many years; neither have I been destitute of the support and consolation it is the privilege of God's children to enjoy, even amid the fiery trials which are to purify and perfect these last hours of time.

The times in which we live are fraught with so much interest, that the child of faith, who walks in the light of the prophetic word, can but lift up his head and rejoice in view of speedy redemption. And while darkness, worse than that which hung over Egypt, seems to envelope the minds of the people, he has light in *his* dwelling,—is not in darkness either in respect to the near approach of his Master, nor to his own position and duty. No time now for doubts—neither for drowsiness or indifference; but "as children of the light and of the day, we should *not* sleep as do others, but watch and be sober."

In view of the perils of the hour, the unbelief of many, the apostacy of some, the shaking of every thing which can be shaken, it behooves us to "cleave unto the Lord with full purpose of heart," and seek earnestly for grace that we may remain "steadfast and unmovable" to the end.

The time for our annual gathering is at hand. I trust it will be fully attended, and that there will be no falling off in zeal nor effort to sustain our paper and publish to the world a knowledge of the speedy return of our Saviour and LIFE-GIVER to redeem his chosen ones and reign in righteousness.

I do not know as I shall be able to meet with you this year, but I pray that the presence and blessing of the Lord of Hosts may be enjoyed by you.

I will pledge you $10 for my paper, and $5 for Tracts.

NEW BRITAIN, *Conn.*, Aug. 12, 1870.

FROM ESTHER A. BROWN.

BR. STORRS: I still love the HERALD. I take comfort in reading it, and it rejoices my heart to hear from the dear ones of like precious faith, although strangers to me, most of them, yet I love them, and feel as though I belong to the same family. Praise the Lord, I still love the truth, the precious Bible truth, that will stand when Jesus comes. I suffer some persecution when I advance the truths of the Bible; but praise the Lord, "an hundred fold in this life, with persecution, and in the world to come, life everlasting." Eternal life is worth suffering for a little while. It is only a little while that we shall have to bear the scoffs and the frowns of this world. We are not above our Master. He suffered for us while here; but, glory be to Jesus' name, He gained victory over death and the grave. Yes, he arose triumphant, and is now at the right hand of the Father, interceding for us; and He saith, he never will leave nor forsake us. What a friend we have in Jesus! Yes, glory be to heaven's king, he is soon coming. He has the keys of hell and of death; he will unlock the prison houses of our loved ones and give them eternal life; and the living saints will be changed, and be caught up together to meet the Lord in the air, and so shall we ever be with the Lord. I mean to be there.

"I don't care what this world may say,
When the gen'ral roll is called I'll be there;
They may scoff and I will pray,
When the gen'ral roll is called I'll be there."

From a sister in hope of eternal life when the LIFE-GIVER comes.

CARTHAGE, *Me.*, July 30, 1870.

AARON MASON, Groton Junction, Mass., writes: I send $10 to pay my pledge. Notwithstanding all the trials I have passed in the loss of earthly things, I find, as I travel on, that the rich inheritance Jesus has purchased for this fallen world becomes more and more precious to me. While desolation marks the progress of events, that are hastening on the glorious consummation of our hopes, we can but rejoice that the desolations of the Man of Sin are so soon to come to an end. The admonition of our Saviour to his disciples comes to us with increasing weight, "What I say unto you, I say unto all, *watch.*" I hope to be able to attend the coming meeting of the saints at Springfield; and there may we get increasing strength to press the "battle to the gate." Your brother, looking for the inheritance and the crown at the coming of the "JUST ONE."

MRS. JAMES FOSTER, Newburg, Me., writes: Wishing to please Him who highly approved the widow's "mite," I inclose one dollar, trusting Him for the future. Do with it what you think best for the greatest good. I am very thankful that I have the opportunity to read the HERALD OF LIFE by means of a friend. How glad I am that I am firmly established in the faith of "No eternal life out of Christ." Though I suffer as if an evil doer, and am shunned, "I fear not the world's dread frown, nor heed its scornful smiles." "A little while and the wicked shall not be." O for a general rush to enlist in the holy war, is my prayer. Your sister in Christ, longing for the coming of the LIFE-GIVER.

BR. A. BOYNTON, West Batavia, N. Y. writes: We have but a short time left to labor and suffer for our dear Lord. O may we all show our faith by our works—act consistent with these great facts. Unless we do, and begin in very deed to slacken our hold and turn our eyes off from earth, and Lot-like flee this earthly Sodom, the doom of Lot's wife will be ours. May God's Holy Spirit set home the truth of His holy word to our hearts, that we may indeed be wide awake and shining brightly amid the thick darkness which is fast enveloping the world, letting our faith and works abound, more and more, while we "wait for the Lord from heaven."

TRUTH VS. MAN'S WISDOM.

WE have substituted the above name for the Campaign Document No. 20, instead of "RICH TRACT." Some have thought, that, as all our Tracts are *rich*, it was "invidious" to call only one by that name. Hence it is changed as above.

CAMP-MEETING IN MAINE.

THERE will be an Advent Camp-Meeting in North Hermon, on the ground we occupied last year, commencing Sept. 5. It is five miles from Bangor. A boarding tent will be under the direction of Br. Charles Philips. Board for man and beast at a reasonable rate. Those coming with tents will find lumber and straw on the ground. Preaching brethren generally, are invited to attend our camp-meeting. We would say, This meeting is to be a *free* one, for all. There will be no one to dictate the preachers what they shall or shall not preach. We hope to see a large gathering of the dear saints at Camp Hermon this year. Come, brethren and sisters, filled with the Spirit and love of God; then we can labor for the perishing, and strengthen the weak.

CHARLES E. PHILIPS,
LIBERTY WETHERBEE,
GEO. W. BROWN,
DANIEL E. IRELAND,
WILLIAM PATTEN,
} Committee of Arrangement.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Mrs. James Foster, Polly G. Pitts.

TWO DOLLARS EACH FROM—Capt. Wm. H. Mott, William Reading, A. F. Stark, Dr. T. Pedrick, G. H. Buzzell, pays to No. 344.

VARIOUS SUMS—C. W. Richardson, $1 25; Aaron Mason, $10 on pledge; J. Parry, $10 for Vol. viii.; S. Kenney, $1 50; E. Wolcott, $300 on Vol. viii.; Edwin Haynes, $25 on Vol. viii.; W. H. Hanford, $5.

RECEIPTS TO TRACT FUND.

B. D. Wolcott, Eatontown, N. J.,	$5
Mrs. James Foster, West Newburg, Me.,	1

PLEDGES TO TRACT FUND.

W. S. Olmsted, Hartford, Conn.,	$50
Louisa J. Beach, New Britain, Conn.,	5

PLEDGES FOR HERALD, V. 8.

E. Wolcott, Keyport, N. J., (*paid*),	$300

Though Br. Wolcott is sick and cannot go into the field, personally, he goes into it *effectually*. We thank him for this generous donation to the HERALD OF LIFE. The LIFE-GIVER bless him.

W. S. Olmsted, Hartford, Conn.,	$100
Mrs. R. W. Pierce, Milwaukee,	25
Thos. J. Harris, Harrisburg, Pa., (2 cop.)	10
Hiram Drown, Coventry, Vt.,	5
Thomas Apthorpe, Rouseville, Pa.,	5
Benjamin Mellor, Rockdale Mills, Pa.,	20
Eld. J. Parry, Sandy Hill, N. Y., (*paid*),	10
Edwin Haynes, Keyport, N. J., (*paid*),	25
Henry Burnham, Brooklyn, N. Y.,	10
Louisa J. Beach, New Britain, Conn.,	10
Dr. J. W. Bechtle, Harrisburg, Pa.,	10

PARCELS SENT SINCE LAST ISSUE.

E. E. Parker, Eben. Staniford, A. Boynton, D. B. Salter, Dr. J. K. Finley, James H. Jacobs, Mrs. A. Lewis, Wm. G. Scott, Esq., A. J. Dickerhoff, M. D.

The Master's Call.

Up and be doing! the time is brief,
And life is frail as the autumn leaf.

To God and thy better self be true,
Do with thy might what thou find'st to do.

Though the day is bright and the sun is high,
Ere long 'twill fade from the glowing sky,

While the evening shadows darkly fall:
There's a time for rest, it will come to all.

The harvest is white, and the field is wide:
And thou at thine ease may'st not abide.

The reapers are few and far between;
And Death is abroad, with his sickle keen.

O, think of the Master, worn and faint,
Whose meek lips uttered no complaint,

Who toiled for thee 'mid the noontide heat,
And sought no rest for his weary feet:

Of sorrow and death, who drank the wine,
And bore His cross to lighten thine.

Go forth and labor! A crown awaits
The faithful servant, in Christ's estates.

For a death of shame the Saviour died,
To open that inheritance wide,

That souls, redeemed from the toils of sin,
With a spotless robe might enter in.

Work with thy might! ere the day of grace
Is spent, and the night steals on apace.

The Master has given His pledge divine:
Who winneth souls, like the stars shall shine.

—*Selected.*

Religious Laziness.

There is not only a right way of preaching the doctrines of the Gospel, but also a right way of hearing and doing them. Not merely the head, but the heart and the hand must be orthodox. To be honest in his profession, a Christian must be diligent in his practice. Sound theology shows in common life. Truth is not so much a thing of books as of works.

It is popular to preach man's inability. It pleases men who do nothing to tell them that they can do nothing. Duty must succumb to doctrine. Men have been galvanized (the printer will please be careful not to substitute a capital C for my lower-case g in that last word) into showy machines, when they should have been Christianized into full-statured immortals, as God intends. A guilty conscience will pay a premium on excuses. A man will reduce himself to a cipher morally, while, at the same time, he toils and struggles after substantial figures as the exponents of his brain and gold and place. The Almighty and the angels may call him a Nobody; but the world at home and abroad must call him the Somebody. He watches his accounts at the bank; but he is willing that his promise to Heaven shall go to protest every day. The Lord is displeased with professing Christians who keep up incessant talk about their own weakness and triflingness in spiritual things. Paul said that, God helping him, he could do all things. And it is only such venturing, valiant men that are divinely helped. David was but a lad when Goliah, in armor, challenged the Lord's host. But, young and light as he was, he was lithe of limb and bold of heart; and he stepped out alone to meet the giant, and with sling and pebble he brought him down.

Look what mighty, brawny, courageous men are historied in the Book of the Acts. Think! It is the Acts, not the Resolutions of the Apostles. Early Christianity was largely acts. Councils were few and creeds were unknown. Modern religionism, going under the name of Christianity, is wonderfully made up of words. For it is easier to talk than to work. It is common to bewilder the poor sinner with the catechism; but it is rare to go to him in his suffering, shame, and sorrow, and lead him to Christ. Calvin, Luther, Knox, Melancthon, Zwingli, Wesley, Campbell, not by their peculiar theologies, but by their earnest lives, were strong. The great army of reformers were men of action. Not one of them designed a sect. The suffixes of *'ism*, and *'arian*, and *'ite* have well-nigh neutralized the honor of their names. Christ to them was all in all. They sought to re-establish the original discipleship of bearing the cross and saving men.

A true follower of Jesus does not apologize at every step as he advances through new scenes and unexpected scrutinies. He does not say to the world: "If you please," "If I may be so bold," "If you have no objections." He does his duty just as he comes up to it, as a man—as God and conscience command it to be done—pleasant or unpleasant, objections or no objections. Christ gives his disciples not the spirit of weakness, but "the spirit of power and of a sound mind;" and thus qualifies them to do the work while believing in his name. He must have strong men in his church—men of thought, plan, purpose, and executive force as individuals. The church nurtures weakness into strength. It is a place—or ought to be—of perpetual growth and gain. But in many sad instances it is, rather, a hospital and graveyard all in one!

Some people are weak because they are resolved to stay weak. They are blubbering babes in bibs at threescore years and ten. These helpless and unhelpful church members are obstructions. They cast a cold shade on all that is tender and sun-asking, and hinder growth. They are like the inhabitants of Meros, who refused to come forward to the help of the Lord.

And these weak people nurse their infirmity. It gets to be a pet; and you must not express a doubt about it, or seem to notice it. When a patient is relieved from fever, and his physician is anxious that he should arise from bed, get out-of-doors a little, and take some gentle exercise; suppose that, instead of gratefully responding, he should say: "O I am so weak, doctor—so weak! I cannot rise. Just let me lie still on my back here, and I'll take all the medicine you prescribe until I get strong. I have plenty of money to pay for all your medicine and for all your time. Change the medicine; multiply the medicine; come often, doctor, and never mind the expenses." The physician would say: "You lazy fellow! You are nursing and petting yourself into an incurable invalid. Neither my medicine nor your money will ever accomplish what yourself must do. Use what strength you have, if it be but weakness. Hold fast your gains. Get up; or drowse and die!"

There are analogous cases in the church. When you say to them: "Rise up! Take a little fresh air by visiting the poor! Exercise your faith in behalf of some struggling cause by prayer and alms and time!" "No, no," they say; "that's not what's the matter. Let the preaching be changed. Let another minister be called. I have money to pay for sweeter preaching than that, and more of it. Bring on the preaching. I'll take it. Only coat it with sugar, and I'll swallow it. Never mind the expenses." But the faithful minister says: "You lounging loafer in God's house, not your money, nor any preacher's sermons, but *yourself*, must do something. Use your strength, if it be but weakness. Arise! awake! stir up the gift that is within you; or drowse and die, and be damned!"

Nothing but exercise in grace develops a man in grace. Every man who goes to Heaven goes there not as so much dead weight lifted up, but as a living man—a man of faith and love and power—a man winged for flight and armed for overcoming. God's witnesses in all ages have been mighty and prevailing, not weak and wavering. It is sloth, and not grace, in a man's heart that makes him whine, "I am weak," and breaks off his faith in a plaint. For when a Christian is weak then he is strong; and he uses his strength, and something is done.

The bee-hunter puts a piece of honey-comb into a box. Then he captures a bee. He covers the bee within the box. The prisoner, as soon as the fright of the capture is over, moves about, tastes the honey, and is satisfied. The prison becomes a home. Being let loose, the bee finds his way back to the old hive; and in a little time returns, bringing others on willing wing. He has told his sweet story to former associates, and he wins them one by one; and they in turn win others in companies to come along, till the bee-hunter's box is filled with a swarm of bees. If any drones have drifted in by accident, or to sponge, they are tumbled out forthwith.

So every Christian should work. Every believer who has tasted the good Word to be sweeter than honey or the honeycomb, if true to conscience and to Christ, will be out after his companions and associates of former days, busy in every place and way in bringing sinners to share the blessings of God's house until all are satisfied. As Whittier so truly says:

"Self-ease is pain: thy only rest
Is labor for a worthy end,
A toil that gains with what it yields,
And scatters to its own increase,
And hears, while sowing outward fields,
The harvest-song of inward peace."

—*Selected.*

Remarks by the Editor.

The reader must not suppose we indorse every expression in the foregoing; but it is too good a rebuke of *lazy* professors of religion to be lost. Let us "*work* while it is day; for the night cometh in which no man can work." Let doctrine and work go together, and that will give us *experience*, followed by "a good hope."

Who can Live?

BY M. C. HARRIMAN.

If I understand the meaning of words, scripture proves all men, in their natural state, to be dead; now, already. Why? Because the final of all men (according to God's first judgment,) was death; to turn back to dust; and, without further and special measures are taken, *all* must forever remain in the embrace of death.

Now, if a decree is made, that through faith a man can live again, can that decree in any way affect those who fail to exercise faith? Impossible: as much so as it was for those who were bitten by the fiery serpents in the wilderness to be affected by the brazen serpent when they failed to look upon it.

Let us look at a little of the evidence to prove men as already dead; and the starting point, or foundation is, "Dust thou art and unto dust shalt thou return." This language, directed to Adam as a representative man, applies to the whole race of humanity. Paul arguing from this great point says: "By one man, sin entered into the world, and death by sin: and so (or, in consequence of one man's transgression, he being the representative of the race,) death passed upon all men, for that all have sinned, (Rom. v. 12) and were counted as dead, being under God's irrevocable penalty.

Again: 2 Cor. v. 14—"For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And he died for all, that they which *live*, (are to live) should not henceforth live unto themselves, but unto him which died for them." Now it seems evident that there are some that do not come under the order of *those that live*, for they do not live *now* unto him who died for them. But if Christ died for *all*, did he purchase life for all, or promise it to any, except on conditions? Let us see. John vi. 40: "And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life, and I will raise *him* up at the last day." Chap. iii. 36: "He that believeth not the Son, shall not see life, (at the last day) but the wrath of God abideth on him." Now, what is the wrath of God? or, what is the consequence of his wrath.

Gen. iii. 17–19. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken;" (in none of this consists the final penalty of sin, nor the completion of the wrath of God; but when he says,) "for dust thou art and unto it shalt thou return;" this is final; and a God of mercy cannot inflict any farther punishment: and man remaining where the threat leaves him, remaineth forever under the wrath of God.

If Christ died for all unconditionally, then all must unconditionally receive the same free gift, which is to be raised up at the last day; and Christ says they have everlasting life. This kind of reasoning would seem better adapted to Universal salvation than to any *mortal* resurrection theory.

Paul argues, again, that, "If Christ be not risen, then they *also* that are fallen asleep in Christ are perished." 1 Cor. xv. 17. If the "also," in this connection does not prove that one class have already perished, then I would ask, what could prove it short of a positive declaration? and, also, under what law those who did not fall asleep in Christ can be made alive? Certainly no law of revelation can claim this right. God's law is fully satisfied; they had not the spirit of Christ, therefore they are none of his; and being none of his, he has no claims on them.

Again: if Christ tasted death for every man unconditionally, then if all do not receive full salvation, he loses part of that for which he died, and therefore, in part, died in vain. Then what sense is there in the words, "God so loved the world that he gave his only begotten Son, that whosoever *believeth* in him should not *perish*, but have everlasting life?" None at all; they are merely words without meaning. But we conclude there were conditions; and that all who comply with them will be rewarded according to the promise, while those who do not, will remain just where the penalty of the law leaves them. What other conclusion can a man honestly come to? It was *death* that Christ purposed to save us from; and if we are united to him we have the promise that the sting of death shall be removed. If we do not become united to him, there is no power in heaven or in earth, able to remove that sting and give us life: no power on our side to help us; we have chosen death rather than life; therefore we must be held in death forever.

"He that believeth not, is condemned already." John iii. 18. Now as man cannot be condemned until he has been judged, for condemnation is the verdict or sentence of the judgment; and if the wicked are already judged and condemned, nothing more can await them, legally, but execution; and as it is a capital punishment, *death* is the conclusion of the whole matter: and here, with those out of Christ life must forever cease.

There is no place in God's word where life is promised to the wicked dead, as a gift, or threatened as a punishment: and how could there possibly be, when the whole conclusion of the law, as affecting the wicked, leaves them in dust?

Paul tells us, in 1 Cor. xv., that Christ died and rose again, and the benefit resulting from his resurrection; proving, as clearly as need be, that a resurrection from death is the gift promised by God through his love to those who believe on him.

Paul seems to have a good argument. Some tell us that he is only speaking of the righteous, in this chapter. He says, plainly, How are *the* dead raised? The whole argument is put in the form of a reply to this question. If it exists, I would like to see the proof that all the dead, ever to be raised, are not included.

Others tell us, this epistle was not a general one, like Peter's, James' etc., but was to the Corinthians, and does not concern us. Now, if we admit this to be a fact, the same argument also proves that all of Paul's fourteen epistles concern those churches only to whom they were addressed; and with more reason still, we could prove that the largest share of the whole Bible only applied to individuals who have lived in the past, or are yet to be born. But Paul says, 1 Corth. i. 2, "Unto the church of God which is at Corinth; to them that are sanctified in Christ Jesus, called to be saints, with all that in *every place* call upon the name of Jesus Christ our Lord." Now this looks as though others besides those Corinthians could accept Paul's argument as conclusive, and full; and if others, why not we, and *all* in *every place?* We will claim that privilege until the light grows brighter.

Jesus says, those accounted worthy to obtain the resurrection from the dead cannot die; for they are equal to the angels, and are children of God, *being* children of the resurrection. Where is the argument to prove a wicked man is not a child of the resurrection, if he is made alive from the dust?

Christ came to give life to all who would believe on him. All others have wandered out of the way of understanding; and according to God's own decree, must "remain in the congregation of the dead."

Fishersfield, *N. H.* August, 1870.

Power of Love.—The warm sunshine and the gentle zephyr may melt the glacier which has bid defiance to the howling tempest; so the voice of kindness will touch the heart which no severity could subdue.

Christ's love is the Church's fire; thither bring my heart when it is cold, frozen, and dead; meditate on his love, and pray until you can say, "He loved me and gave himself for me."

The best system of theology without *love* is a corpse. To make it a *power*, put life into it—glowing love to God and man.

The Nutmeg State.—De Tocqueville, at a Paris dinner, once said: "Connect de coot, de little yellow spot on de map, dat make de clock pedlar, de schoolmaster, and de Senator. De first give you de time, de second tell you what to do with him, and de third make you law and civilization. Ah! gentlemen, dat leetle State you call Connect de coot is one very great miracle to me."

What to Say.—A poor minister had part of his salary taken from him. How was he to pay for his bread, butter, and children's shoes, and ever so many other things? "Write to them that you cannot live on nothing," said his wife; "write by all means." "What can I say?" he asked, much down-hearted by the sad state of things. "I tell you," said his little girl. "Say, 'Give us this day our daily bread.'"

Good Temper.—Good temper is an inestimable blessing both in the work-shop and out of it. If people thought more of its value they would be at more pains to secure it. It was a saying of the great Addison, we think, that a good temper was worth five hundred a year. The Christian workman knows how it is to be got. When not a natural gift it must be planted and watered by God in the soil of a regenerated nature.

The Church's Artillery.—Prayers are the Church's artillery. As long as Moses continued in prayer, Israel prevailed over Amalek. The supplication of Hezekiah was the means of withering the mighty host of Sennacherib. Praying believers, it has been truly said, are of more service to a place than walls of brass and ramparts of iron.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice-President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same, and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

Children's Department.

Self-denial and Self-sacrifice.

A STORY.

It was in the month of September, 1861, when the three-months men were returning home, and the later regiments forming, that my story opens. The sun was sinking down behind the horizon when Amy at last saw the brown horse, with its tall, erect rider, coming up the broad path. In a moment all her speculations were over, and she was flying down the stairs to meet this dearly loved father. As he bent over her to kiss the uplifted face, she saw that there was a grave, almost stern, light in his dark eyes, and the embrace he gave her was almost painful in its close, convulsive pressure. Wondering, she followed him to the little library, where they were accustomed to pass their evenings.

He sat silent until the tea-bell rang, and the meal usually so cheerful passed off quietly, Amy almost terrified at her father's pale face, and deep abstraction. When they returned to the library, she could bear it no longer.

"Papa," she said, softly, while her eyes filled with tears, "are you sick, or is anybody dead? Dear papa, what is the matter?"

He lifted her to his lap, and kissed her fondly before he replied; then he said gravely:

"I was thinking of our country, Amy."

"Is there bad news? Not another battle already, papa?"

"No, there is no news to-day, but there must be many battles, much terrible news to hear, before we have peace again. Many men must leave home, many fathers their children, before the old flag can wave again over the *United* States."

"Papa! papa!"

The words came in a quick, panting breath, almost a cry, for, far away, the child began to see light shining on the cause of her father's gravity.

"I have been to-day to a meeting of some of the prominent citizens of New York who are about to raise a fund for equipping a new regiment. Amy, they want me to take command of it."

No sound came from the child's white lips. With her eyes staring wildly, her cheeks ashy pale, she sat erect, facing her father, till suddenly, with a cry of pain, she threw her arms round his neck, sobbing bitterly and kissing him as passionately as if the threatened parting had already come. His own eyes were not dry as he pressed the little trembling figure close to his heart.

At last words came, and she poured forth her sorrow and fears.

"O papa, you will not go! You cannot go! How could I live if you were away? I could not study, read, or ride, without *you.* Other little girls have mothers, sisters, or brothers, but I have nobody but you. How could I bear it? And then, every battle would put you in danger, and I should know it. Every day I must watch and perhaps at last hear—you—were—killed!"

The fearful prospect drove back the tears again, and whitened her cheeks, as she gasped out the words. Sensitive, precocious, and literally living in the sunshine of her father's devoted love, the possibility of separation had never before occurred to her, and such a parting as this threatened be, overcame her entirely.

Mr. Roberts caressed and comforted her. He was almost frightened at the storm of emotion he had raised.

"Amy, my darling, my child, do not look so. I will never leave you if you are unwilling. My child, I never thought to go without your free consent. You are my first love, my first duty, and you shall answer this request. Hush! do not speak now. I am not to give any answer for a week, and then you shall dictate the note. Now, lie here, in your father's arms, and get the color back to your face."

It was a strange, sad evening, and the succeeding days were like it. From whatever point the conversation started, it was sure to come back to the momemtous question. Amy could listen calmly, knowing the answer lay with herself, while her father told her of the need of soldiers who had some experience. Every hour found them together, and in the long conversations the child realized how her father's heart was bound up in the cause, learned to see the call he deemed so imperative in its true light, learned how true patriotism is unselfish, second only to religion. In the long nights, when, from her little bed, she could listen, and hear the unceasing step pacing to and fro in her father's room, she lay silently in bitter agony trying to think of the possibility of parting.

"He wants to go, he thinks it is right, and I am keeping him. Oh, when I wanted to give something to my country, I never thought I should be asked to give my father! If he goes, I must be sent to boarding-school, where I can never see him, and must wait days for letters, and if he is killed ——" and then a flood of tears generally ended by her sobbing herself to sleep.

It was the last day of the week, and Mr. Roberts rode out alone, leaving Amy to her decision. He had noted with a failing heart, the pale cheeks and red eyes, the mute caresses so frequent and often checked by tears, but a stern sense of duty urged him to conquer this weakness, and let the child, herself, see the urgency of the call.

Watching him ride away, Amy had pictured it the parting, and, blinded by tears, turned from the window. In vain she tried to think calmly; every affection and impulse was crying out: "I cannot let him go," till she was weary with the effort to decide. As she was pacing up and down the room, her eye fell upon a little locket lying on the floor. She recognized it instantly as the one her father wore upon his watch-chain, and which held her mother's miniature. As she opened it, the calm sweet face of her dead parent, seemed sent to quiet the quick beatings of her heart, and still her grief. She sat down, still holding the picture in her hand.

"She let him go," she whispered; "she loved him as much as I do—better, because she let him go when he wished. Why do I want to keep him? Only for myself. Only because I will be miserable when he is gone. Oh! my Heavenly Father, help me to do what is right.

She was on her knees now, and the sobs broke her voice as she prayed for strength and guidance, but as her resolution gained form and power, the sobs were stilled, and the voice grew clear and sweet in its fervent petitions. She did not hear the horse stop at the door, nor her father's step, as he came into the room—did not know he was there, till a strong arm clasped her, and a manly voice added a prayer to hers—a prayer for God's care for his noble child—a petition that her Heavenly Father would fill the place of her earthly one, and keep her mind pure and loving. And as the deep Amen fell upon her ear, she could rise and say, quietly:

"Papa, you must go!"

The weeks that followed were hard to bear. The tall, erect figure, in its handsome uniform, which rode from the door every morning, sometimes did not return till late at night, and the pale little face grew very sad as long, lonely days took the place of the pleasant companionship of her whole life.

The necessary preparations for her own departure to boarding-school, filled a portion of the time, but there were many, many sad hours left for weeping and lonely pain.

At last the parting came, and she was left in a strange house, surrounded by new faces, with the certainty that her father was gone for months, perhaps years, and his last words ringing in her ears:

"Remember, Amy, that by your noble self-devotion, your *true* love, you have given me the purest happiness of my life— the power to serve our country in her dark hour."

She had *given him.* One word would have kept him at her side, but she had not spoken it. Freely, trusting in God's love to guard him, she had sent him from her, and all her sorrow and pain was full of strange comfort.

And now, when the papers bear to her the record of her father's worth, when gray-haired patriots mention with reverential affection the name of one whose loyalty stands a shining example, the little girl carries to her heart the sweet pleasure of knowing that when his country called she did not hold him back.

—*Selected.*

BOOKS AND PAMPHLETS

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Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures." The first of these appeared in "The New Englander" of February, and the other in May, 1856.

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GEORGE STORRS, Box 4,658,
NEW YORK

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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THE AMARANTINE CROWN.

PETER, "an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which is about to be revealed," exhorts his fellow elders to feed the flock of God, and to set them a holy example; and though the hope of worldly gain is not to influence their labors, yet those labors will be splendidly rewarded, for he adds, "And when the Chief Shepherd shall be manifested, ye shall receive the amarantine crown of his glory."

The value which our blessed Lord sets upon service for his sake is wonderfully great. He understands this matter as we do not. It is not simply the outflow of marvellous love to his followers that prompts his sublime promises; though that is a perennial spring sparkling in the sunlight of his countenance; but it is also the result of his perfect knowledge of the position which their labor occupies in the eternal purpose of God. Everything connected with the church and the kingdom is arranged beforehand by a wisdom that never errs and a prescience that is absolutely independent of contingency. Yet so far is this fundamental fact from neceessitating an iron absolutism which will neither tolerate opposition nor graciously smile upon co-operation, it is undoubtedly true that God has borne long with every form of rebellion, and that he has offered the most splendid rewards to loyalty. Divine sovereignty is compatible with rewardable human service; the former recognises the latter in its arrangements concerning the future; and the place of every act of loving loyalty is harmoniously adjusted in the great purpose of God. The promises made to the obedient are, in fact, a part of the great original design, and as the time of their fulfilment synchronises with the second advent of the Lord, and the resurrection of the just, it follows that the belief of the promises and the expectation of these two supreme events have a powerful influence in strengthening and confirming each other. The beauty of the fadeless amaranth delights the imagination, but the amarantine crown—"the crown of glory that fadeth not away"—which is to distinguish the faithful under shepherd, will not be his in possession until the Chief Shepherd appear. Only then will this brilliant stephanos—this chaplet of honor with its hue of royal puple—rest upon his brow.

This is the oft-repeated and uniform testimony of Scripture; and if the church had not lost sight of the fact, as she has of some others which were dear to apostolic hearts, she would not have fallen into the fourfold error of glorifying men when they die, postponing the second advent until the close of the millennium, turning the church into the kingdom of Christ, and making the resurrection of the dead an absolutely unnecessary thing.

We ought to accept the teaching of God's holy word implicitly; for as one error leads to another, we may hold as divine verities a number of things which have no better foundation than the traditions of the dark ages, or the schools of heathen philosophy. "The faith once for all delivered to the saints" is in our hands, and its great leading doctrines are not only intelligible to the devout reader, but are so full of attractive beauty, so flooded with the light of love, that there is not a hair's breadth of room left to question their divinity. If the doctrines that the Lord will return before the kingdom is set up—that there is no glorification of departed saints until resurrection—that the resurrection of the holy dead takes place at the time of the Lord's advent; and that then, and not till then, are the splendid rewards he has promised bestowed upon his faithful ones;—we say, if these doctrines do not harmonize with the modern theology of ten thousand pulpits, so much the worse for modern theology. If the principle of harmony between revelation and theology is to be established, everything in theology which is contrary to revelation must be unsparingly sacrificed. To have mercy upon an error is cruelty to men. To make the word of God responsible for *all* that passes as religious teaching, would be simply absurd. We long for harmony between revelation and theology; our strength and life are being spent to secure it; it is the great, pressing, urgent necessity of this day, and we confidently submit that if the under-shepherds of the Chief-Shepherd's flock would carefully read what is promised in the New Testament concerning the rewards intended for the faithful among them, that they would see the *necessity*, both of the pre-millennial advent of Christ and the resurrection of the righteous, *if* these splendid promises are ever to be fulfilled—*if* these magnificent rewards are ever to be bestowed.

If language has any meaning, this is the conclusion to which apostolic language on the subject shuts us up. Let Paul's testimony be taken as another evidence of these weighty truths. He expected a "crown," for he too, like a noble Christian as he was, wished to appear in the coming age among the royal sons of God; but, when? When he died? Oh, no! He did not desire to be "unclothed," for he knew nothing of the modern discovery that death carries men direct to "heavenly glory." His words are, "Henceforth, there is *laid up* for me a crown of righteousness, which the Lord, the righteous Judge shall give me at *that day*." (2 Timothy iv. 8.) What day? The day of "the appearing and kingdom of the Lord Jesus Christ." (v. 1.) But will not "sound doctrine" cover the earth before that time? No, "fables"! (v. 4.) So, now, esteemed reader, you will see why we think as we do on all these unspeakably important and solemn matters. We have no theory to defend, no church to support, no system of theology to vindicate; but we do think that if God has given us a revelation we should make it the light to our path as we journey onwards in humble and yet most joyous hope of the amarantine crown.—*Editor of the Rainbow.*

THE LAKE OF FIRE.

BY F. H. BURBANK.

1. *Its Origin.*
2. *Its Location.*
3. *Its Duration.*
4. *Is it Literal or Symbolic?*

1. *Its Origin.* When the lake of fire first has an existence we have no means of determining. Some, however, apply it as a fulfilment of Peter's prophecy of the day of the Lord, when "The elements shall melt with fervent heat, the earth also." But there are serious obstacles in the way of such an application of the matter, which will be duly set forth as we proceed.

2. *Its Location.* Doubtless the present earth is the location of the lake of fire. There is not the slightest intimation that its location is on any other planet; and, as the Scriptures declare that "the righteous shall be recompensed in the EARTH, much more the wicked and the sinner," they settle the matter beyond controversy.

3. *Its Duration.* We have no means of ascertaining how long the lake of fire has an existence, but one thing we do know about it, and that is, it has an existence of *more* than a thousand years. Some may say that this is an assumption. That we are not assuming, but rather stating a fact that is clearly set forth in the Book, we will show.

Amongst other parties cast into the lake of fire we find three of great note, viz., the Dragon, the Beast, and the False Prophet. But they are not cast in there simultaneously. The beast and false prophet were cast alive together into the lake, but the dragon was cast "into the bottomless pit." It is plainly evident from Revelation, that the binding of the dragon and his descent into the bottomless pit, occurred at the same time that the other two parties were cast into the lake of fire.

After the lapse of a thousand years, the dragon or satan is loosed from the pit, and in the course of time makes war against the saints, after which he is cast into the lake of fire where his old companions were cast. Thus we find the lake of fire exists at the commencement and after the expiration of, the thousand years.

If we define "the lake of fire" to be Peter's melted earth, then it must either be in a melted condition throughout the thousand years, or else cooled off and inhabited again during the time, and melted once more after the period named has expired. But in either case we should become involved in a net of contradictions and absurdities.

Also, whether we place the thousand years in the past or in the future, if the lake of fire is the melted earth, we involve the prophecies in regard to that period in inextricable confusion. If the thousand years are in the past, then, as the beast and false prophet were cast into the lake of fire at the commencement of the thousand years, then the earth has been in a melted condition without any of the dwellers upon the earth knowing it. If the thousand years are yet in the future, the difficulty is as great, for nations are spoken of as existing during that period, for after its expiration, the dragon gathers his armies from them for his final struggle against the saints, when he is taken and cast into the lake of fire. Truly if the earth liquified by "fervent heat" is the lake of fire, then no armies could be gathered from it or people exist upon it.

Again. At the time the beast and false prophet were cast into the lake, their followers were not cast in, but were slain by the sword of him that sat upon the horse, and the "fowls were filled with their flesh." If the lake is the melted earth, then, not only the leaders of the armies, but the armies themselves would have shared the same fate, and the fowls would have no flesh to feed on, but would be in serious danger of having their own flesh consumed by fire.

Finally. At the time the dragon was cast into the lake, his armies were *devoured* by fire which came down from God out of heaven. As in the preceding case, if the lake of fire is the melted earth, then the armies could not avoid the fate of the dragon, their leader. While they, on *terra firma*, are devoured by fire from heaven, their leader is cast into the same lake of fire where the beast and false prophet were cast alive more than a thousand years previously, and the dragon is also cast there alive to be "tormented day and night forever and ever."

After the disposal of these great beasts, the sea, death and hell deliver up the dead which are in them. If the lake is the melted earth, then we have the strange spectacle of the righteous coming up out of a lake of fire, and a dozen more ridiculous contradictions of the teachings of the Bible. Perhaps this may suffice to show the duration of the lake of fire and also to show

4. Whether it is a symbolic or literal lake of fire and brimstone.

My own conviction is, that it is a symbolic lake of fire and brimstone, and not a literal one.

Its name suggests its symbolic character. It is not a world, an ocean, a sea, or a river of fire and brimstone: it is a LAKE of fire and brimstone. It is a lake of just such fire and brimstone as came out of the mouths of the horses mentioned in Revelations 9th chapter.

The characters cast into it are not literal ones. There have never been such beasts as dragons with seven heads and ten horns with crowns upon their heads; or beasts with seven heads and ten horns and crowns upon their horns; or beasts with two horns like a lamb that spake like dragons; yet, such kind of beasts were cast into the lake of fire, and cast there alive.

Death and hell were cast into the lake. They are not personages, though death is represented in Revelations as a personage riding horseback, with hell for his footman running behind him.

Death and hell do not deliver up any other dead persons than what are written in the book of life. Daniel wrote, "And at that time thy people shall be delivered, every one that shall be found written in the book. And MANY OF them that sleep in the dust of the earth shall awake; (these) to everlasting life."

Death does not deliver "THE dead" which are in it, as our translation has it, but simply dead ones, even those that are written in the book of life. The rest are cast into the lake just as death and hell are. Special mention is made that the beast and false prophet were cast in alive there, and it is plainly intimated that the dragon was cast in alive, for he was to be tormented day and night forever and ever. Death and hell must be as much alive as the others, for one rides on a horse and the other follows on foot. So if all these are literally living personages, then the wicked dead may be literally cast alive into a literal lake of fire and brimstone.

PHILADELPHIA, Aug. 10, 1870.

WHAT IS THE USE?

SOMETIMES the question is asked: "What good will receiving this doctrine do me? I trust in Christ; I have received the Holy Spirit; I hope for heaven; I love the Word of God, and I desire to serve God; what the better shall I be by believing that the Lord's coming will precede the millennium, and not the millennium come and pass away before the Lord's glorious appearing?"

1. You will become, as regards your hopes, more like the saints of apostolic times. No one can deny but that the personal coming of the Lord Jesus, and the glorious resurrection day, were the objects of their hopes, rather than death, or an expectation of the grandest triumphs of the gospel in this world.

2. You will understand the Bible better as a whole, and become more deeply interested in many parts which some Christians seldom read.

3. You will learn to take right views of the present dispensation. I can only mention three points: That it is elective, and not universal; that it is spiritual, and not national; that it will end in apostasy, and not glide gradually into millennial glory.

4. You will find new and abundant motives to watchfulness and diligence. If you search out the numerous texts which refer to the coming of Christ, the resurrection of the saints, and the ending in judgment of this present age, you will see how thoroughly practical the subject is. Everywhere it is connected with warnings, exhortations, and encouragements.

5. It will be a preservative from worldliness. You will see that the world cannot be improved gradually by human means, as some say; that judgment hangs over it; that it will soon pass away, as regards its present fashion; and therefore you must come out from it, not lay up treasures in it, nor be conformed to its practices.

6. It will be an antidote to discouragements under apparent failure and deferred success. You will mourn over the triumphs of evil, the counter-workings of satan, and the failure of many hopes; but you will see all has been predicted, and you will labor on as to God, still expecting to "save *some*," assured that your labor will not be in vain.

7. You will be fitted and prepared for coming troubles. The Word of God, in a vast number of places, speaks of the terrible events of the last days, declaring, over and over again, that there will be a time of trouble such as never was before, nor shall be again. Surely it is a dangerous thing to cry "Peace, peace," in the face of God's awful predictions. A fearful storm *may* burst upon the nations suddenly, disproving all the fond prophecies of man, and burying all mere human hopes in irretrievable ruin. Let us learn to regulate our expectations by God's revelation.

To these points several more might be added. It would be easy also to crowd the page with Scriptures bearing on each. But let these answers be thought upon, and tested, carefully by Scripture, and we have no doubt as to what the result will be.

A reception of the premillennial view, as it is called, takes nothing away. It is a real friend to all sound doctrine and zealous service. Perhaps, with those large gains which have been mentioned, you may have some trifling losses; you may be shunned, pitied, looked upon as a fanatic, etc.; but these are small matters. But ought this question, "What shall I *gain?*" to be a leading one in this or any other point of truth? Is there not a prior one? *Is it true?* Doth God's word reveal it? Let this question be first put with earnest study and fervent prayer, and God will certainly answer it.

Surely we cannot be right in our views respecting prophecy, unless our very hearts can intelligently and lovingly blend the two following petitions: "Our Father—Thy kingdom come;" "Come, Lord Jesus, come quickly." And how can those Christians ask the Lord to come quickly, who place the millennium, with its antecedents and subsequents, between the hopes of the Church and His coming. Such cannot really *pray* for both.

This is not a small matter of which we speak; and we would earnestly plead with all Christians to search it out for themselves, seeking the teachings and guidance of the Spirit of truth, fearing much to neglect any of his words.—*Selected.*

TRUTH AND ERROR MIXED.

IT has long been held both by believers and unbelievers, that the Bible taught an endless life of misery for the wicked. But around this supposed dogma of Scripture gathered very conflicting thoughts of the human heart. Is evil to be eternal? Is such a punishment just? Is this to be the final result to we know not how many of the creatures of God? The thoughtless mind may dismiss such questions as of small moment, but no mind that thinks—that takes in, in the faintest measure, what they mean—can treat them thus. Confessed or unconfessed, the heart that thinks of the meaning of endless agony to one being—not to say myriads of beings—feels that there must be a mistake somewhere. We are now speaking of those who accept the Bible as God's word. The infidel willingly accepts the doctrine as taught in Scripture, for it gives him what he feels his best and strongest reason for rejecting Scripture as a fable. But the Christian mind feels there is a mistake somewhere!

A mistake! But where? Has the great majority of men, in reading Scripture, erred in supposing it to teach the eternity of punishment? Is Origen's view after all correct? Is there to be an end to punishment? Are all to be restored one day, in some coming far-off age? No unprejudiced reading of Scripture will see this to be its teaching. Eternal—eternal—is there written of punishment, if it be written of the life of the redeemed, and of the being of God himself.

A mistake! But where? If not in the eternity, where then? Is there nothing else we can examine but the *adjective?* Is there not the *noun?* Is there not "punishment?" Yes, this noun must engage our attention. It is a word of primary importance. We hold that the infidel and the Augustinian take the just meaning of the adjective. We differ from them on the meaning of the noun.

Is there no punishment except conscious pain? Is not the deprivation of blessing a punishment? Is not the privation of life—unfelt from the moment of its infliction—a punishment? Is it not the longest of all punishments? Yes, for it lasts for the period of life which it has taken away! Then the privation of a life that would last forever is an eternal punishment. Such is the eternal punishment of eternal death, spoken of in Scripture. It deprives the sinner of the eternal life which was man's birthright at creation, and which is restored in the gospel of Christ. Here is the whole truth. But whence the general mistake as to the meaning of the noun "punishment?" Whence the use of "eternal punishment," and "eternal torment," as convertible terms? Whence the notion of eternal life as an accompaniment of hell and its punishment? Here! A little phrase of five words, repeated in our ears from childhood to age, taught us by parent, tutor, pastor, as a first truth, *the immortality of the soul.*

All men must live on forever; good men and bad men are immortal. No man on whom God has bestowed existence can lose it; the degraded savage and the intellectual monster have a life like God's life; this is the dogma repeated in human ears, until the world has regarded it as an indubitable truth!

Now, if it be a truth "eternal punishment" and "eternal torment" *are* convertible terms. Of this there can be no doubt: if any number of persons are to be punished eternally, and if they are to live eternally, then they must exist in torment eternally. But whence the first truth of the immortality of the soul, or of man's inalienable immortality? It is worth while pursuing the idea to its source, for really upon this hinges the controversy between us and our opponents, both of the schools of Origen and Augustine. Is it from Scripture? Is there any thing about it in Scripture? Is there so much of it in Scripture as to give a color to a falsehood? Is there that modicum of truth, which mixed with its proper proportion of falsehood, gives to the compound so much of the reality of truth as renders the lie tenfold dangerous? There is. Some of this view is true! And there is that within us which gives back to the portion of truth the echo of the human heart. Plato's grand idea was not wholly a mistake.

Now, what is the deadliest poison? Not poison unmixed; that would be detected at once. It is poison mixed up with good food that most certainly works death. The poisoned loaf of bread, the poisoned cup of wine. There is bread, the staff of life, wine that cheers man's heart, but along with it, poison.

Now, what is there in Scripture about man and his immortality? A great deal. Man was made to live on forever. There is no doubt of it. He was not made subject to that law of death to which inferior creatures were. As made for immortality, man can even still, though fallen, form an idea of it, value it, long for it, feel almost as if he had a right to it, and the hereditary feeling is one of the strongest principles of our human nature. Here is one truth of Scripture ready for admixture with error.

Here is another! Sin came. Death came. But with sin and death came from the God of Life redemption from sin and death. The sin that marred creation; the death that supervenes, shall not be the destruction of the human race. There shall be, in spite of both, a future life—yea, an everlasting life like God's life *for man.* Myriads whom we cannot reckon—sprung from the first Adam, and redeemed by the second—shall throughout an age that has no end, enjoy the life of God. There is a future life, and that an endless one, for man. Here is another Scripture truth.

Thus we see that there is a great deal in Scripture about immortality and a future life for man. The race was made for immortality: the redeemed shall possess immortality.

But is this the view of Augustine? Does it go his length? Is it his complete view? Is there no link wanting? There is. We want yet two things. That is, for future life for the lost, and that an eternal one.

Whence is this link supplied? From Scripture? No. There is not one text in Scripture for it: there are against it hundreds. From reason? No. Reason does not supply it. Reason tells us, that if man could lose the holiness in which he was created, he might also lose his immortality. Whence, then? From a school of philosophy, which knew nothing, or next to nothing, of the history of man's creation; which knew absolutely nothing of the history of man's redemption. It had not before it these main facts on which to build its theory: it had but the sight of death and the strong longing for life. On this single fact it built its theory, and as it could see no sufficient grounds for bestowing immortality upon some and not upon others, it bestowed immortality upon all alike.

Here is the missing link, found in the temples of Egypt and the schools of Greece. But the link is broken: it could not stand the strain, and we will have nothing but the golden chain let down from heaven to earth, and which connects man's immortality with Christ, who is his life.—*Selected.*

REPREHENSION.

To reprehend well, is both the hardest and most necessary part of friendship.

Wherein can a friend more unfold his love, than in preventing dangers before their birth; or, in reducing a man to safety, which is travelling in the way to ruin? I grant, the manner of the application may turn the benefit into an injury; and then it both strengtheneth error, and wounds the giver. Correction is never without effect. Vice is a miry deepness; if thou strivest to help one out, and dost not, thy stirring him sinks him in the further. Fury is the madder for his chain. When thou chidest thy erring friend, do it secretly, in season, in love.

Reproof, in the presence of a multitude, makes a man take up an unjust defence, rather than manifest a just shame.

Nor can I much blame a man, though he shuns to make the vulgar his confessor; for they are the most uncharitable tell-tales that the burthened earth doth suffer. They understand nothing but the dregs of actions; and with spattering those abroad, they besmear a deserving fame. A man had better be convinced in private, than be made guilty by a proclamation.

Even concealment of a fault, argues some charity to the delinquent: and when we tell him of it in secret, it shows we wish he should amend before the world comes to know his weak places.

Next, it ought to be in season, neither when the brain is misted with arising fumes; nor when the mind is maddened with unreined passions. Certainly he is drunk himself that profanes reason so as to urge it to a drunken man. Nature unloosed in a flying speed, cannot come off with a sudden stop.

> He's mad, that checks a mother's eyes' full tide
> At her son's grave: there 'tis no time to chide:

Was the opinion of the smoothest poet. To admonish a man in the height of his passion is to call a soldier to counsel, in the midst of a battle. Let the combat slacken, and then thou mayest expect a hearing. All passions are like rapid torrents; they swell the more for meeting with a dam in their violence. He that will hear nothing in the rage and roar of his anger, will, after a pause, inquire of you. Seem you to forget him, and he will the sooner remember himself. For it often falls out, that the end of passion, is the beginning of repentance. Then will it be easy to draw back a retiring man: as a boat is rowed with less labor, when it hath both wind and tide to drive it. A word seasonably given, like a rudder, sometimes steers a man quite into another course.

A blow bestowed in the striking time, is better than ten delivered unseasonable. There are some *nicks* in time, which whosoever finds, may promise to himself success: as in all things, so in reproof; especially if he do it as he ought, in love. It is not good to be too severe or virulent. Kind words make rough actions plausible. The bitterness of reprehension is sweetened with the pleasingness of compellations. If ever flattery might be lawful, here is a cause that would give it admission. To be plain, argues honesty; but to be pleasing, argues discretion. Sores are not to be anguished with a rustic pressure; but gently stroked as with a lady's hand. Physicians fire not their eyes at patients; but calmly minister to their diseases. Let reproof be so done that the offender may see affection without arrogancy. Who blows out candles with too strong a breath, does but make them stink, and blows them in again.

Every man that admonisheth, assumes as it were a superiority over the other, which, if it be not allayed with proofs of kindness, grows hateful; so that even the reprehension is many times the greater fault of the two.

Nor can he be a competent judge of another's crime, that is guilty of the like himself. It is unworthily done, to condemn that in others, which we would not but have pardoned in ourselves. When Diogenes fell in the school of the Stoicks, he answered his deriders with this question: "Why do you laugh at me for falling backwards, when you yourselves do fall backwards, in your lives?" He is not fit to take the motes from men's eyes, that looks upon another with a beam in his eye. Freed, we may free others. And if we please them with praising some of their virtues, they will with much more ease be brought to know their vices. Shame will not let them be angry with them, that so equally deal both the rod and laurel. If he be much our superior; it is good to do it sometimes in parables, as Nathan did to David: so let him by inference give himself the censure. If he be an equal, let it be seen that affection, and the truth of friendship urge you to it. If he be our inferior, let it seem our care and desire to benefit him. I would be sure to show humility and love toward all. Though I find a little bluster for the present, I am confident I shall meet with thanks afterward, and, in my absence, his reverend report following me. If not, the best way to lose a friend, is by seeking by my love to save him. It is best for others that they hate me for vice; but if I must be hated, it is best for myself that they hate me for my goodness. For then am I my own antidote, against all the poison they can spit upon me.—*Selected.*

THE warm sunshine and the gentle zephyr may melt the glacier which has bid defiance to the howling tempest, so the voice of kindness will touch the heart which no severity could subdue.

CHILDREN'S DEPARTMENT.

"MY BEST FRIEND."

So said my niece, Katie Goodwin, one morning, as I closed the book I had been reading. It was about Christ's love and kindness even to his enemies. "I want to be like Jesus," said Katie. And she uttered the words as if she really meant what she said.

Now Katie was a sweet, amiable girl. We all loved her. There was so much that was gentle and lovable about her, and nothing seemed to delight her so much as when she was helping the poor, or leading some blind female across the street, or reading to some little child the story of Jesus and his love to sinners.

I can assure you that Katie loved Jesus, and nothing was so pleasant to her as hearing, or singing, or speaking about her Saviour. Oh, with what delight and sweetness, too, did she sing those words, beginning,

"I think when I read that sweet story of old,
When Jesus was here among men,
How he called little children like lambs to his fold,
I should like to have been with him then."

And how she always brightened up when she came to the words,

"Yet still to his footstool by prayer may I go,
And ask for a share in his love:
And if I thus earnestly seek him below,
I shall see him and hear him above."

Shall I let you into a little secret? One morning, soon after breakfast, I had occasion to go into Katie's bed-room; and where do you think I found her? Seated upon a high chair near the window, holding in her hands a nicely bound book.

"Katie," I inquired, "do you like to be alone?"

"Sometimes, aunty; but I don't feel lonely."

"What is that book you hold in your hand?"

"My Bible, aunty; and I have been reading about my best friend."

"Who is your best friend, then, Katie?" I asked.

"Jesus Christ."

"How do you know he is your best friend?"

"Because he loves me—the Bible says he does."

"But your father and mother love you. Are not *they* your best friends?"

"They are my best earthly friends, aunty; they love me, but not as much as Jesus does; they are not like Jesus."

"I think your mother would do or suffer almost any thing for you, Katie," said I. "What has Jesus done for you, that she or your father either would not do?"

"O aunty, you know. Jesus was nailed to the cross. *He died for me.*"

I could scarcely refrain from tears as I saw the earnest manner in which the dear child uttered these words; but, being anxious to find out what she knew about the death of Jesus, I asked her:

"Why did he die for you, Katie?"

"Because he loved me, aunty; that he might wash away my sins, and make me one of his own children."

"And did he die for no one else but you, Katie?"

"Oh, yes, aunty, for you, and for father and mother, and all the world."

Then, looking me full in the face, she inquired: "Now don't you think Jesus is my *best* friend, aunty?"

I took her upon my knee, but for several moments I could not utter a word. At length I said:

"Jesus is, indeed, your best friend. He is the friend of sinners; yes, of those who were any thing but his friends. While we were yet sinners Christ died for us. Not that we loved him, but that he loved us."

Jesus *is* your best friend—even if you do not as yet feel it. You must think about him—what he has done for those who have sinned against and grieved him; and sure I am that if you only carefully read the life of Jesus, and think why did Jesus do and suffer all this, you will soon begin to feel that he is your best friend.—*Selected.*

CONSTITUTION OF "THE LIFE AND ADVENT UNION."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice-President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same, and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

APPOINTMENTS.

SPRING CREEK, Warren Co., Pa., near Br. Eastman's, Saturday and Sunday, Aug. 27 and 28.

PINE WOODS schoolhouse, near Miller's Station, Crawford Co., Pa., Friday evening, Sept. 2.

EDENBORO, Erie Co., Pa., Sept. 3 and 4.

—CHAS. N. BUZZELL.

P. S.—My Post Office address is, LINCOLNVILLE, Crawford Co., Pa. C. N. B.

OUR conversation need not always be of grace, but it should always be with grace.

THE HERALD OF LIFE.

NEW YORK, AUGUST 24, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE EDITOR'S ABSENCE.

THE Editor expects to be absent till some time next week. The anniversary of the "LIFE AND ADVENT UNION" commences to-morrow (Thursday) Afternoon, and will continue over Friday. The Editor designs to remain at Springfield a few days later; and there will be no issue of the HERALD OF LIFE next week, or until Sept. 7.

THE EUROPEAN WAR.

WE have have nothing specially new and reliable to report. It is evident, however, there has been desperate fighting the week past, and thousands on thousands killed or wounded; forty thousand are reported killed or wounded in a battle on Friday last. The victories nearly all seem to be on the side of Prussia, and the French appear to be trying to retreat towards Paris, which city is now threatened by the Prussians. Nothing seems to be certain as to which power is likely to be ultimately victorious, but all appearances, at this date, (Tuesday), are on the side of Prussia, and a tolerable certainty of the downfall of the Napoleon dynasty—"He goeth into perdition," is the language of prophecy; and it seems as if the time has come for that event; but we wait to see.

TO DISAPPOINTED SUBSCRIBERS.

AS we have said, a hundred and fifty subscribers failed to receive the outside of the HERALD OF LIFE for July 20. We had hoped to remedy this by other subscribers returning to us that number, after having read it; but in this *we* have been disappointed. Hardly a dozen have been sent to us. We do not blame any of them for preferring to keep that number; but to remedy the disaster to the 150 disappointed ones, we have reprinted the principal article of July 20 on the last page of this week's issue. Our friends who had the "INSTRUCTIVE LETTER" in the July 20th issue, will not object to seeing it again for the sake of those who had it not: at least, so we think.

THOUGHTS FOR CONSIDERATION.

THOSE who embrace the doctrine of Life and Immortality only through Jesus Christ feel that they hold the most glorious of all truths ever made known to men. This feeling, we believe, is just and right. But what influence should it have on our hearts and lives? The most glorious truths, embraced and believed, ought to produce results proportionate to their value; else, we "hold the truth in unrighteousness," and have reason to fear a greater condemnation. Men, then, holding such invaluable truths, ought personally to be constant imitators of Christ in all his tempers of mind, and devotion to the welfare of men.

To one point, especially, we wish to call attention, viz.: Our feelings and conduct toward those who differ from us in opinion. Too often, it may be, a disposition is felt like that of the imperfect disciples, when they were ready to call fire down from heaven to consume those who would not receive their Master. There was an honest zeal for the truth in that feeling, but it was not chastened by that pure love which filled the heart of their Master. It seemed to them, the truth was so manifest, that Jesus was the true Messiah, that not to receive him at once, was evidence of a wilful obstinacy in the matter, that rendered them deserving of instant death. They did not understand their own spirit, or temper of mind, much less did they comprehend the long-suffering love that reigned in their beloved Master's heart. We cannot tell what light, or evidence, has been bestowed on another's mind, and therefore we are not competent to judge whether the rejection of truth is wilful, or, at present, unavoidable from circumstances over which that person has had no control. At any rate, his rejection or non-reception of what we regard as important and glorious truth is no reason why we should not be patient towards him. Let us remember the long-suffering patience of God towards us, while we were in unbelief, and perhaps sinned against greater light than he whom we may now be disposed to condemn for remaining just where we were. Impatience, or harsh treatment of them will not be likely to lead them to the truth, but drive them farther from it, and possibly harden them in unbelief.

While, therefore, we may not yield up, or abandon, any truth we have received, of life in Christ alone, let us strive by kindness, and a clear presentation of the truth, to lead men rather than seem to drive them into the truth. If we contemplate our own past experience, we shall see the fitness of this course. In conversation with those who differ from us, or do not yet see as we do, if irritation is manifested by them, let it not produce the same in us: better to drop the subject, for that time, than attempt to continue, if a Christ-like spirit cannot be maintained.

Moreover, it is not enough that we gain men to our opinions, or faith: if they are not gained to Christ, even to a vital union with him—"made partakers of the divine nature"—they "have no life in" them, and will perish, notwithstanding their knowledge in theory. We believe the views we maintain, of life only in Christ, are, in themselves, better calculated to win the heart to God and his Christ than any others; but let us not be content to lead men to the theory of life in Jesus alone. Let us labor, in love, to induce them to such a consideration of these glorious truths as shall effectually draw them into an experience of this life-giving union with the Son of God.

We fear, both with respect to ourself and others, that under the strong opposition we sometimes have had to encounter, in contending for truth, we may not have sufficiently considered that our object is not gained merely by silencing our opponent, or by converting them to our views of truth. They and we ought to be better Christians—more like Christ—by the acquisition of such glorious knowledge of God and his Christ, and of the love of God so wonderfully manifested towards the perishing children of Adam. If, instead of this, we become more worldly, more uncharitable, more impatient, more proud, and less meek and lowly like our Master, what have we gained? and what must others think of the truths which we profess to have embraced? If ever men, since the apostles' days, were called to be devoted Christians, and to make sacrifices to promote truth—even the knowledge of God and His glorious scheme of mercy in Christ—we should count ourselves *the* men. Shall God's light, with which he has blessed us, be by us "put under a bushel?" or shall we let it shine to enlighten and bless others?

Let us labor, by word and deed, with all meekness and patience, with long-suffering, to spread the truth abroad; and so order our lives as not to hinder that truth from its appropriate work of making men more like Christ—more heavenly-minded, more obedient to our heavenly Father's will in all things, "waiting for his Son from heaven, whom he raised from the dead; even Jesus, who delivereth us from the wrath to come."—1 Thess. i. 10.

GOING TO HEAVEN AT DEATH:

OR, THE PENITENT THIEF'S CASE CONSIDERED.

The thief "said unto Jesus, Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise."—Luke xxiii. 42, 43.

THIS text is claimed by the advocates of "going to heaven at death" as teaching that an entity called the *soul*, in a disembodied state, goes immediately to heaven at the instant of dying. This assumption will be found to be without foundation in this text, when it is carefully examined, as well as irreconcilable with the general tenor of the Scriptures.

1. What did the thief ask? Was it that Jesus would have mercy on his *soul?* There is not a word said about such an entity in the conversation. "Lord, remember *me* when *thou* comest *into* thy kingdom." The common theory overlooks entirely the thief's prayer, and turns the truth into a folsehood by making it read, "Lord, take my *soul* into heaven with thy *soul* when we are dead." But nothing of this kind is uttered. The thief spoke of a kingdom—"thy kingdom," the kingdom of Messiah; the kingdom, of course, which God had promised him. We need not travel through all the promises of the Old Testament—which are many—where God promised to give Messiah the throne of Israel; but let us come to one in the New Testament which is so plain that no one need mistake the promise of God in reference to what throne, and hence what kingdom the Messiah, the Christ, is to occupy.

Said Gabriel to Mary, "Thou shalt bring forth a son, and shalt call his name JESUS . . . And the Lord God shall give unto him the throne of his father David," etc.—Luke i. 32, 33. It is plain what throne JESUS—the Jesus the thief addressed—is to occupy. Was that throne in the theological heaven? The answer must be, "No;" for David never had a throne in that locality—he does not now, and never did have a throne there; for inspiration declares, "David is *not* ascended into the heavens."—Acts ii. 34; consequently he had no throne there. Where, then, was his throne? It was on earth, on Mount Zion, in the city of Jerusalem, and nowhere else. That throne was cast down when the Babylonians took Jerusalem, and carried captive the last reigning king of David's line, and the Lord said of that throne and kingdom, "Take off the crown . . . abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. xxi. 26, 27.

Here we find the throne of David, and the kingdom which God had promised with an oath to give to David's Son; and Jesus was that Son, as Gabriel affirmed. That throne he has not yet occupied; that promise of God has not yet been fulfilled; yet, "I will give it him," said he who cannot lie.

If the thief prayed, or spoke understandingly, he had reference to the time when Jesus would occupy David's throne, on "Mount Zion, in Jerusalem, and before his ancients gloriously."—Isa. xxiv. 23. That time is clearly marked in prophecy, not at death, but when "He will swallow up death in victory . . . and take away the rebuke of his people from off *all the earth;* for the mouth of the Lord hath spoken it."—Isa. xxv. 8. This, inspiration tells us, will be, not when saints die, but "at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible," etc.—1 Cor. xv. 52. And our Lord saith, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise *him* up at the last day."—John vi. 40. Again Jesus saith—that "same Jesus" who hung upon the cross—"When the Son of man [the Son of David] shall come in his glory, and all the holy angels with him, THEN shall he sit upon *the throne* of his glory."—Matt. xxv. 31.

Thus we have a combination of testimony, invulnerable as the oath and promise of God, that the throne and kingdom of Jesus are yet in the future, and are on the earth, and not to be possessed by him till the resurrection "at the last day."

Again, we ask, What was the thief's prayer? "Lord, remember me when thou comest into thy kingdom." Archbishop Whately says, "*Into* is a mistranslation: it should be *in* thy kingdom. The meaning is—at thy second coming in triumphant glory."—p. 324 of *Whately's Future States.*" The prayer, then, is distinct and clear; it is a prayer to have part in the resurrection "at the last day." To be remembered, after death, is to have a resurrection: not to be remembered, is not to have one. Thus Job says, "Drought and heat consume snow waters; so doth the grave [*sheol*] those who have sinned . . . he shall be no more remembered."—Job xxiv., 19, 20. To be remembered is to live again from the dead. Thus Job speaks, "O that thou wouldst hide me in the grave [*sheol*], that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and *remember* me."—Job xiv. 13. The connection shows that, with Job, to be remembered was to "live again;" verses 14, 15. Other texts show the same facts. David speaks of some whom "God rememberest no more."—Psa. lxxxviii. 5.

Thus we come to an understanding of the thief's prayer. He asked Jesus to give him life again, at the last day, when he should come in his kingdom. We may now contemplate the reply. "Verily, I say unto thee today," etc. Our first inquiry is, What *day* is spoken of? The original word is *seemeron;* very generally translated *this* day. What does "this day" refer to? Was it the day they hung upon the cross? or, was it the day of which the thief had just spoken? We take it to be the latter: as though our Lord had said "You ask me to remember you in the day that I shall come in my kingdom. In this day of which thou hast spoken, thou shalt be with me in paradise."

We take this view for several reasons: 1st. The paradise of the Bible was not in existence at the time of the crucifixion, as we shall presently show: 2d. The thief did not die in the literal day that Jesus did; 2d. Jesus himself did not go heaven that day in which he died, and the advocates of the "go to heaven at death" theory affirm paradise and heaven are identical.

1. The paradise of the Bible was not in existence at the time of the crucifixion. The term paradise occurs but three times in our translation of the Bible, viz., in the text; in 2 Cor. xii. 4; and Rev. ii. 7. It signifies a garden of delights, hence theologians apply it to the Garden of Eden. *That* paradise was lost by the first Adam, but paradise will be restored by the second Adam, which is Christ; but it is not yet restored, that is a self-evident truth. In 2 Cor. xii. it is spoken of as synonymous with "the third heaven." Paul's man, spoken of, was "caught up to the third heaven," verse 2, and of the same event, verse 4, it is said, he "was caught up into paradise."

Thus the third heaven and paradise are seen to be one and the same place. The scene was a "vision;" a manifestation of "things which shall be hereafter," as it was said to John in Revelation. There is to be a paradise—a third heaven; and Paul's man in rapture, or vision, saw it. Can we tell what it is? and where it is to be? Peter tells us, "the heavens and earth were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; [that is the *first* heavens]: but the heavens and the earth which are now [this is the *second* heavens] . . . reserved unto fire against the day of judgment and perdition of ungodly men;" but, says he, "nevertheless, we, according to his promise, look for a new heavens [that will be the *third*] and a new earth, wherein dwelleth righteousness."—2 Pet. iii. Have we not found Paul's *third* heaven, the paradise? John saw in vision this "new heaven," Rev. xxi. 1, "and a new earth;" and he saw the "new Jerusalem coming down from God," etc., and he "heard a great voice from heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God;" [paradise restored]; and Jesus saith, "To him that overcometh will I give to eat of the tree of Life which is in the midst of the paradise of God."—Rev. ii. 7.

Thus we find what paradise is, where it is, and when it is to be entered; not at death, nor at any period short of the new creation by Christ, and the glorification of his people at the last day; when he shall come *in* his kingdom, and the promise to the penitent thief will be fulfilled in "this day" of paradise restored, and the second Adam Lord of it, having the right to give the fruit of the tree of life to all who have accepted him as their LIFE-GIVER.

Here we might rest the question, but some need line upon line to remove their traditions received from men. We say, therefore, in the next place, it cannot be proved that the thief died in the same day that Jesus did; and, hence, did not meet him in paradise, whether that place was heaven, or a fancied conscious state somewhere else. Jesus died at three o'clock in the afternoon, or the ninth hour of the day. The day ended at sunset, as the Jews reckond time. The thief was still alive, and it was evening when his legs were broken to hasten his death. He did not die in the literal "to-day" when the promise was made him.

But, lastly, supposing heaven is paradise, and that the death of both parties occurred in that literal day, how is it to be proved that they went to heaven? Paul saith, "*Christ* died . . . and that *he* was buried, and that *he* rose again the third day;" etc., 1 Cor. xv., 3, 4. This language forbids the idea that he went to heaven during those three days; and Jesus himself testifies that he did *not* go there; for after he rose from the dead, he declared to Mary, John xx. 17, "I am not yet ascended to my Father." He did not, then, ascend to paradise the day he died, and had not for three days after; and hence, if the thief went there, he did not find Jesus, and the promise failed. There is no evading our Lord's words to Mary by saying, "Jesus meant he had not been to heaven in his body." He speaks of his personality—"*I* am not *yet* ascended," etc. Jesus—*the person*—had not been to paradise. He said to the thief—"*Thou* shalt be with *me.*" Not, thy *soul* shall be with *my soul.* Three days after the same *me* saith, "*I* am not yet ascended." Here is demonstration of the incorrectness of the common construction of this Scripture. There is no proof from it of the survivance of a conscious entity called the soul, in death. Jesus saith nothing of a soul or souls in the entire account. We might extend our remarks greatly on this text, but we judge enough has been said to show its utter irrelevancy as proof of the common theory of going to heaven at death.

THE PUNISHMENT OF SIN:

OR, REASONS FOR DISSENTING FROM THE OPINION THAT SUCH PUNISHMENT IS A LIFE OF MISERY HEREAFTER EITHER LIMITED OR ETERNAL.

1. BECAUSE it is a violation of the penalty God has annexed to the transgression of law. That penalty is plainly and positively revealed to be, neither eternal or limited torment in a future life, but, "death." "In the day thou eatest thereof thou shalt surely die."—Gen. ii. 17. "The soul that sinneth it shall die."—Ezek. xviii. 4, 20. "The wages of sin is death."—Rom. vi. 23. "Sin, when it is finished, bringeth forth death."—James i. 15. "Why will ye die?"—Ezek. xviii. 31. "He which converteth a sinner from the error of his way, shall save a soul from death."—James v. 20.

2. Because God has plainly declared that, "all the wicked will He destroy."—Psa. cxlv. 20. That they "shall be punished," (not with immortal wo, or future misery, a long or short time, after this present life, but) "with everlasting destruction," etc.: that they are "fitted to destruction:" that their way "leadeth to destruction:" that they are "cast down into destruction:" that their "*end* is destruction:" for they "shall be destroyed forever."

3. Because Jesus Christ, the faithful and true Witness, plainly defines destruction to be, not a destruction of happiness merely, nor a destruction after being made alive from the dead, but a destruction of soul and body in hell; (*gehenna*).—Matt. x. 28. *Sheol,* or *hades* becomes *gehenna* to all who die in their sins; because "*sheol* consumes those that have sinned."—See Job xxiv. 19.

4. Because other terms, relating to this subject, harmonize with a literal death and destruction of being; denoting the same, and not a temporary, nor an eternal existence in torment, after a resurrection from the dead. Such are the terms, perdition, lost, perish, coming to an end, "He will burn up the chaff," (the children of wickedness) "with unquenchable fire." If the fire is not quenched, the chaff is utterly consumed and destroyed. "Their worm dieth not:" the inevitable conclusion of such language is, devouring, an entire dissolution. "They shall be as though they had not been." Obadiah 16.

5. Because the Bible plainly represents the punishment not as a miserable future life, whether long or short, but *death,* (Rom. vi. 23); destruction, (Matt. vii. 13, 14); corruption, (Eph. vi. 8); perdition, or being lost.

6. Because the opinion of man's natural immortality, which is the basis and origin of the idea of eternal torments, and the notion of a future life of the wicked, from the dead, have neither of them any foundation in the word of God. The whole scheme of human redemption is founded on the fact that man is inherently *mortal,* and would utterly perish in death, like the brutes, but for the intervention of God in Jesus Christ, to become "the resurrection and the life." There is not one utterance in the Bible that declares man is by nature immortal, or that any man shall live again when once dead, except by virtue of a union with Christ, the LIFE-GIVER.

7. Because the eternal Spirit of truth has inseparably connected the immortality and the future life of men (condemned already to death) with a vital union with the Son of God, by a divine renewal of the Holy Spirit.—John iii. 36: vi. 53: Rom. viii. 11. "He that hath the Son hath life; and he that hath not the Son of God hath not life. And this is the record, that God hath given unto us eternal life; and this life is in his Son;" (not inherent in ourselves, nor imparted to the rejectors of it to give life from the dead.)—1 John v. 11, 12. "The *gift* of God is eternal life, through Jesus Christ our Lord."—Rom. vi. 23. In Christ alone is a future life to be had, and such life is eternal; no temporary life from the dead is promised or threatened to be *given* "at the last day." There is no such expressions as a happy or a miserable future life. *Life* is what is given. That all such life is both happy and eternal is abundantly proclaimed in the Book of God.

8. Because the utter destruction, in death, of impenitent sinners is a sufficient manifestation of God's holy opposition to sin; doing ample honor to his justice, and infinitely more compatible with his revealed character as "the Father of Mercies." "The wages of sin is" (not eternal torment, nor *partly* torment, but) "*death.*"—Rom. i. 32: vi. 23. Consequently, punishment so vastly worse than death—as endless, or hopeless and useless torment must be—would be more than justice requires. We question whether the human intellect can conceive a greater incongruity and contradiction than to suppose a being who claims the character of the "Father of Mercies," will hold intelligent beings of His own creation in ceaseless or useless torment in a life revived by His own power after the sinner is once dead. It is not wonderful that theologians, of reputed orthodoxy, have been compelled to confess themselves shocked and confounded by the serious contemplation of their own faith of a nature so horrible! Nor is it any more wonderful that men and women, who overlook the revealed doctrine of *death* as "the wages of sin," should take refuge, from a faith so monstrous, in the error of universal salvation. The doctrine of the ultimate salvation of the entire human race, although unsupported by the testimony of the Bible, is not more baseless than the doctrine of inherent immortality, nor half as dishonorable to the Divine government as the doctrine of endless torture, or

a hopeless and useless torture of the wicked in a resurrection life, however limited.

Finally: We reject the popular sentiment of the eternal existence of sin, and the misery of any portion of the human race, or of a future life in hopeless suffering and death again, because it involves a failure of the plainly revealed and glorious purpose of JEHOVAH, in the incarnate manifestation of his beloved Son; "For this purpose the Son of God was manifested, that he might destroy the works of the devil"—make an end of evil.—1 John iii. 8. This counsel of the "Father of Mercies" shall stand, all evil shall be expelled from our world; and, "As truly as I live all the earth shall be filled with the glory of the LORD," saith He who cannot lie, and whose "word will not return void."—Numb. xiv. 21: Isa. lv. 11. Moreover, the Revelator has confirmed this word too strongly to leave even a loop-hole for the endless torment theorist: thus, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. v. 13. Clearly the time will come when no such place or state as the theological hell can be found. The language of the Bible confines the punishment of the wicked to the earth: "The righteous shall be recompensed in the earth: much more the wicked and the sinner."—Prov. xi. 31. But the time is to come when "every creature in the earth" is to praise God and the Lamb. There is no escaping the conclusion, all the wicked are dead or converted. We believe "they shall not inhabit the earth," (Prov. x. 30), and that, therefore, "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it;" (Prov. ii. 22); but, as they are to be "recompensed in the earth," death irrevocable is their doom.

Sin is to be "finished," (Jas. i. 15), not eternally perpetuated. "The triumph of the wicked is short." The temporary existence of sin and sinners shall only serve to illustrate the glorious and eternal victory of Zion's King over all the powers of evil and darkness, bringing a greater glory, and forming a ground of eternal joy and confidence in the Redeemer in the hearts of all who have received the *gift* of eternal life.

The discerning mind, unbiased by human tradition, must perceive, that in the Bible there is no such revelation as that of inherent immortality, or of a future life from the dead, except as a gift through Christ; and from that gift the incorrigibly wicked are excluded. "The dead are raised incorruptible;" and hence, "immortal."

An immortal being cannot die. When God created man, he suspended his life, or continued living existence, on his obedience. Immortality and a life beyond death, or from the dead, are plainly revealed in the word of God; not as objects that all men possess, or will possess; but as objects to be sought after and obtained by faith in the Son of God, (John iii. 36); and by a "patient continuance in well doing."—What prophet or apostle, "moved by the Holy Spirit," ever told men, "You have immortal souls," or "deathless spirits?" or, that they would live again from the dead, except by a union with Christ, the LIFE-GIVER? If we admit the truth, "the wages of sin is death," how appropriate and forcible is the gracious appeal of our Father in heaven to transgressors of His righteous will, "Why will ye die?"

Are any speculating on this subject and witholding their hearts from their MAKER, and their love from their neighbor? Let them agonize to enter into life. The overwhelming conviction that immortality, with its inconceivable glories, to be realized in the kingdom of God, are lost,—all forever lost—by voluntarily preferring this world to God and a part in his kingdom, is a sufficient cause of terror and alarm, if such considerations can arouse men to a sense of the value and importance in escaping the wrath to come, which is death, made eternal by refusing to cmoe to Christ that they "might have life." Let the love of Christ and the long-suffering patience of the God of love lead us all, now, to consecrate ourselves to Him and His dear Son.

THE ECUMENICAL COUNCIL.

The Romish Council is neither broken up nor adjourned; but notice has been given to the Bishops, that they may quit or stroll off informally, or without any special license, but be ready to answer to their names at the call of the roll on the 11th of December.—*Boston Herald.*

THUS it seems that body is virtually in session still. Well, the old lady must sit as "a queen" a short space before she sinks like a mill-stone in the sea, to rise no more. We are still inclined to think, her "death, mourning and famine" cannot long be delayed. If the "ten horns" that have been on the "scarlet colored beast"—the Napoleon dynasty—are separated from that beast, to whom they *gave* their "strength and power till the words of God shall be fulfilled," then it will not be long before they "shall hate the harlot, eat her flesh and burn her with fire." She is to be "cast alive"—having become "the false prophet," by the decree of "infallibility"—"into *a* lake of fire burning with brimstone;" evidently, destroyed by an awful war, when *powder* is the great agent of destruction. The beast and the false prophet go "into a lake of fire burning with brimstone" simultaneously, or nearly so. It now looks as if we should not have to wait long to see "the smoke of her burning." Surely the hour of redemption will not then be far away, and the resurrection of the sleeping saints and the translation of the living ones must be nigh at hand. Let us take courage, then; but let us also beware of impatience if these events do not take place as soon or as rapidly as we desire, or as the signs of the times would seem to indicate. They will certainly come ere long. "God's word will not return void:" His "counsel shall stand, and He will do all his pleasure," however men may seek to have it otherwise.

THE DURABILITY OF MATTER.

THE following article seems to be going the circuit of secular and religious papers, and, we suppose, with their approval. Do they know it expresses very nearly our views? Probably they do not; and yet such is the fact. The specific form of a thing may be destroyed, but the "simple elements" which go to make that form "cannot be destroyed;" and that Being who produced a particular form—say that of man—can reduce it to its original elements, and, afterwards, if he wills it, revive the being, or thing which He had caused to be dissolved. We maintain, indeed, that the godless sinner, when once dissolved into his original elements, will never again be revived, because he is "punished with *everlasting* destruction" for his wilful refusal of the aid of God's Spirit to give him everlasting life. They rejected life in the method God has seen fit to ordain; thus they chose death; and "verily they have their reward." The article is as follows:

ANNIHILATION.—It is ascertained, and is capable of the clearest proofs, that the simple elements of which all substance is composed, cannot, by any conceivable means, be destroyed. They may indeed be so changed as to present not the least resemblance to their previous form; they may be so mingled with other bodies that their identity cannot be traced; they may be dissipated into invisible vapor, and be apparently annihilated; but we learn from the science of chemistry that in every shape, the same elements remain inextinguishable and unaltered. The phenomena of solutions afford some of the most obvious illustrations of complete change produced in bodies without causing their annihilation. If a piece of silver be immersed in diluted niter, in a short time the silver will be entirely dissolved. Its hardness, its luster, its tenacity, its specific gravity, all the characteristics which distinguish it as a metal, are gone. Its very form has vanished, and the hard, splendid, ponderous opaque metal, which, a few minutes before, was immersed in the mixture, is apparently annihilated. The liquid, however, remains as limpid as before; it presents no difference in appearance to indicate a change. What, then, has become of the solid piece of silver which was placed in the liquid? Must we conclude that it is annihilated? Put some pieces of copper into the solution, and the silver will reappear and fall to the bottom of the glass in small, brilliant, metallic crystals. Though solution is one of the simplest processes of nature, the limited faculties of man will not permit him to comprehend the mode in which it operates. There is not one phenomenon of nature that the mind of man can fully comprehend, and, after pursuing the inquiry as far as the mental capacity will admit, he is obliged to confess that there is an operating power beyond the reach of his comprehension.

CENTRAL AND SOUTHERN PENNA.

BR. STORRS: We drop you the following lines to let your readers know that we are trying not to be idle in reference to the good work of preaching the word. On the 21st of July we started on a preaching tour, and visited parts of Adams and York counties in this State, and also Carroll county, Md. On the 21st we preached at Bendersville; on the 22nd at Gettysburg, and on the 23d at Littlestown. The appointments were all in Adams county, and in the street, except at Littlestown, where a few had the courage, without solicitation on our part, to open the *United Brethren* meeting house.

On the Lord's day, at 3 oclock, (the 24th) we preached in the Market square of Hanover, York Co. One of the papers of this place afterwards published a local editorial greatly misrepresenting our views—saying that we utterly ignored the future life, and taught that man perishes like the beast. A brief note from us correcting this misstatement, did not appear in this paper, even after a sufficient time had elapsed for it to do so. This shows that if the orthodox editor did not design to misrepresent, he certainly has no desire to correct the misrepresentation contained in his paper.

On the evening of the 25th we preached on the street of Uniontown, Md. At all these appointments the attendance was large, and the people evinced a great desire to hear the truth. We sold and distributed a number of tracts, we had, besides extended conversations with prominent persons on these subjects. Although we found great dissatisfaction among the people in regard to the Molochean character given to the God of love by the doctrine of eternal torments, yet we found also that the root from which it springs—the immortality of the soul—has produced a vast number of semi-universalists; for, though they are not satisfied to let the sinner DIE, they are not willing to think that he will be *greatly* tormented, as they discard *roasting* with a holy horror! We also found that many people have great fears of the "beast," when he shakes his head, especially; but, for ourselves. we have become accustomed to his belligerent demonstrations, and know, withal, so well how to handle him, that we have no fear of his power, the Lord being our helper. The "Beast" is fierce, jealous, shy of examination, and yet, withal, a coward.

Further; on the 6th and 7th inst. we had a "Grove meeting," on the land of Bro. Samuel Snively, near Greencastle, Franklin Co., Pa. This was the first meeting of the kind ever held in the Cumberland Valley. Many persons, of different denominations, were in attendance, and heard with apparent great interest. Many believers are getting to be in those parts. We expect to preach there again, soon.

Besides the foregoing we have preached in the street at the following places in the Cumberland Valley:—Shiremanstown, Shepherdstown, Carlisle, Mercersburg, Waynesboro, Greencastle, Marion and Chambersburg. A number of persons have believed at different points, but the leaven must work. Will believers every where pray for us?

J. PHILIP BISHOP.
J. G. SCHAFF.

CHRIST THE HOPE OF HIS PEOPLE.

BY HELEN ROBFRTSON.

WE have often tried to picture in our own mind the feelings of the disciples in the first chapter of John. After the fall, God had promised to Eve, "The seed of the woman shall bruise the serpent's head." Again to Abraham and his seed had been promised a Deliverer, a King. Their sacrifices had all the time been offered, pointing forward to this great sacrifice for sin. This had been looked forward to for so many generations, and now comes the time for its fulfilment. "And, behold, there was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel. And the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death before he seen the Lord's Christ."

How he must have felt! So many prophets and righteous men had desired to see that day; and Simeon had the promise, through the Holy Ghost, that he should see him before he tasted death.

Again, he was made known to John the Baptist; and he in turn points him out to his two disciples as the "Lamb of God." One of those finds his own brother Simon, and saith, "We have found the Messias; which is, being interpreted, the Christ." The day following Jesus finds Philip, and saith to him, Follow me. Then Philip finds Nathaniel, and saith unto him, We have found him of whom Moses, in the law and the prophets, did write, Jesus of Nazareth, the son of Joseph. Who can picture their feelings? So long looked for, come at last. They must have felt like men that dreamed.

That same Jesus Christ was afterward put to death, but God raised him from the dead; and he went away to prepare a place for his children, with the promise, "I will come again and receive you to myself;" and "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Over eighteen hundred years have past since that promise was made. Has it been forgotten? No, he has all through had a people for his name.

Jesus himself gave us signs which should precede his second coming. We feel we are indeed living in the fulfilment of those signs. The student of prophecy has his eye intently fixed on Europe at present; and how does it look? As if our Lord were just coming. Amen. Come quickly. Like the disciples of old, let us warn others.

RACINE, *Wis.*, Aug., 1870.

LETTERS AND EXTRACTS.

FROM W. H. H. MCALLISTER.

BR. STORRS: My wife, child, and myself went to Hinesburgh last week and spent a few days visiting our friends. We found them in usual health, and prosperity. They are still faithful to the truth as it is in Jesus. I think, however, if they were a little more active in the practical duties enjoined by this truth, if they could meet oftener for prayer and conference meetings, and maintain preaching with some regularity, they would be more efficient. I think they feel this. I do not offer this as a criticism, neither would I judge them in respect to duty. They are alive to their needs and duties, and I trust will receive assistance from on high to do all God's holy will. There has been good seed sown in Hinesburgh. It has brought forth fruit already. May it under the nourishing care of wise and judicious effort bring forth an hundred fold unto life everlasting. God will bless all our efforts if we but look to him and labor in his name. Let us all be faithful to this work.

Last Sunday I spoke to the friends at one o'clock from 1 Cor. i. 30. I tried to show the plan of salvation as constituted in Christ. At five o'clock we had another service. I spoke from the parable of the Vine.—John xv. My constant prayer was that some good might be done in the name of Jesus.

We returned home Monday by way of Shelburn, visiting Dr. Tagert's people for a few hours. Here we had a precious season communing with God's people. They are strong in the faith, and the truth is all the more precious to them for the persecutions they have suffered for his name. They have lately been called to mourn the loss of a daughter, but they have the Christian's comfort that she sleeps in Jesus and will rise from the dead when he comes. In this faith she died. A son of theirs has been dangerously sick; but God in his infinite mercy has spared him. This whole family, consisting of the Dr., his wife, three sons and two daughters, are a unit on the precious truths of God's word, and I enjoyed my visit with them all the more because of this oneness. O, that there were more such families in the land.

Yours in the Vineyard.

ST. ALBANS, *Vt.*, Aug. 20, 1870.

FROM DR. J. W. BECHTLE.

BR. STORRS: I pledge myself for $10 to the good old HERALD OF LIFE. I never want to see the rising glory of the heaven-inspiring HERALD stopped while the earth is in darkness, for the HERALD is the best religious paper that sheds the true light of the blessed gospel among the people.

O, to think of the blindness, the wilful ignorance and obstinacy of the people with regard to their everlasting happiness, is enough to set the hairs of a thinking man on end. How men and women can pin their salvation on their preacher's coat sleeve is only to be attributed to wilful ignorance. O how true, literally true, are the LIFE-GIVER'S words, that light has come into the world, but men choose darkness rather than light, because their deeds are evil; also, strait is the gate and narrow is the path that leads to life, and few there are who find it, because they don't look for it. O may the living light of the glorious gospel of our blessed LIFE-GIVER penetrate into the darkness of the people's hearts, that they may awake to their eternal interests, and flee for refuge to lay hold on the hope set before them, and find peace in believing in Jesus, and see that there is no life out of Christ.

I feel to praise God for the Life and Advent Union, for through their efforts I have been led to see the glorious light of the blessed gospel; and, O, what peace and love and joy this blessed light and truth has brought to my believing, confiding heart. Never did I feel as I do now. I feel that the truth has made me free by faith in Jesus, who is the life, the truth, and the way. I now see I am a sinner saved by grace. O I see a fulness in Christ I never saw before. I look up and see a smiling God, and feel a consciousness of his omnipresence about me continually. Yes, he is my pillar of cloud by day and of fire by night.

I think I can see the signs of the coming of our glorious LIFE-GIVER. Look to the east, look to the west, to the north, or to the south, the light of his coming is breaking upon us. Especially look at Europe; every kingdom seems to be trembling; men's hearts are failing them for fear. O may the glorious day speedily dawn upon us. I am trying to watch like a faithful servant to see my Lord's coming I shall not be surprised at his appearing.

O brethren, the time has come that those who possess, live as though they possessed not, etc., for in a very little time it will make little difference whether we have much or little of this world's goods. All we need or want is *Jesus*. Our redemption is now much nearer than when we first believed. O lift up your heads, ye sorrowing ones, who are pressed by the trials, cares and vexations of this life; look out a little ahead; there are the fair climes of glory to be inherited by all who love his appearing. Fear not little flock, it is our Father's good pleasure to give us the kingdom; and best of all, Jesus shall be our King forever. To his kingdom there is to be no end; no signs shall ever indicate his downfall. Blessed be God, there shall nothing that maketh a lie, or any thing that will hurt or destroy be in that happy land. No sickness, pain or death, no sorrow or crying, no parting farewells in all God's holy mountain. Death, cruel death, that so often parts and tears asunder the nearest and dearest ties on earth, shall then be swallowed up in victory. O the blessed hope of immortality; how it cheers us. O how inspiring.

May God in mercy spare *you*, Br. Storrs, to usefulness, and all the dear brethren and sisters, who labor so earnestly in the good cause of Life only in Christ. This glorious life revives our courage by the way.

Yours, looking for the coming of the LIFE-GIVER—Christ.

HARRISBURG, *Pa.*, Aug. 15, 1870.

FROM CLAMOR FRANKE.

BR. STORRS: Most heartily do I desire in common with all our dear brethren and sisters that the HERALD OF LIFE be continued. I pledge myself, to this end, to pay $25 for two copies, and $10 to the Tract Fund. The money shall be forwarded in due time.

Who that has feasted upon the blessed truths as they are presented and unfolded to us from week to week in the HERALD OF LIFE could for a moment think of doing without that paper? I for one feel I could do with half my daily food rather than part with this faithful exponent of the truth. I prize it much; yea, I love it dearly. God grant that it may live on until the King of kings comes in His glory. And may the choicest blessings of our heavenly Father rest upon the labors of all who are officially or otherwise connected with the paper. Our editor, who has grown gray in the service of his Master—may he be spared in health and strength to still labor on in the good cause; and may loving hands and warm hearts encourage and support him in his labors of love. But above all may our gracious covenant God strengthen him to bear aloft the beauteous banner of "Life only in Christ" a little longer, until his warfare is ended, which, at the most, cannot be long.

May we, one and all, be preserved blameless unto the coming of our blessed LIFE-GIVER, is the prayer of,

Yours, in the bonds of Christian love.

CINCINNATI, Ohio, Aug. 18, 1870.

FROM CHAS. N. BUZZELL.

BR. STORRS: Thinking you would like to hear from this part of the State, I will say, I have gone to work in earnest, this summer for the salvation of perishing sinners, trusting wholly in the Lord as to where I go and labor in his vineyard. I have attended six grove meetings at Spring Creek and Rootville, Pa. The one just closed at Rootville has been a good season; the brethren all working in harmony. Six were baptised during the meeting, and last night a new one started to serve the Lord. Thus we are encouraged to work on.

This grove meeting was commenced Aug. 6, and continued afternoon and evening over two Sundays. The last three days brethren C. F. Sweet and Colgrove were present, and preached the word.

I moved to this place four weeks ago. There are some thirty or more brethren. Some however, for Paul, others for Apollos; but all meeting and working in harmony. There are several with me on the Life views; the others are not bitter, but are willing to hear. Father and Mother Ongley reside here, and speak of being personally acquainted with you; and wish to be remembered. They, although not able to preach as formerly, are as shocks of corn fully ripe: are firm in the faith of the gospel of the kingdom and nearness of the advent; which is their daily conversation. May God preserve them to witness His appearing. Bro. J. T. Ongley is heartily engaged in the work. He believes in the resurrection of the wicked, but is not bitter or hard. I have an appointment at Edenboro. Some eight miles from there are one or two who take the HERALD. Two brethren from Rouseville were up to the late grove meeting. They take the HERALD. I will make a special effort for our paper. I send you one subscriber, and to hope, many more. I feel God has called me to work here and trusting wholly to Him am willing to work wherever the door may open; for He has led me safely through many trials to purify me and make me trust all to him. My heart yearns to behold the brethren East; but not my will but thine, O God, be done. May I meet you soon on the right hand of our LIFE-GIVER, with all the dear ones, is my prayer. Your Br., firm in the faith of No Life except through Jesus Christ our Lord.

LINCOLNVILLE, *Pa.* Aug. 17, 1870.

FROM G. U. LEWIS.

BR. STORRS: The campmeeting is to be held in this town again this year, in a grove owned by Z. Spalding, near the mouth of Campbrook; advertised to commence Sept. 11. Two questions will naturally arise in the minds of Life Believers, viz., Will there be an able representative of the Life views on the ground? If so, Will he have the privilege of presenting those views to the people? We shall see.

Brethren let no minor consideration keep you at home. If we are to occupy the position of the *fox* in the "Fable," we should devise some way to get our views before the people at the meeting.

The Campaign Documents are just the thing. Had I the means I would have a few setts for the occasion. Yours in hope.

BETHEL, *Vt.*, Aug. 19. 1870.

Remark by the Editor.

We will furnish you with the Campaign Documents *gratis*, if you will let us know, immediately, what ones you want, and how many.

FROM PROF. JACOB F. HUBER.

BR. STORRS: Gladly would I meet with the Brethren of the Life and Advent Union, if circumstances permitted; and though absent in body, I hope to be present in spirit. May the Lord grant you all a blessed *Union* meeting: may the spirit of heavenly wisdom and love inspire all your actions and direct your every movement for the spread of the Truth and the promotion of His glory!

And may we, above all, have grace to *walk in the light*, as living epistles, known and read of all men, ever ready for the coming of our blessed and glorious Lord and LIFE-GIVER.

Dear Brethren, let us not falter nor grow weary, but continue firm and steadfast to the end, looking for and hastening unto the coming of that great and glorious day when Christ shall appear, to be glorified in His saints, and to bestow upon them the ineffable blessing of Immortality.

With the HERALD I am greatly pleased as to its beautiful type and excellent paper; and its contents are highly instructive and deeply interesting to me. I will continue to take four copies, and will remit you the amount therefor in due time.

May the Lord have mercy upon our Dear Brethren Wolcott and Campbell in their severe affliction; and, if consistent with His will, restore them to health, and usefulness in His Church. Yours affectionately in Christ Jesus.

MIDDLETOWN, *Conn.*, Aug. 18, 1870.

BETSY M. MURPHY, Roxbury, Conn., writes: I am glad the HERALD OF LIFE ever came into my hands. It was by means of a pilgrim brother. I read it, and must say, I love its truths; though I have never made known my belief, and do not feel fully satisfied on some points; but I wish to believe the truth. I am willing to accept anything that is truth. I do not care for the reproach it may bring. I desire to please the Lord. O, how it cheers my heart to read the letters from dear pilgrims. I believe we are living in the last days. Soon we shall hear it said, "Come ye blessed of my Father, inherit the kingdom;" or, "depart." God forbid that I should be of the class last named. I wish for a home in the kingdom when our Lord shall come to gather his children. Pray for me, your sister in the faith.

CAMP-MEETING IN MAINE.

THERE will be an Advent Camp-Meeting in North Hermon, on the ground we occupied last year, commencing Sept. 5. It is five miles from Bangor. A boarding tent will be under the direction of Br. Charles Philips. Board for man and beast at a reasonable rate. Those coming with tents will find lumber and straw on the ground. Preaching brethren generally, are invited to attend our campmeeting. We would say, This meeting is to be a *free* one, for all. There will be no one to dictate the preachers what they shall or shall not preach. We hope to see a large gathering of the dear saints at Camp Hermon this year. Come, brethren and sisters, filled with the Spirit and love of God; then we can labor for the perishing, and strengthen the weak.

CHARLES E. PHILIPS,
LIBERTY WETHERBEE,
GEO. W. BROWN,
DANIEL E. IRELAND,
WILLIAM PATTEN,
Committee of Arrangement.

HELP THE NEEDY.

SR. BUSSIER of this city is very sick, and in need of pecuniary aid. She is afflicted with dropsy, erysipelas, and other diseases, and is under the physician's care. Sr. B. is a Life Believer, and has been for forty years, and one of the Lord's devoted children. She has been passing through the deep waters, and her afflictions are on the increase. These lines may meet the eyes of some of her friends who now knowing her circumstances, will doubtless be glad to assist her in this her time of deep distress. He name and address are—MRS. S. BUSSIER, Passyunk Road, below Federal Street, Philadelphia, Penn.

Yours, in Christ,
F. H. BURBANK.

PHILADELPHIA, Aug. 15, 1870.

TRUTH VS. MAN'S WISDOM.

WE have substituted the above name for the Campaign Document No. 20, instead of "RICH TRACT." Some have thought, that, as all our Tracts are *rich*, it was "invidious" to call only one by that name. Hence it is changed as above.

As a ship held by an anchor looks as though it were going out with the tide, yet never goes, so some souls that seem constantly to be getting nearer to Christ, never come, because they are anchored and held by some secret sin.

THE worlding is like the hinder wheel of a carriage, ever following after the front wheel of happiness, but never overtaking it.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Levi Miller, Mary McEntire, M. A. Hicks, A. R. Tompkins, Mrs. Jane Morehead, C. N. Buzzell, D. Cassidy.

TWO DOLLARS EACH FROM—Tobias Roberts, Mrs. C. M. Hopkins, Forister Kelly.

VARIOUS SUMS—Fred. Ingersoll, $3; Wm. G. Scott, Esq., $2 70 (pays to end of vol. viii.;) N. S. Wilbur $4; J. N. Gladding, $5; Henry Low, $10 on pledge. J. S. Jackson, $5 for himself and sister; J. G. Baldwin, $5: N. M. Catlin, $3.

RECEIPTS TO TRACT FUND.

Prof. J. F. Huber, $2; Mrs. E. G. Farmer, 50 cents.

PLEDGES TO TRACT FUND.

W. S. Olmsted, Hartford, Conn.,	$50
Louisa J. Beach, New Britain, Conn.,	5
Clamor Franke, Cincinnati, Ohio,	10

PLEDGES FOR HERALD, V. 8.

E. Wolcott, Keyport, N. J., (*paid*),	$300
W. S. Olmsted, Hartford, Conn.,	$100
Mrs. R. W. Pierce, Milwaukee,	25
Thos. J. Harris, Harrisburg, Pa., (2 cop.,)	10
Hiram Drown, Coventry, Vt.,	5
Thomas Apthorpe, Rouseville, Pa.,	5
Benjamin Mellor, Rockdale Mills, Pa.,	20
Eld. J. Parry, Sandy Hill, N. Y., (*paid*),	10
Edwin Haynes, Keyport, N. J., (*paid*),	25
Henry Burnham, Brooklyn, N. Y.,	10
Louisa J. Beach, New Britain, Conn.,	10
Dr. J. W. Bechtle, Harrisburg, Pa.,	10
C. M. Hempsted, Brooklyn, N. Y.,	15
Thos. R. Crocker, Brooklyn, N. Y.,	50
Clamor Franke, Cincinnati, O.,	25
D. B. Salter, Saltersville, N. J.,	150
Saml. P. Geehr, Brooklyn, N. Y., (*paid*),	10
J. F. Huber, Middletown, Conn., (*paid*),	5
Henry Low. Clinton, Mass.,	5
Joseph Eaton, Leonardsburg, O., (*paid*),	10

PARCELS SENT SINCE LAST ISSUE.

Tobias Roberts, Joshua Roberts, E. Miller, Rev. H. W. Peirce, E. C. Richardson, W. Carpenter, Prof. J. Huber (by express), Henry Lees, Andrew Armour.

An Instructive Letter.

The author of the following letter is a farmer in Michigan. It was written to a Sister without any thought of its being printed; but Dr. Finley, of Niles, having read it persuaded the author to allow him to forward it to us to print or not, as we judged best. Dr. Finley writes:

"It appears to me that he presents some points in a striking manner, and that its publication might do good. I don't know that I ever met with any one, who, in so short a time, seemed to have so thorough and complete a view of our doctrines and their bearings as Mr. Hoadley, and his whole soul is engaged in trying to get others to investigate them. I like to see such articles in our paper, as they are calculated to produce a favorable impression on any one who may see them for the first time."

We give the letter, trusting it may do good to many, and be the means of leading some souls to the knowledge of themselves and the designs of their Creator towards them, and thus lead them to love and adore Him for His mercy and love.

Sister Seraph:

If, after giving this letter a careful perusal, you remain unchanged in your opinion, I will, out of regard to your choice, discontinue any further correspondence on this subject. I have written you several times extending each of my letters to more than an ordinary length with the hope of being able to present the truth in a manner to enlist your attention, that you may be led to investigate for *yourself* and see whether these things are so. With more *care*, than usual for me, in writing, I have devoted several days to preparing this letter; and with the aid of books and papers, made such selections and references as I deem nearest the purpose. So certain am I that there is no future life out of Christ that it appears exceeding strange that others do not see as I do, and are not more ready to adopt the same views. I have come to the conclusion that the difference of opinions concerning the doctrine taught in the Bible originate in part from the influence of early education, and in part from a want of a proper starting point, which is *only* to believe God. If we *do* really believe him, we must believe that truth harmonizes with the Bible, but that error does not. When I learned to interpret the teaching of the Scriptures, based on the divine attributes of God, viz., that he is a God of love, mercy, wisdom, goodness, truth, justice and power; and that every religious theory or doctrine that comes in collision with one of these attributes is false, I could *then see* and *believe* that by our descent from Adam we are mortal, and that immortality is a *gift* dependent on the will of the giver. The *starting point*, then, is to believe that God made Adam of the earth, an earthy man, of the dust of the ground. Paul gives a definition of this first man in 1 Cor. xv. 45, 46. "The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual." We see the first Adam was an animal; the placing him in the garden did not change his nature, but his condition; he was in the reach *of the tree of life*, and but for disobedience might have continued in endless life. 2. Sin placed him outside of the reach of the tree of life, subjecting him to his corruptible or animal nature. The threat, "For in the day thou eatest thereof, thou shalt surely die," preceded the violation and the violation preceded the rejection. The judgment pronounced is in accordance with the threat. Having violated the *law*, God explains to Adam his condition in this manner, "For dust thou art and unto dust shalt thou return," previous to ejecting him from the garden; "and now lest he should put forth his hand and take also of *the tree of life* and eat and live forever, therefore the Lord God sent him forth from the garden of Eden to till the ground *from whence he was taken*. Under the first law, *one man* was tried and failed, and the world was condemned to its animal nature, and Adam was sent away from the tree of life and he and his race left in a perishing condition — *death reigned*.

A new dispensation enters, and a *new man* is tried under a new dispensation. Paul says, Adam was a type of him that was to come. The first man was tried, and failed and was sent from the tree of life into the animal world; and we die, being in Adam, because we have an animal nature. But the second man who is tried under the *new* law succeeds, and in him God restores man by a new principle of life. It is by *partaking* of him as the tree of life. Jesus says, "I am the bread of *life*, that one may eat thereof and not die."—John vi. 51. All die because of their animal relationship to Adam. So, in Christ, christians have *life* because of their relationship to Christ. The wicked have *not* this relationship; consequently they die and remain under the dominion of death forever. God does *not* bring them to *life* to die again.

Let us see! salvation depends on *regeneration*. But what does regeneration include? It includes something *more* than being *begotten*. Being begotten and being *born* are two different matters, as well as different in time.

We are begotten *again* by the word of truth, of the Spirit, in this life. The birth takes place at the *resurrection*, at the last day. Christ was "the first born from the dead." (Col. i. 18), "the first-fruits of them that slept." (See Rev. i. 5, 1 Cor. xv. 20.) He was "the first born among many brethren." (Rom. viii. 29). That which is not first begotten, can never be born. Those who are born from the dead, are those in whom the Spirit of God dwelt while in this life; and being thus born, "they are the children of the resurrection," . . . "neither can they die any more."—Luke 20. He that is born twice can *not* die "any more." So you see the second death is *not* dying twice.

The time when the Bible regeneration is to take place is set forth in the age to come, when Christ shall sit in the throne of his glory, *at* and *after* the resurrection of the saints, or their birth from the dead. (See and read Math. xix. 28). In that resurrection the wicked dead have no part, and of course do *not* die twice. Their death being *final*, never to be revoked, is called the second death; which death hurts not any in Christ or any *born from the dead;* over such, that death *hath no power*, "neither can they die any more." The word *eternal* also may be used in the sense of *final*, or nearly so, because the state of destruction or death is such that there is no recovery from it. So punishment, in the same sense, where life is never to be restored throughout eternity, may properly be styled an eternal punishment. It is not the going on of the act of dying, but it is the state of destruction in such a manner that it is past recovery that makes it eternal punishment or death. If you please so to term it, you may call it, "the death that never dies;" which would be about the same thing as saying, the righteous have "the life that never lives."

Shall we not come to the conclusion, that "sin, when it is finished, bringeth forth death;" and that sin will eternally hold men under its dominion, if they die in their sins? (Perished?) Paul declares, "if Christ is not raised, ye are yet in your sins"—not in Adam's sins. And if so, (that is, if Christ be *not* raised), all (the righteous as well as the wicked) are perished; faith is left without foundation; that is, "your faith is vain, ye are yet in your sins;" no sacrifice of blood to wash away our sins; so we remain sinners, (perished). Shall we not believe Paul, that unless the Lord lends a helping hand, we must eternally remain under the dominion of death? Where then is the boasted immortal soul? Where is that endless torment? where? When man was helpless, what did God do to show him favor? Jesus saith, "God so loved the world that he gave his only *begotten* Son, that whosoever believeth in him may *not perish*, but have everlasting life." Eternal life then is the *gift* of God through Jesus Christ. Did he make provision for those *who do not believe?* or for one class *only?* Read what Jesus saith again, "God so loved the world" etc., perish! perish!—why! perish means *to die;* to lose life in any manner; to wither and decay; to be destroyed; to be lost eternally. Let us see about that. That word "*perish*"—get your Dictionary and examine with me; also, while we are about it, let us see what *die* means. "Die—to lose *life*, to expire, to cease, to vanish." Then *life* and *death* are opposites; or rather the *one* is the antithesis of the *other*, as are, also, night and day, wet and dry, love and hatred, truth and falsehood, a part and the whole. Is the *gift* of God through Jesus Christ (eternal life) granted (I do not mean offered) to all men? or to believers only? Very well, (I think I hear you say) "to believers only." Then it is a part, is it not? or one class only, that have the promise of eternal life. If he has made provision for those who do not believe, then *they* also will get eternal life. But stop: the distinction is made plain; although offered to all upon conditions, those only who *believe* in him shall have everlasting life. They (some) are left outside the garden of Eden where they have *not access* to life (because they neglect or refuse) and when their animal nature wears out they perish.

Look again and see what perish means: to die and remain dead; for the wages of sin is death according to the penalty of the law; nothing more and nothing less. Paul says, "The gospel is the power of God unto salvation to every one that believeth." So then, none but believers are saved from death. There is no life mentioned outside of the gospel plan. Life and immortality *only* are brought to light in the gospel: 2 Tim. i. 10, which see and read. Shall we learn of Paul or of Plato about this question of immortality? Paul says, that God *only* hath it.—1 Tim. vi. 15, 16. Does Paul say in what manner man can obtain it? Yes,—"To them who by patient continuance in well doing, seek for glory, and honor, and immortality, *eternal life*."—Rom. ii. 7. When will man obtain this immortality? "At the last trump" this mortal must put on immortality, 1 Cor. xv. 52, 53; which see and be convinced.

It is by inferences and reasonings the philosophy of Plato teaches (aside from inspiration) that all souls are possessed of immortality. These pagan fables virtually deny future life in Christ, and explain away the gospel hope of the resurrection by putting the honor of immortality on the first Adam, when it belongs exclusively to the second. This is the origin af the difficulty. Now, which shall we believe? Schooled in the fables of that day, the dogma that makes void the offer of life through Christ has been handed down from hand to hand through successive generations, and is still maintained, and (perhaps) truly believed, in accord with the deductions of vain philosophy. However truly this may be believed, with the light which we have received, and with the Bible in our hands, can we hope to escape the condemnation of apostate men, if we still cling to these fables—still insist that life means happiness, that death means life in misery, that perish means to preserve, and destroy means life in eternal torment?

If divine revelation, giving all needful information with regard to man's origin, history, condition, and destiny does not contain *one* plain and positive statement that man's soul is immortal, and is destined to exist as long as God exists, shall we look elsewhere for authority to establish it as a fact? The authority of creeds and ordinances of human establishment can not do it. "This is the record, that *God* has given us eternal life."—1 John v. 11, 12, which see. So "this life is in his Son. He that hath the Son of God, hath life; and he that hath not the Son of God hath not life." For Jesus says, "I am the resurrection and the life; he that believeth on me though he were dead, yet shall he live." So if he does not believe there is no resurrection. Jesus says, "The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." He says, "I will ransom them from the power of the grave. I will redeem them from death," etc. Isaiah says, "Thy dead men shall live." Whose? God's dead men will live, and this life will be in Christ, through the resurrection to believers *only*, who shall be raised incorruptible. This would seem to upset the *mortal* resurrection theory; if it does not, I will try and give it a shove before I have done—that is, the *theory* of raising the wicked dead to life to judge them, then remanding them back to death again.

If immortal souls have existence, are destined to exist somewhere as long as God exists, if there is such a thing as eternal torments that also, must be eternal life! Why not? Christ *alone* can forgive sins. He purchased the right of our redemption by giving his blood and life for us. If he is dead there is no atonement made, for without the shedding of blood there is no remission of sins. Then, in harmony with the word, "The wages of sin is death." Hence when death overtakes the unrepenting and unforgiven sinner, the *law* will eternally hold him in its grasp. Thus he pays the *full* penalty without being restored to life again to be tormented eternally or to die twice. Die *once* is the penalty—*not* twice.

Modern theology says, souls do not go into the grave; that the body dies—not the soul. The Bible says, "Nevertheless man being in honor abideth not, he is like the beasts that *perish*." The Psalmist speaking of ungodly men, says, "Like *sheep* they are laid in their grave; death shall feed on them." (Now the contrast). "But God will redeem my soul from the power of the grave."—Psa. xlix. 14, 15. Which shall we believe? "The man that wandereth out of the way of understanding shall remain in the congregation of the dead."—Prov. xxi. 16. "For the living know that they shall die; but the dead know not anything." "Also their love and their hatred and their envy is now perished."—Eccl. ix. 5, 6. Immaterialists or immortal soulists say, 'Tis the immortal soul that *thinks*, that loves and hates. The Bible says, love, hatred and envy will perish. Which shall we believe? "O Lord our God, other lords besides thee have had dominion over us" . . . "they are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish."—Isa. xxvi. 13, 14. Behold, "all souls are mine; as the soul of the father so also the soul of the son is mine: the soul that sinneth it shall die."—Ezk. xviii. 4. Again, verse 20, "The soul that sinneth it shall die." Modern theolgy says, "The soul is immortal; it can not die." Which shall we believe? "For behold the day cometh that shall burn as an oven, and all the *proud*, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither *root nor branch*."—Mal. iv. 1. Modern theology says, They shall not burn up; and both root and branch shall continue forever. Which shall we believe? "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall *never perish*."—John x. 27, 28. Modern theology says, *all* men have by nature eternal life dwelling in them—that they are *inherently* immortal, that the man proper leaves this temporal house at death and soars away in conscious existence through realms of space in the etherial regions above, beyond the shores of time, to dwell with Christ and the spirits of those gone before, where Abraham, Isaac and Jacob are enjoying the blissful raptures of immortal life (or happiness) with other patriarchs and apostles—that death is the *gate* to heaven, and this body merely a clog which anchors the soul to fleeting time till God calls, *come home*, immortal soul. Which shall we believe?

The Contrast. "And this is the will of him that sent me, that every one which seeth the Son and *believeth* on him, may *have* eternal life." How will they get it? Hear Jesus: "I will raise him up at the last day." Suppose men will *not* believe on Christ. O, says modern theology, Christ *will* raise them up; and as to eternal life they have that already. Which shall we believe? Therefore the ungodly shall not stand in the judgment;" that is, they fall under the penalty of the law, death,—do not exist beyond their mortal sphere—therefore shall not stand; mortality engulphs them in oblivion.

Study well 1 Cor. xv., and you will not only *see* that man is mortal, but you will also see the absurdity of the mortal resurrection theory—for a *theory* I call it without a "thus saith the Lord" to sustain it. Paul says, "That which thou sowest is not quickened except it die;" that is, can not be brought to *new life*, or the old one restored, except it first die; "and that which thou sowest, thou sowest *not* that body that shall be;" that is, you do not expect the return of the same identical seed sown, but its exact likeness in a new crop, the *true* representative of the original seed. He next inquires, "And with what body do they come?" For the answer I refer you to verse forty and onward, which please read. First, a terrestrial; second, a celestial body; "sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body." Is there any allusion to the resurrection, other than that *strictly* carried out in the above figure? Read again and see. Not the resurrection of the same seed sown, but an existence *derived*, a new growth *from* the same original seed. He says, "To every seed he giveth his own body:" that is, its own natural product—the same in appearance, substance, quality, and nature; putting *off* of its animal relationship to the first man, (Adam), and a putting *on* of its spiritual relationship to the second man, (Christ), who is "the Lord from heaven." "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." "Flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption." Now to the fifty-first verse explaining the mystery of what will take place at Christ's second advent, "We shall not all sleep"—that is, we who are living at the time of, and are in Christ at his coming, shall not die, "but we," those then living and in Christ, "shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible," not in flesh and blood. What dead? The dead in Christ *only;* "and we," (who?) those *in Christ* and living "shall be changed." "For this corruptible must put on incorruption, and this mortal must put on immortality." Well, what then? When all this shall be brought to pass, there will be no more death,—no more to die,—death then will be swallowed up, and we, *in* Christ will have the victory.

Then, the grave can no longer hold us (who are in Christ,) for, "now is Christ risen from the dead and become the first fruits of them that slept." "Thanks be to God which giveth us the victory through our Lord Jesus Christ." "Therefore, my beloved brethren," that is, we who believe Jesus will come again according to his promise at the last day to redeem us, "be ye steadfast; unmovable, always abounding in the work of the Lord, for you know your labor is not vain in the Lord." That is, you know that Christ is risen from the dead, and that therefore, your faith is not vain; labor on till the day comes. This figure when applied to the resurrected state of the saints implies a new mode of existence, connected with a new life, identical with the original in his most perfect manhood. The elements which secure his future immortality existed in his first estate—such as faith, hope, and charity, with every grace and virtue engendered by the power of christianity. Connected with eternal life, these are elements which can not die.

The future state of the righteous is set forth in beautiful language by Peter, "According to his abundant mercy hath he begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled," etc.; that is, begotten *from* a state of *death* by the resurrection of Christ. What to? An incorruptible inheritance. "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." The everlasting and ever abiding word of God which is the incorruptible seed first sown in the human mind while in the present life.

The human body may crumble to dust, and all its natural elements be dissolved, yet the living word assures us of a new and other mode of existence through the resurrection, beyond the reach of pain's sting or death and the power of the grave. If you will now refer to the Book I sent you, "Bible *vs.* Tradition," page 69, headed "The soul of Christ sacrificed in death," you will plainly perceive an important bearing upon what I have written, and which I think will prove conclusively to your mind, that there is *no* consciousness after death—no *natural* immortality, no never dying soul. Please turn to the references given in *that* when you read and observe (on page 72) the 29th verse Acts ii.; Peter compares and contrasts the death of David with the death of Christ, "The patriarch David (equal to the soul of David) is both dead and buried and his sepulchre is with us to this day;" implying that you may see for yourselves that David himself is still in his grave; 34th v. "For David is not ascended into the heavens." 30th v. "Therefore . . . knowing that God . . . would raise up Christ to sit on his throne, he seeing this before, spake of the resurrection of Christ, that his *soul* was not left in *hades*, neither his flesh did see corruption. For David after he had served his own generation by the will of God, fell on sleep (died) and saw corruption; but *He* whom God raised again saw no corruption." Both Christ and David died, and both were buried in the grave; but while the soul of David or David himself, is sleeping in the grave in a state of corruption waiting for Christ to descend again from heaven to wake the dead, the soul of Christ, or Christ himself, was raised from the dead. Also see Acts xiii. 28, 29, 30. But for this, the soul of Christ, which David makes to be the same as the Holy One, or himself, would have experienced corruption.

The comments on the above are well worth referring to, by those who advocate natural immortality and a conscious existence after death. The soul of David, or David himself, will remain unconscious where he now is until the time spoken of in 1 Cor. xv. 52, "his sepulchre is with us to this day." Read to where it closes with, "Not a part only crucified, but Christ died and Christ was buried and Christ was raised." Read considerately what I have referred you to, then, (as is therein asked) tell me candidly, *Did the Holy One, Jesus Christ himself die?* Not a part—the non-essential or mortal part—but *the* Christ himself? "Christ died for our sins—was buried and rose the third day." 1 Cor. xv. 3, 4. If the dead rise not, then is not Christ raised; then all are lost; no atonement; no redemption; no forgiveness of sins; no future life; hope misplaced; faith without foundation; expectation vain; "then they also which are fallen asleep are perished." Shall we believe the traditions of men, or shall we believe the Bible? The traditions of men say, "all souls are immortal." The Bible says God will not keep alive the soul of the wicked.—Ps. xxii. 2. The Bible says, "And it shall come to pass that every soul which will not hear that prophet shall be *destroyed* from among the people."—Acts iii. 23. The Lord preserveth all them that love him, but all the wicked will he *destroy*.—Psa. cxlv. 20. They shall be as though they had not been.—Obd. xvi. Thou shalt diligently consider his place and it shall not be.—Psa. xxxvii. 10. A God of love manifests his mercy in allowing the wicked to remain where the justice of a broken law places them. His wisdom and goodness is vindicated in harmony with his love for his creatures; for he gave his only begotten Son, etc., and gave him power on earth to forgive sins. Of a truth, he is a God of the living: "For he giveth life to whom he will." I have heard it affirmed, and I think with some plausibility too, that, to say, The wicked dead are raised, is to charge God with being the author of sin. Why not? Let us see what the argument is. If God never made anything in sin in the past, and he is immutable he can not change and become the author of sin in the future, for he is too holy, pure, and undefiled for anything tainted with sin to come from his hand. But it is said—the wicked dead are all raised in sin; and, if they are raised immortal then they will sin to all eternity; or if they are raised *mortal* for an hour, a day, or a year, it is all the same; they are raised in sin, and sin while they live. Now the question arises, By what power are the wicked dead raised? God can not do it, for he never made anything in sin, and a dead man can not raise himself to life again, and I never heard any one affirm that the devil could raise the wicked dead, although it is affirmed he holds a claim on them. Query: Now if God can not do it without being the author of all the sin in the future state, even in hell, if there is such a place, and as the dead sinner can not restore himself to life, and the devil can not do it, By what power are the wicked dead raised? Who will attempt to prove that God will raise them? I will not attempt it; but I think I have shown some good reasons, if not proof, that he will not raise them. Let us suppose, yes, let us suppose, if by any power the wicked dead are raised, must they not be raised in incorruption, immortal, put on immortality when raised, receive a spiritual body from Jesus Christ, to whom the Father hath committed all power in heaven and on earth to judge the quick and the dead? (John v. 28) and has Jesus promised to raise the wicked dead to life? I can not find it, and believe it is not to be found within the lids of the Bible. Can you refer me to any *positive* texts where it says he will? Please do so. The first Adam was the head of an earthy or animal race, who with their father will return to dust from whence they came. The second Adam is the head of a spiritual race, who are *begotten* in this life by the word of truth and the Spirit of God, which Spirit raised up the Christ from the dead, so that he was the *first born* from the dead, and those who *believe* in him and receive the same Spirit which raised up Christ from the dead will also be *born* from the dead at the "last day;" "neither can they die *any more*" because "they are the children of God, being children of the *resurrection*."—Luke xx. 35, 36. All inherit mortality from Adam by generation; but the righteous *only* have hope of immortality and a revival from death by a union with second or life giving Adam.

The first Adam did not, and could not come into the *class* of those "subjected in hope," for he sinned willingly and wilfully without excuse and was rejected from eternal life, as we have seen, by an entire exclusion from the tree of life. He lived an animal, enjoying what such a nature is capable of, but death without hope was ever before him. He had willingly subjected himself to it, while his posterity were made subject to it, *not* willingly, but by reason of him who subjected them in hope. There is a wide difference between Adam's *death* and that of his posterity; yet his posterity by their personal sins, or refusing to lay hold on the hope set before them, may make their death as hopeless as that of Adam's.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively, (a living) hope by the resurrection of Jesus Christ from the dead."—1 Peter i. 3. If the same spirit is exercised in reading and understanding, that has prompted me in writing this letter, I shall consider myself paid for time and trouble, and I assure you I have brought to bear all the energies of mind I am capable of, to do the subject justice. I hope when you have read it, you will read it again with the view of detecting all the absurdities and unscriptural declarations contained in it, and report the same to me at your earliest convenience.

Yours in hope.

Jared Hoadley.

Niles, *Mich.*, June 1870.

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THE IMPORTANT QUESTION.

HOW FAR DO THE CONSEQUENCES OF CHRIST'S RESURRECTION EXTEND?

READER, do you inquire why we propound this question? We reply, because of its importance; for the Scriptures declare that "if Christ be not raised, your faith is vain; ye are yet in your sins," and "they *also* which have fallen asleep in Christ are perished."—1 Cor. xv. 17, 18. Therefore, the resurrection of any of the human family is obtained only through Christ, or is in consequence of His triumph over the grave. In view of this fact we sincerely inquire: Do the consequences of Christ's resurrection extend to all men? If not, to how many of the human race?

Paul in his masterly argument on the resurrection of the dead says: "For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. xv. 22. One important fact *is* established by this text, viz.: That all who are raised from the dead will obtain their resurrection by virtue of a union with Christ. By a parental relation to Adam we possess a dying nature, and the "*even so*" in this passage shows that all who shall have a revival from death will secure it as a result of a union with Christ. Therefore, we earnestly ask: First. How can the wicked dead in any sense be considered "*in* Christ;" or claim a connection with the LIFE-GIVER, when they have not received the "Spirit of adoption" into their hearts? Second. If the wicked dead are in no way connected with Christ, how can it be proved that the consequences of His resurrection extend to them—or, in other words, that they will have a revival from death? Third. If it be assumed that the enemies of Christ are related to Him, or that the consequences of His resurrection extend to them, upon what grounds can their final salvation be disproved?

In Paul's day the important question was propounded: "How are the dead raised up? and with what body do they come?"—1 Cor. xv. 35. He does not answer these questions on the premises of Universalism, nor does he take the other extreme and deny the resurrection of any of the dead. There were two questions which he endeavors to answer:

First. "*How* are the dead raised up?" In answer to this question the force of his whole argument is to show that it is accomplished by the quickening power of the Second Adam (Christ) in the production of a new life, spiritual and eternal in its nature. Death in the very nature of things is eternal, and would forever hold man in its chains unless arrested by divine power in the production of a new life, because death is the destruction of life—an effect and not an agent. Mortal, or blood life, ends in the grave; but Christ has become the author of an indestructible life principle, which can only be obtained as a gift, and by which all who are united to Him by receiving the "Spirit of adoption" into their hearts, will finally triumph over the grave. As death never ends of itself, the wicked go down into the state of death without any hope of deliverance, for they have rejected Him who alone has the keys of death.

Second. "With *what body* do they come?" was also a question which the apostle, through the illuminating power of the Holy Spirit, answers in detail. He says: "Thou sowest not that body which shall be"—yet many in our day, admitting that it is sown a mortal body, assume that it will be raised a mortal body, in direct contradiction of the apostle's words, that "it is sown in corruption, it is raised in incorruption; . . . it is sown a natural body, it is raised a spiritual body." The Scriptures declare so emphatically that "the dead shall be raised incorruptible" it seems strange to me how any one can possibly frame a theory for even the mortal resurrection of a portion of the human family.

But what is God's plan and purpose regarding the destiny of a fallen race? We find this revealed in the words of Jesus: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that *whosoever believeth* in him should not perish, but have eternal life."—John iii. 14, 15. Moses lifted up the serpent in the wilderness as a means of salvation to the perishishing Israelites; but all who did not look upon that serpent perished. They refused to obey God. But how can those Israelites be said to have perished if they are to live again? Temporary sleep in death cannot be called by that term; for Paul says, "If Christ be not raised, your faith is vain, and they *also* which have fallen asleep in Christ *are perished.*" Christ told the Jews: "Your fathers did eat manna in the wilderness, and *are dead*"—*i. e.*, they are dead without hope of a resurrection. But Christ is the "bread of life," and those who partake thereof will not remain under the chains of death like those who perished in the wilderness, for Jesus says: "I will raise him up at the last day."

Again: Christ was typified by the serpent which was lifted up in the wilderness by Moses, and as none who looked upon that serpent perished, so God's purpose in giving his Son was that "whosoever *believeth* in him should *not perish*, but have everlasting life." Did the lifting up of the serpent by Moses affect the condition of those who refused to look thereon? The history of the transaction shows that it did not; and this fact, set forth in type, God fulfils in the antitype, for the consequences of Christ's obedience unto death only reach those who are spiritually united to him—all others perish in the same manner as though he had not come—like the rebellious Israelites who refused to look upon the uplifted serpent. "He that believeth on the Son hath everlasting life; and he that believeth [*Syraic*—"obeyeth"] not the Son shall not see life."—John iii. 36. W. H. S.

ROCHESTER, N. Y., (Box 547.)
—*Letter Tract.*

MATERIALISM—WHAT IS IT?

DEAR SIR: In *The Rainbow* for May, p. 235, your able and worthy contributor, Mr. Maude, has sounded a note of warning against "Materialism," which he designates this "thick-skinned monster of the ooze and the mire." If such language is properly applied to this "Materialism," no wonder Mr. M. rightly warns us to "beware of it, whether it comes carping and quibbling under a mask" or revealing itself in "naked repulsiveness," as he avers it does in "Christadelphianism, or Thomasism." But *what* is this loathsome and much-to-be-avoided "Materialism?" In The Rainbow for May, 1869, p. 422, Mr. M. has described it in the words of two writers whom he designates, "Theological Materialists," to distinguish them from "Scientific Materialists."

Now, sir, as I am neither a "Christadelphian" nor a "Thomasite," I am not concerned in vindicating the quotations there given and commented on; but, as I am avowedly and publicly a believer of what Mr. M. would designate "Materialism" or "Theological Materialism," I would, with your permission, submit a few paragraphs in defence of those ideas, at least so far as they are charged with loathsomeness.

Mr. Maude has at length given us a statement of his belief in the nature of man, in The Rainbow for 1869, which each reader can judge of for himself, and it is not my purpose at present to point out its defects; neither to give a demonstration of what I believe to be the truth on that point, though I am ready at any time to do so. My object is simply to state what I understand to be the teaching of Scripture—corroborated by our own observation and experience regarding man's constitution, and to leave the reader to decide whether that belief merits the opprobrious epithets which Mr. Maude has applied to it.

I believe with John Milton, that, "Man is a living being, intrinsically and properly one and individual, not compound and separable; not, according to the common opinion, made up and framed of two distinct and different natures, as of body and soul, but the whole man is soul, and the soul man; that is to say, a body or substance, individual, animated, sensitive, and rational."—*Treatise on Christian Doctrine.* Vol. pp. 250, 251.

I believe that God "made MAN of the dust of the ground;" and that "*the man,*" so made, "became a living soul," by God breathing "into his nostrils the breath of life" (Gen. ii. 7); and that MAN when he dies returns to the earth *as he was* (Gen. iii. 19), until the voice of him, who is the Resurrection and the Life, calls *him* again from the dead.

This dust-formed man, animated by the breath of life—and not some subtle invisible something independent of his organism—I believe, performs all those wonderful functions of thought, emotion, passion and will, which distinguish man from the other orders of earth's inhabitants, and raise him so far above them.

Elsewhere I have written, "Philosophers, in their ignorance of such matters, may ask: 'How can a creature, formed of the dust of the ground, simply on having the breath of life imparted to it, perform the various fnnctions, physical and mental functions, peculiar to man?' There is only one answer that I know of, namely, 'By the power of God.' Is it not satisfactory? Such teaching may appear humbling to man, who would fain regard himself as being, by birthright, an immortal, and having a different origin than 'the dust of the ground;' but to the God-fearing and reflective mind the doctrine in question is suggestive of wonder, reverence and praise."—*Messenger of the Churches*, Feb. 1, 1870. What, sir, is there unworthy of God, or dishonoring to him, in such a belief? Why should the idea that the Creator endows living organised matter in the form we call man, with all those wonderful functions—of speech, volition, emotion, etc., which we possess, be held up to reprobation, scorn, and contempt, as a "Thickskinned monster of the ooze and the mire?" However appropriate, or otherwise, this language of Robert Hall might be, as applied by him, to *Antinomianism,* it certainly is unfair to apply it to the belief in question. Mr. M. does not believe that there is any thing inherently evil in matter, and it is to me past comprehension, how the idea, that man is essentially a material organised being, is either derogatory to man or to God: because, whatever the constitution of man, or whatever we believe it to be, man is still all that he is; and the power, wisdom, and skill of his Maker, are alike the same. We do not think less of a painting, or admire and praise the skill of the artist less because of the picture being just so much canvas and paint. It *is* composed of canvas and paint, but the wonderful skill of the artist has so used these materials as to produce *a picture*, that fills us with rapturous wonder and admiration. Who has not gazed with delight on the gorgeous and variegated rays of the setting sun? Yet that glorious vision is essentially material.

But, sir, I must finish: will you permit me only further to say, that if there is any danger of the good work which the Rainbow seeks to perform being frustrated by "Materialism," this can only be by the differing beliefs of its supporters being made a bone of contention. I have no fault to find with any one setting forth the views of Mr. M. in these pages, and of their opposing the opposite belief: and I have no wish to see the pages of The Rainbow made an arena for debating this question, but when those who are anxiously seeking to promote the interests of this magazine find their beliefs characterised in the way I have alluded to, they are very likely to claim the privilege of reply, or to withdraw their support. Mr. Maude and I are at one on this: That man is essentially mortal; that whether man be a unity or a compound being, whether one or two parts of him survive the death of another part, or that death in the present state be the cessation of his entire life, the ultimate fate of the unsaved is the entire destruction of their whole being; and that those alone who are saved shall inherit eternal life. This to me, sir, is a grand Scriptural doctrine, almost everywhere denied. I am glad that The Rainbow is set for the defence of this and many other like precious truths. Cannot we, then, so far as The Rainbow is concerned, hold our beliefs on the constitution of man (which Mr. M. admits are, in a great measure, philosophical) in abeyance, or confine ourselves to Scriptural language, and unite in our testimony against the common error of natural immortality, and in favor of the Scripture doctrine of life in Christ?

Hoping that you will deem these lines worthy of a place in The Rainbow,

I remain, yours, respectfully,

W. LAING.

12 BEAUMONT PLACE, EDINBURGH.
—*The Rainbow.*

ANOTHER NOTICE OF F. H. CHAMBERLAIN.

BY MARIA M. WEAVER.

BR. CHAMBERLAIN: In the "World's Crisis" of Aug. 10, you have again attacked the "Life Views," and in kindness I beg to again defend them. You know it used to be thought a very unfair, cowardly thing to speak against a person behind his back; but as the paper through which your attack is made will not permit our side of the question to be presented in its columns, we are of necessity compelled to defend ourselves through another paper, one which, however, will gladly give both sides an opportunity to present their views.

I see nothing in your last article that needs a notice till we get to about the middle of the essay. There you quote from a brother's letter these words: "If there be no resurrection, I see no way in which they are punished in any sense, in which the *righteous* are not equally involved." *You* also say, "Neither in life nor in death do the righteous have any apparent advantage over the wicked."

Such language, coming from a "Blue Presbyterian," fifty years ago, would be nothing strange; but to hear such language from one who believes that eternal life depends upon a resurrection, through Christ the LIFE-GIVER, is to me surprising. It is a poor prop to your loved theory. I view the state of the righteous and wicked dead in a very different aspect. One goes down with the seal and promise of Jehovah, in full assurance of being brought back into life; and the others, "*like* beasts they are laid in the grave," and on their tombs is written, "They shall not rise," "they shall never see light." O, my brother, consider this question more candidly.

On this question a young brother for whose sake we have suffered some persecution, said: "I see a difference between the state of the righteous and wicked dead in this way: Supposing I were to go to bed to-night and be assured that I should 'sleep a perpetual sleep' never wake again, to all eternity—would it not be more terrible than to fall asleep fully expecting to rest for a few hours and awaken in the morning?"

If we say, the righteous have "no advantage over the wicked," we make the work of redemption of no account, and the precious promises of Christ as idle tales. Said Jesus, of his own, "I will raise him up at the last day;" but he has never made this promise to the wicked. It grieves me exceedingly to have the best words on record overlooked. Blessed Jesus, we believe thy word will prove true.

Let me close with a little general advice to all who oppose the Bible views of the resurrection, gathered from my own experience:

1st. Be willing to let God's way be yours. 2d. Be brave enough to confess the truth, though it makes enemies on every hand. 3d. "Cease from man," whether in the singular or plural (organized bodies) number. Be candid, independent and honest in studying the Bible. *Prejudice* and *will* among even Adventists is a foolish, unsanctified thing. "Bread and butter" is of no account compared to the pure truths of the Bible. Hard labor, poor fare, few friends and true gospel, is better than ease, plenty, multitudes of friends, and *error*. I've had my choice. Friends forsook; poverty and labor is my lot; but the light of truth makes my path plain, and bread earned for Christ's sake is sweet and wholesome. The delicious things will come by and by, and with them my Lord and Life. Let us wait.

FEEDING HILLS, MASS., Aug., 1870.

PREJUDICE: THE FUTURE AGE.

BY ELD. J. PARRY.

THE readers of the HERALD OF LIFE have had a long breathing time on the subject of the future age, and the restoration of Israel to their own land, at the advent of their long promised Messiah. I have taken some pains to discover the reason of the wide-spread prejudice against this view of prophecy, which some of its opponents confess to be the evident literal meaning of the prophecies of the Old Testament.

The Jews have been a by-word and a reproach amongst all nations for many centuries; and, like all other inbred prejudices, it is hard to eradicate. What! these filthy infidel Jews, the offscouring of all things, who crucified Christ, and have been hated and persecuted by all Christian people, shall they be restored and honored in a future age above all other people on the earth! Who can credit this? "God's ways are not as our ways, nor his thoughts as our thoughts," or Israel would long ago have been cast off forever, and some Gentiles too, who have little to boast of against the natural branches, that, notwithstanding all our pharisaical pride and vain glory, will be grafted in again to their own olive tree.

The argument against it is this—The Jews, as a nation, rejected Christ and caused him to be crucified: therefore, all prophecies and promises made to them as a nation, became conditional, and therefore are now null and void, and the believing Gentiles are now the spiritual Israel and entitled to all the promises. There is some plausibility in this argument on the Advent view of their being kings and priests in the kingdom of Christ, and no subjects for them to rule over, and no increase to the kingdom after the resurrection, although it is compared to a grain of mustard seed; that it is to grow and spread itself over the whole earth. Again, it is said that the Jews rejected Christ at his first advent, and would not have him to reign over them. Well, but the Jews were not all Israel; they were but two tribes; and shall the ten tribes, "the whole house of Israel," be cut off for the crime of a remnant? Is this the way God deals with his chosen people—make the innocent suffer for the guilty? God forbid. I know not where the ten tribes are; they may be the Anglo-Saxon or not—but God has ever had his eye on them, and is able to bring them out of darkness into marvellous light; and when Christ comes again in power and great glory, he will take away ungodliness from Jacob; and when they shall see him they will say—"Blessed is He that cometh in the name of the Lord." Amen.

SANDY HILL, N. Y., Aug., 1870.

AN ILLUSTRATION.

Two neighbors are seen running in the same direction. One apparently sees a prize of inestimable value ahead, and he has undoubted assurance that he can obtain it; he feels a perfect confidence that if he endures to the end, the prize will be his; his thoughts and desires, his affections and ambitions are all concentrated in that direction; he cares for nothing on the right hand or the left, "forgetting the things behind, he pushes on for the prize;" running with implicit faith, he runs joyfully and thankfully, using every means by which he is authoritatively assured of obtaining. The other neighbor apparently sees some terrible danger behind, upon which his gaze is constantly reverting; he has been pointed to the prize for which his neighbor is hastening, and has been told that there is safety from this much dreaded calamity; but he fails to see the prize, and catches merely the one idea of safety; aside from this he sees no attraction—nothing worth running for, and is in constant doubt about being able to reach the point; he has no relish for the race, it is an intolerable burden to him, and he looks hither and thither for some other way to avoid that haunting danger (which is his impelling power), and says to his neighbor who is running for the prize: "If I saw as you do, I would not run another step." In his confusion he stumbles upon a company of persons who tell him they are going to the same place, but by a circuitous route which is the only sure way; anon he comes upon another company, and another, and another—all going different ways, and sometimes at open war with each other, but all claiming the same destination; he is ready to sit down in despair, when a venerable evangelist tells him he must unite with some one of these companies—that it is the only means, the way having become so cut up and nearly obliteraeed by sectarian feuds that it is impossible for him to find it without traveling with some of the organized companies. He finally selects his company, closes his eyes and gives his hand to some blind leader, nods assent to some peculiar tenets probably entirely foreign to the real subject, and tries to make himself and others believe that he feels safe. He thus entails upon himself the additional duty of gathering in and carrying along all the supplies necessary for the maintenance of party government, but also the obligation to beat back his neighbor who is running for the prize—with the Chart in his own hand and his eyes open to the fact that "a kingdom divided against itself cannot stand."

The foregoing is a fair representation of two classes of Christians. One follows Christ because he believes he will thereby obtain eternal life; the other endeavors to follow Christ because he thinks God will torture him forever if he does not. One feels that eternal life is an inestimable boon in itself, with which all this life is not to be compared, seeing it cost the blood of the Son of God, and in view of the promise that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man" the joys of eternal life without sin. The other looks upon it as nothing, only as an escape from imaginary eternal torments. One looks upon death as a dire punishment—an "enemy," because it will deprive him of eternal life; the other *tries* to look upon death as a "friend," an "angel of mercy," because he has been told it will immediately accomplish his end and admit him to heaven, and, if there is no eternal torture, because it will release him from all obligation to God and man. One runs a race of love, joy, confidence and peace in believing, "supported by Jesus and his word;" while the other runs a race of compulsion, doubt and fear, supported by the "traditions of men."—*The Nazarene.*

JOHN TWENTIETH.

DEAR SIR,—One of the most wonderful things in reading the Word is, to see how varied is the truth each portion contains, and how many applications may be made of each part without at all straining it; so it is of this chapter. We have a literal account of the Lord's resurrection to Mary, Peter, and John, and to Thomas, each of these being, I believe a type of those who will be found upon the earth when he comes again. The Lord had over and over again told the disciples of his death and resurrection, and yet when it took place they were as much astonished as if they had never heard a word; and who does not see how much the disciples of this day are like them? The Lord's second coming and resurrection are the burden of the epistles, and yet how few, like Mary, are there that will not be said nay—The angels might say "He is not here," but she could not leave the place, and was rewarded by hearing his loved voice say "Mary." So in this day, there are a few who are waiting for him, and although they may be told their hope is vain, and be pointed to signs intended to prove that the world is getting better, yet they stand by the word and watch and wait, and it will not be long before they too will hear him say "Well done!"

In Peter and John we have a type of those who, although told of his coming, because it does not take place at once, are content to go home and make the best of it; and in Thomas a type of those who will not believe; no, it will have to be his actual appearing that will convince them. Now how blessed to see that whatever may be the attitude of the believers, the Lord manifests himself to all! None are left; and so when he comes again, whatever may be the attitude of the believer, not one will be left behind.

May the Lord help us to emulate Mary; it was early in the morning before it was day, and so the word says, "the night is far spent and the day is at hand." I am, yours truly.

J. C. AKESTER.

—*The Rainbow.*

CHRIST IN HEAVEN—DAVID IN THE TOMB.

"NEVER man spake like this man," said one in reference to Jesus. Never man spake by the inspiration of Jesus as did Peter on the day of Pentecost, say we—when that great Gospel baptism of the Spirit was poured out on the apostles at Jerusalem. Now notice what Peter said to those Jews who thought more of David than they did of Jesus, in Acts, 2d chapter: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us to this day. Therefore, being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul [he] was not left in hell [the grave], neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses; therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which ye now see and hear. For David IS NOT ascended into the heavens; but he saith himself, the Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool."

We hear everywhere, continually, especially on funeral occasions, of souls going to heaven at death; but Peter very plainly tells the Jews in that memorable sermon, that David—the man after God's own heart, the sweet singer of Israel, and Israel's favorite king—had not ascended into the heavens, but was dead and buried at Jerusalem, and his tomb was there as evidence of the fact, unto that day. It was Jesus who had ascended into heaven after leading captivity captive. Here is a great positive truth boldly declared—in which the Old and New Testaments abound—yet, as a late English writer has said, theology would about as soon die in error as relinquish a life long belief in some man-made creed. Paul says of all who have died in the faith, they sleep, just as David is now sleeping, and will be "satisfied," as he said while yet alive, *when he awakes in the likeness of Christ.*

When will Christians gain sufficient stamina to accept Gospel truth in preference to the uninspired wisdom of men, coming from Doctors of Divinity made such by feeble, ignorant man—in many instances having none of the grace of God in their hearts. Let truth prevail, though all the bricks and mortar in Christendom tumble down—though all the denominational divisions of Christ's church be swept from the earth, and creeds be driven as chaff before the wind. A. N. B.

—*The Nazarene.*

TOO ANXIOUS TO REAP.

AN over anxiety to see the result of their labor is a prevailing weakness of the professional ministry of our day. They seem to forget that *sowing* is the peculiar business of Christ's ministers, and though a Paul may plant and an Apollos may water, God must give the increase. Any increase gathered in any other way is not legitimate fruit—it is, to say the least, premature and unripe. "Sow thy seed in the morning, and in the evening withhold not thy hand" no part of the day set apart for reaping. Men are too anxious to manifest great results of their labors—too anxious to number their host and thereby measure their strength and importance; so much so that they do not scruple to "gather where they have not strewn," and place the gatherings to their own credit. Better be patient, content in the humble calling of a sower, foregoing the praises and titles of men, bestowed upon those apparently the most successful. If the sower labors faithfully and sows only the pure seed, it is none of his business about the result. He is not even responsible for the kind of ground it falls upon—whether by the wayside, in stony places, among thorns, or upon good ground—his reward is the same. Paul no doubt did his duty just as faithfully and acceptably when he preached without apparent result to the idle and curious Atheneans as when he gathered a promising church at Corinth. God has only given the seed of the Word into the hands of his ministers; he has never entrusted them with the sickle. "The harvest is the end of the world," when God will "send forth his reapers."—*The Nazarene.*

A MAN of veracity is a true man, a bold man, a steady man. He is to be trusted and relied upon, no fears can corrupt him, no fears can desert him.—*Wm. Penn.*

EQUALITY.—So far as it is from being true that men are naturally equal, that no two people can be half an hour together but one shall acquire an evident superiority over the other.—*Dr. Johnson.*

What is it to Hear?

BY H. YOUNG.

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."—John v. 25.

We quote this verse to ask, why the word "*hear*" is twice written in the text? Are there two kinds of hearing and two classes of hearers brought to view in said text? Will those who think there are not, answer our question, and say why the word "hear" is repeated? If there is but one class of hearers, and one kind of hearing, why not write the verse thus: The hour is coming, and now is, when the dead shall hear the voice of the Son of God and live?

But this way of writing it would spoil the text for us, for we can see a difference in the hearing and hearers, which is no less than the difference of life and death, *i. e.*, we can see how this voice of the Son of God, which reaches those who are under the condemnation of death—though it comes to them as a means of their recovery from said condition—may yet leave them still in death. Such are said to "hear" it, though it is an unwelcome voice to such, because it is a reproof; it finds them "doing evil;" and as they wish to continue so to do, they "hate the light" which this voice brings; and instead of coming to the light, which thus disturbs them, they shut it from them, and so are confirmed in their present condition, and thus their condemnation and death become eternal.

But how very different is the case of those of whom the text says, "and they that hear shall live." These last—though, perhaps, in no better condition when the voice reached them, than were the others—gave it *such* a hearing as soon amounted to an understanding; and such hearing and understanding would soon result in faith, love, obedience, salvation, and eternal life in the end.

Have we not seen by this time that "the dead" in this text are not literally dead when the voice of the Son of God is heard by them? We think there can be no other conclusion.

Well, if what we have written is a clear exposition of this 25th verse, we have only to pass down to the 28th and 29th verses, and we shall find that there is not a single word in either of them which is any thing more than a repetition of what is said in verse 25, except the word "*all*," found in the 28th verse; these two verses thus only making a *universal application* of what had been said in the 25th verse. For when it is said, in the 28th verse, "The hour is coming when all that are in the graves shall hear his voice," what is this saying more than is said in verse 25, "the hour is coming, and now is, when the dead shall hear the voice of the Son of God," except that in the 28th it is said that "*all* shall hear?" And as to the word "resurrection," twice written in the 29th verse, it imports no more than the action or effect produced on the two different classes of hearers by the voice of the Son of God, when it reached and stirred them to their different action, which resulted in life to one class and death to the other. They came forth and showed themselves his friends or enemies; "the thoughts of their hearts," concerning Christ, were thus "revealed."—See Luke ii. 35.

Allow one thought more. We have said that the word "all," in the 28th verse, makes the first hearing named in the 25th, a *universal* hearing; and we mean by this word universal, all that it imports. We believe that every individual of the human race will sometime, and somewhere, hear this "voice," under such circumstances as that each and every one may make said voice the means of securing eternal life.

But millions of our race have lived and died who have not heard this voice; but they must yet hear, and hear in probation, too; for it is only in such condition that any can hear. Indeed, we are probationers only as this voice of invitation reaches us. This voice contains our offer of life; and can any one be lost only as he rejects this offer? Let the word of inspiration answer.

"If ye were blind, ye should have no sin."—John ix. 41. "If I had not come and spoken unto them, they had not had sin."—John xv. 22. "And this is the condemnation, that light has come into the world, and men loved darkness rather than light because their deeds were evil."—John iii. 19; and Heb. xii. 25.

Pittsfield, N. H., Aug. 25, 1870.

David Stanway, Excelsior, Mo., sends one dollar for tracts, and writes: My wife and myself feel grateful for tracts sent us by you; and we are searching the Scriptures daily to see if these things are so. May God, in his loving kindness, lead us into all truth, as it is in Christ our Lord and Saviour; and grant that we may be caught up to meet Him in the air, or have part in the glorious resurrection, at his appearing and kingdom.

The Sunday Magazine for September is received.

Contents.—Episodes in an Obscure Life; The Saving Power; On the Miracles of our Lord; The Lord Spoiling Balaam's Promotion; To Thee; The Call of the Child; "In the Mount of the Lord it shall be Seen;" Passover Observances; The Struggle in Ferrara; Nannie's Illness; On Giving Holy Things to Dogs, and Casting Pearls Before Swine; The Companions of St. Paul; Fading with the Snowdrop; Supplement—Notes for Readers out of the Way.

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THE HERALD OF LIFE.

NEW YORK, SEPTEMBER 7, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Our Anniversary.

The Report of our Secretary, the letter of Br. Grim and the communication of our Assistant Editor, will be read with deep interest by all our friends. It will be seen that the Herald of Life is loved and cherished with an earnestness and liberality that is seldom the lot of a paper devoted to an unpopular cause. The reason of this is, the Life view, or the doctrine of Life future and eternal *only in* Christ, has taken deep root in the hearts of the supporters of the paper; too deep to be shaken by an occasional apostacy, or the combined opposition of believers in inherent immortality, or the fancy idea of a "spirit entity in man, distinct from his corporal organism," constituting "his essential personality;" the "*survivance*" of which, it is claimed, "is the only valid basis for the Bible doctrine of resurrection from the dead." With such sentiments, it will be seen by a resolution in our Secretary's Report, the "Life and Advent Union" has no sympathy, and believe they are subversive, so far as accepted, of the doctrine of "Life only in Christ" and of the resurrection of the dead: because, if the "essential personality" does not die, the "personality" cannot have a resurrection, for the very plain reason, that that which is not dead cannot be raised from the dead. Against the absurd notion of a "spiritual entity" being the "essential personality," and *surviving* in death, the Union has spoken out in unmistakable language. In this we rejoice, as showing the Union is firm to the principles with which it was first formed, and to which it has unwaveringly adhered from the outset.

The prospects of the cause, to promote which the "Life and Advent Union" was formed, were never more encouraging and promising than now. Disturbing causes have been removed or overcome, and an increasing harmony among ourselves is manifest; for which we devoutly thank God and our Life-giver, and take courage to labor on.

Our Assistant Editor.

We have no doubt, it will give joy to all our friends to learn that, by our request, our beloved Br. Leonard C. Thorne has been appointed our Assistant Editor. Br. Thorne is too well known to our readers to need any commendation from us. Our only regret is, that his business as a merchant occupies his time and energies so completely that we shall not be likely to get much more from his *pen* than heretofore; and especially as his health is not good; but to know that we have his immediate counsel and aid, in the editorial department, is a comfort to us and must be a satisfaction to our friends. That the Lord may give us, both, heavenly wisdom, let all our friends ask Him who giveth liberally and upbraideth not, and it shall be given. So shall the Herald of Life go forth on its mission of love and good will to men, and show forth the loving kindness of our Father in heaven, and the wondrous love of His Son our Life-giver and Lord, who is soon to be King on his own throne.

To the Members of the Union.

It will be seen by the Secretary's report of transactions of the last annual meeting that, upon the suggestion of the Editor, we were elected to the position of Assistant Editorship. It is true that from the organization of the Life and Advent Union, and first publication of its organ, the Herald of Life, we have been devoted to its interests because we have felt that its interests and the interests of truth are identical. It is true, also, that we have in the measure of grace given us, used our pen for purposes of comfort and encouragement to the Lord's struggling ones, and for the building up of "the faith once delivered to the saints;" but the little we have been enabled to do has been done with a view to one present reward only, that of consciousness that we have pleased God. This consciousness we possess. If our labors, of whatever nature, resulted in turning any from evil, or in strengthening any weak ones; if any have been by them led further into truth; if in any way God has been glorified and the blessed name of Jesus exalted, we can only the more feel to praise the Lord for His goodness and for "His mercy" which "endureth forever."

Somewhat apprehensive that the position assigned us may be fruitful in the bringing of additional duties, we can scarcely be expected to accept it with gladness; but for such an expression of the confidence of our co-laborers we are glad, and hereby tender our grateful thanks. May the Lord's will be done.

As a religious body, we have a great work to do, and in order to its accomplishment each member of the body has duties that can only be performed by himself or herself. Let all, then, from old age down to tender youth, seek not our own but the things that are Jesus Christ's. If this be the concern and aim of the body we shall stand as a bulwark of strength from which shall sound forth a pure gospel, and the people round about will bless God for our faithfulness. May we earnestly and unceasingly seek for aid.

L. C. Thorne.

New York, Sept., 1870.

The Herald of Life.

Three numbers more close volume vii. The first of October opens with volume viii. Our mail books must be arranged by that time; and all persons who have not renewed their subscriptions for the new volume are desired to do so during this month: do not delay.

A few persons have received the whole of the present volume and paid nothing; others have paid only in part. All of these must now make a remittance, or expect to find their papers discontinued. We shall be as lenient as possible to old *paying* subscribers, but hope they will remit for the next volume as early as possible.

Our Late Anniversary.

BY JACOB GRIM.

To the Brethren and Sisters, scattered abroad, we would again, at the close of our Anniversary, send our cordial greeting; and we would ask you to mingle your united prayers to the Father of all our mercies for his abundant mercies and favors toward us, in watching over all our deliberations, and overruling them to his own glory. We were again privileged in meeting many of our dear brethren and sisters at the Tent of the Life and Advent Union. Although at the commencement of our deliberations it almost seemed as if we were to meet an important crisis in the Life movement, and for awhile our hearts were made sad, yet, with the exception of the first afternoon, there never was, since the organization of our Union, a better or more happy state of feeling. We realized the hand of the Lord in all our movements; and never for the last seven years have we so felt that the Herald of Life is in the hands of the great Head of the church; and he will overrule all things for his own glory. We never before realized so clearly that we individually and collectively are but instruments in the hands of the Lord, and when we fail to accomplish God's purpose, he raises up others in our stead. Yes, my brethren and sisters, the Herald of Life will live until it has accomplished its work; and when it fails in that, God will use some other instrument.

If we could only be satisfied, and endeavor to learn our Father's will concerning us, and then work therein—and not try and subserve our own wills—how much more could we accomplish for his glory and our own comfort.

Brethren, suppose we try to drop and lose sight of self, and ask the question of our Father, what he would have us do, and in what capacity he would have us employed? and then, when we meet again at another anniversary, we will come together in quite another spirit. It does seem sometimes as if we forget that Jesus is at the rudder of the Life boat; for sometimes, when a little storm is brewing, or one of the oarsmen lets go his oar, we feel as if the boat was going down. But we have sailed thus far under His guidance, and by his help we will maintain our position, however humble it may be. Yes, my brethren, be of good cheer—Jesus guides our boat and all will be well. I think our friends left the camp ground with a full conviction that the Life and Advent Union stands in a better position for labor than it has in any past year.

And now, brethren, one word for the Herald of Life. I know that there has been considerable fault found for the past year or two; some with one thing and some with another, and I admit there has been some reason for it. But allow me to repeat an anecdote that I heard some thirty years ago. Considerable fault had been found with the "Baptist Record." Said the Editor, "I was once invited to a dinner, and I saw several dishes on the table that I did not like; and I turned up my nose at them; but going farther along the table I found a dish that I was very fond of; so I placed my chair near said dish, sat down, and drew several of the side dishes to me and made a very good dinner. Before I finished, I happened to look toward the two despised dishes, and found several enjoying those as much as I was enjoying mine." So, says the Editor, "I made up my mind the table was not spread for me alone." *Moral:* Brethren and Sisters, if we can find a dish in the Herald of Life which suits our taste, allow us to enjoy the same; and then you take the dish which suits your taste; then all will be fed in due time.

There is the children's corner: who would shut out that dish from the little ones? Then there should be a dish of pure milk for the new comers inquiring after truth: then we should have a dish of answers to questions. We say sometimes, "O, that is old; we have answered that so many times that it is quite stale!" So it may be to you or us; but it is quite new to the new subscribers. Why, I have been answering "Thief on the cross;" "Rich man and Lazarus;" "John v. 28, 29," for the last twenty-five years; and was asked the question again only the other evening. Yes, brethren, we must keep on answering; that is the work God has assigned us; and we are willing to work in the calling our Father has assigned us.

The great truths are, first, Life only in Christ: and second, When will this life be manifest? We answer, At the advent of Jesus the Life-giver. Here, then, are the two great fundamental truths upon which the Herald of Life has started on its mission. Now if men build upon this foundation, they will have life; even if what they build should be made up in part of hay, wood, or stubble; only be sure we build upon Christ, and not upon an immortal soul, or spirit entity. The great matter is, to be sure we get the foundation right.

Now brethren, for once just make up your minds that you and I are not the Life and Advent Union; but only a part of the large and increasing family; and others who are scattered abroad, and who have never been able to be present to speak for themselves, have the same rights with you and me; and all this great family must be fed and it requires a diversity of food in order that all may be satisfied. Only let us try to make our dishes small, and have them well spiced down with the love of God and the love of our brethren and sisters. Now, some folks are fond of a dish of chowder; but I prefer having all the ingredients that make up the dish separate, and then I can eat that which I like best; and that is what we do with some of the articles in the paper; we separate the parts we like and leave the rest for some others.

We have concluded, if time continues, and the Lord will, to have a Camp-Meeting of our own; and have opened a subscription for the same through the Herald: but the thing of the first and most importance is, that the brethren and sisters should speak their minds freely through the Herald as regards the best, most central and easiest place of access to the body at large: so speak freely, friends, that your committee may act intelligently. Yours, in the bonds of christian fellowship.

Philadelpia, Pa., Aug. 3, 1870.

Life and Advent Union.
SEVENTH ANNIVERSARY.

SECRETARY'S REPORT.

Informal Meeting.

The Life and Advent Union held an Informal meeting at 10 A. M., for the purpose of considering their rights on the National Advent Camp Ground, as affected by a resolution of the Camp-Meeting Committee excluding business meetings from the camp ground. Brn. Thorne, Carroll and Macdonald reported the result of a meeting with the Camp-Meeting Committee in Springfield sometime since, in which this matter was discussed. They, acting unofficially, had acquiesced in the resolution. The Union did not consider itself bound by their action. A committee of seven was appointed to meet the Camp-Meeting Committee and express the sentiments of this body with regard to their rights on the ground.

This committee met the Camp-Meeting Committee and reported in the afternoon, previous to the opening of the regular session, that the committee had suspended the resolution for this year, and that we should be allowed to hold our business meeting on the ground as usual. Br. S. G. Matthewson accompanied the committee on their return, and requested that another committee be appointed for further conference.

REGULAR MEETING.

According to previous notice the seventh annual meeting of the Life and Advent Union was held at 2 P. M. on Thursday, August 25, 1870, in the Life and Advent Mission Tent, on the ground of the National Advent Camp-Meeting at Springfield, Mass.

The meeting was called to order by the President, Br. Jacob Grim, and opened with prayer by Br. George Storrs.

The Secretary made his report. This was corrected by substituting the words "agreeable to" for "advisable by" in the second resolution adopted last year, and by restoring a resolution accidentally omitted, in substance, "That the President and Vice-President of this Union shall not be eligible for two successive years." The minutes as read and corrected were adopted.

A discussion ensued as to the membership of the Life and Advent Union, during which remarks were made by various brethren; the first and second articles of the Constitution were read and discussed, and the second was amended by supplying the words, "thereby denying any future life to the wicked," between the words, "Christ alone" and "sustaining." This discussion did not result in any definite action, save a general acquiescence that the principle of membership of former years should be observed Adjourned till 10 A. M. to-morrow.

Friday, Aug. 26. Forenoon session.

Life and Advent Union met at 10 A. M., and was called to order by the President. Prayer by Br. Rockwell.

Voted to appropriate $75 out of the general fund to defray the expenses of board and travelling expenses of preachers and tent expenses.

Brn. L. C. Thorne, Chas. A. Hastings, John C. Day, Thos. R. Weaver, S. W. Bishop, R. E. Ladd, and Geo. K. Carroll, were appointed a committee to confer with the Camp-Meeting Committee, relative to differences existing between the two bodies and our rights and privileges for the future.

The Treasurer presented his report as follows:

Sept. 1, 1869.	
Cash on hand, ...	$464 64
Receipts during year, ...	5,157 60
Interest, ...	153 11
	$5,775 35
Amount paid out during the year,	$5,197 21
Interest, ...	64 79
	$5,262 00
Balance on hand, Aug. 26, 1870,	$513 35

Report accepted.

Thos. R. Weaver, Joseph Laciar, Geo. K. Carroll, John C. Day, and Geo. W. Brown were appointed a committee to nominate a board of officers for the year ensuing.

The resolutions adopted last year, the one relative to the re-election of President and Vice-President, the other relative to replying to communications in the Herald of Life in the same number in which published, were rescinded.

The nominating committee reported as follows:

For President, Leonard C. Thorne.
Vice-President, George K. Carroll.
Secretary, Wm. H. H. McAllister.
Treasurer, Wm. H. Thorne.
Directors, Jacob Grim, John Kemp, Richard Martin, Wm. Roworth, and T. M. Redhead.

All these brethren were duly elected by a rising vote of the meeting.

Br. George Storrs was elected Editor of the Herald of Life for the year ensuing.

At the request of Br. Storrs, Br. Leonard C. Thorne was elected Assistant Editor.

Bro. Storrs made a verbal report as Business Agent of the Union. This report was highly encouraging, and showed a degree of prosperity for which we ought to be thankful. A new office in an accessible locality, a new set of type, the paper entirely set up in the office, and $1.200 expended in the tract cause, were some of the facts embraced in the report. This report was accepted, and a vote of thanks was returned Bro. Storrs for the able and conscientious manner in which he had performed his duties as Business Agent and Editor for the past year.

On motion of Bro. Carroll, voted that we do now raise $2.500, to defray the expenses of publishing the Herald of Life for the next year. Under this motion $2.540 were pledged as fast as the Secretary could take down the names. The spirit was still so good that, on motion of Br. Chas. A. Hastings, voted to raise $500 more for the Tract cause. Under both motions $2762 were pledged. See list of pledges. $25 were also raised by collection for expenses.

On motion of Br. Grim, closed the session by singing the doxology, "Praise God," etc., as a thank offering to God for His favor in raising moneys to sustain the cause.

Adjourned till 1.30 o'clock P. M.

Aug. 26. Afternoon session. Met at 1.30 o'clock P. M. Prayer by Bro. Roworth.

On motion of Br. Grim, Voted that the Tract fund be left open for subscriptions in the Herald of Life during the year.

On motion of Br. Storrs, Voted that the conference committee be empowered to take decisive action in their interview with the Camp-Meeting Committee.

Br. Spencer introduced the following preamble and resolution: *Whereas*, It has been from the first, and now is the belief of the members of the Life and Advent Union that man is wholly mortal, and in death unconscious, thereby denying that there is in man whether saint or sinner, an entity that survives the dissolution of the body and—

Whereas, Article II of the Constitution requires that all members shall believe in life through Christ *alone*, therefore,

Resolved, That any person who believes or teaches that man is dual, or that he has an entity that survives the dissolution of the body, shall be excluded from the privilege of membership.

This resolution was discussed, both pro and con, by Brn. Spencer, Day, Storrs, Hanford, Grim, Ladd, Carroll, Roworth, Bishop, Allen, Glass, Olmstead, Sr. Castle, and others, and was finally adopted by a vote of 54 ayes to 7 nays.

Voted, that the Secretary prepare the minutes of the Union and present them for correction before final adjournment. Adjourned till 6 P. M., to hear the Secretary's report and the report of the conference committee.

Aug. 26, 6, P. M. Prayer by Bro. Spencer. Secretary made his report. Adoption deferred till final meeting. A vote of thanks was returned Bro. Grim for the able manner in which he has served the Union the past four years as President. Adjourned till 8 o'clock A. M., to-morrow morning.

Saturday, Aug. 27, 1870. Met at 8 o'clock A. M. Prayer by Bro. Dwight Weaver.

The conference committee reported as follows:

Your Committee report that they entered upon their duties with a strong impression that some arrangement could be made with the Camp-Meeting Committee by which all could meet on the ground and hold meetings in harmony; but during the several interviews that followed, it became apparent that this could not be. A proposition was then made by the general committee to purchase our interest in the lease (two years of which are unexpired). This proposition your committee duly considered, and it was finally agreed between the two committees that the Life and Advent Union body receive $175 as a fair proportion of its interests in the grounds, said interests to cease at the close of the present annual meeting. And your committee take pleasure in informing you that although a misunderstanding existed between the two committees, on one or two points, there was not, in any of the several conferences, an expression used, a word spoken or an allusion made, not in harmony with the principles of Christianity. Kindness, wise counsel, and brotherly love prevailed throughout.

Leonard C. Thorne
Chairman of Committee.

This report was accepted.

On motion of Br. Grim, a collection was taken for the benefit of Br. W. S. Campbell; the same to remain open for subscriptions in the Herald of Life. $45 was raised. An opportunity was given to withdraw from the list of pledges, if any were dissatisfied with the action of the Union in adopting the resolution of yesterday P. M.

On motion of Br. Carroll, Voted that we hold a campmeeting next year. A committee of 9 for selecting a place and making other arrangements was appointed, consisting of the following brethren: S. W. Bishop, Oceanport, N. J., Jacob Grim, Philadelphia, Thomas R. Weaver, Springfield, Mass., Geo. K. Carroll, N. Y., Geo. W. Brown, Orrington, Me., Caleb Thompson, Providence, R. I., C. C. Barker, Hartford, Conn., John C. Day, South Ashburnham, Mass., Thos. R. Crocker, Brooklyn, N. Y. Voted that the $175 received for our interest in the Camp Ground be increased to $1000, for a Camp-Meeting fund, pledges to be opened here and continued in the Herald of Life. The amount was made up to $600 in a few minutes.

A vote of thanks was returned the Conference committee for the manner in which they closed their business with the Camp-Meeting committee yesterday.

A vote of thanks was returned Bro. E. Wolcott for the use of his Tent during this Camp-Meeting.

The Secretary read the balance of his minutes and the whole was approved.

On motion, adjourned *sine die.*

W. H. H. McAllister,
Secretary.

New Tracts.

No. 23. The Life Views: or, Man's Origin and Nature. Annihilation of the Wicked. Is the Identity lost in death? Prof. C. F. Hudson's Position. The Judgment: Heb. ix. 27, 28. 1 Corth. xv. 18, 20, and 22. "Not see Life."

No. 24. How Readest Thou? or, Various Topics Considered: viz., Degrees in Punishment. Resurrection and Judgment. To Cease to be a Soul. The Punishment of Sin. Going to Heaven at Death. The Durability of Matter.

The above are two new tracts now added to our Campaign Documents, made up from matter which has appeared in the Herald of Life. For price see last page of this paper. To these we shall continue to add other tracts as we have matter and means.

Tracts by E. Wolcott.

This Brother wishes us to give notice that he has a large quantity of tracts on hand for free distribution. Some have accompanied their orders, for the last lot, with money, the amount of which was sent in tracts at their cost value, which is 60 cents per 1000 pages. Br. Wolcott's object is to get them before the people. Let those having one or more talents please send in their orders to

E. Wolcott, Keyport, N. J.

Truth vs. Man's Wisdom.

We have substituted the above name for the Campaign Document No. 20, instead of "Rich Tract." Some have thought, that, as all our Tracts are *rich*, it was "invidious" to call only one by that name. Hence it is changed as above.

GONE "INTO PERDITION."

"THE scarlet-colored beast"—the Napoleon Dynasty—which "ascended out of the bottomless pit," some twenty years ago—has gone "into perdition," as the prophecy, Rev. xvii. 8, said he should go. Napoleon's mighty army, which he set in motion with proud array six weeks ago to humble Prussia, has been dashed to pieces, and he himself is now a prisoner in the hands of the king of Prussia, against whom he had waged an unprovoked war.

The details of Napoleon's disasters, and the crushing of his mighty army, with its final surrender, will be fully known to all our readers, by the secular papers, before ours can reach them. The details are of little consequence to us; the fact that the Napoleon dynasty has come to its "end, and none to help him," seems to stand out undeniable. What complications are to grow out of this fact remains to be seen; and we are not much disposed to speculate, but wait and watch to learn the order of Providence in the matter. We all need a calm and sober state of mind to meet coming events, and to avoid all undue excitement. That the end of this age is not distant, seems certain; yet it may be more so than many believe.

Our eyes are now turned towards Rome, as a prophetic point, to see what is to become of the Harlot Woman, who has been riding the "scarlet colored beast," now that she is "unhorsed," and the beast she rode has gone "into perdition." Will the Harlot soon follow him? She was riding that power to her "judgment," if we read the prophecy aright, Rev. xviii. 1, and onward. The beast has gone down "*alive* into *a* lake of fire burning with brimstone"—clearly a symbol of an awful war, with modern instruments of death, in which immense quantities of powder are consumed. "With *violence* shall that great city Babylon"—the harlot woman—"be thrown down, and be found no more at all."—Rev. xviii. 21. "The ten horns . . . upon the beast," (the ten States of Italy, it may be), "these shall hate the harlot . . . and burn her with fire."—Rev. xvii. 16. She has "killed with the sword," and she "must be killed with the sword."—Rev. xiii. 10. Her end it seems is to come in "war and by violence." We wait to see it.

LETTERS AND EXTRACTS.

FROM ELD. B. MATTHIAS.

BR. STORRS: I thought to go east (and I may), but not in time to be at the meeting of the Life and Advent Union; but, if my testimony is worth any thing, you may accept of it entirely in favor of the main doctrine that called it out, viz.: that Christ is the LIFE-GIVER, as he declares, "I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live; and whosoever liveth and believeth on me, shall never die." This is a very plain statement for whom the resurrection is instituted. Those who believed in him, before dying, like Job, who spoke for a resurrection thus: "Oh that thou wouldest appoint me a set time, and remember me." And that intelligent criminal, about whom so much is said, "Lord remember me, when thou comest into thy kingdom." David says, "Thou wilt redeem my soul from the power of the grave." Isaiah saith, "With my dead body shall they rise." Paul saith, "Your life is hid with Christ in God." "Them that sleep in Jesus, will God bring with him;" and very much more of the kind shows that the resurrection is a provision of mercy, and a reward; and abundantly implies that only such as speak of it, and speak for it, and live for it, will have a resurrection. That text, "He that believeth in me, though he were dead, yet shall he live," as much implies that unbelievers will not be raised, as it distinctly affirms the believer will be. The admission by a ticket into an assembly implies so forcibly that those who have them not may not be admitted, that everybody accepts of the rule.

Please be assured of my poor, hearty cooperation; for I greatly rejoice in the peculiarity of our paper; the only one living of the kind, is it not? But there is the "Nazarene"—let them multiply; and I think it has a providential Editor: "The right man in the right place." But I can only say, "Be ye warm and be ye fed," at present. Work is increasing on my hands, and I expect to make a virtue of working for nothing and finding myself. I have, and will recommend the paper.

Though you do not accept of me, as a correspondent, which weighs something with me, though nothing to your prejudice or the paper, I yield to nobody in my love for the cause, the paper and yourself. I rejoice in our happy lot, as an outpost, to have you in command.

More when I have the time. We will commence a Tent campaign in a week or ten days.

Send us a package of tracts; and when we shall get under way I will make a collection for the tract fund.

Yours, in hope.

LANESFIELD, KANSAS, Aug. 18 1870.

Remark by the Editor.

We regret that we did not get time to send the tracts sooner; but they are now on the way, but too late for the first tent meeting spoken of, we presume.

FROM POLLY G. PITTS.

BR. STORRS: Here are a few words that I would like to say to the brethren at your Anniversary. To the brothers and sisters now assembled, I would send a few words of greeting. May God enable you to appreciate your high and holy calling. Called to hold up, before a gainsaying world, God's everlasting truth of life, life from the dead through Jesus Christ our Lord and LIFE-GIVER, and *No Life out of Him*. Soon, dear brethren, the great Alleluia, which I feel is struggling for utterance, will burst forth like mighty thunderings, saying, "The Lord God omnipotent reigneth." Great Babylon, which has corrupted the earth, is sinking like a mill-stone, to rise no more; and the scarlet beast, that has carried her is going to perdition; and soon it will be said, "Rejoice over her ye heavens, and ye holy apostles, and prophets; for God hath avenged you on her."

God grant that we may be among the number that shall again say, "Alleluia; and her smoke rose up forever and ever." O, what then? Perhaps a few lines of a poet that I highly prize will express something of it:

"On a pebbly shore, where forever more
Gently creeps a music-laden wave—
In the meadows green, which beyond is seen,
Camps a conq'ring army, true and brave.
Shining are the weapons of this martial throng—
Crimson-dyed their banners, battle-worn so long;
But now they cast them down, and each receives a crown,
While they chant their never-ending song!

Our Saviour and our king,
His victories shall ring,
His conquests thro' eternity shall sound!
War shall be no more—we have reach'd the shore,
Safely reach'd our *last grand camping ground*."

Fight on, friends; the crown will soon be given. God's blessing be with you *all*.

Amen. *So be it.*

FREDERICKSBURG, IOWA, Aug. 20, 1870.

FROM BENJAMIN MELLOR.

BR. STORRS: As I cannot attend your annual meeting, I feel myself called upon to state my mind in regard to the eighth volume of the HERALD OF LIFE. Now, I do not know what your mind will be on this matter; but judging from your advanced age, I fancy it would be very desirable to be relieved of some of your care and responsibilities, and to feel yourself more at liberty to enjoy the comforts of domestic life; and I do hope and trust that all our friends of the Union, will feel themselves in duty bound so to arrange. There seems to be a choice of two ways in order to accomplish the desired end; viz., Either make the paper a semi-monthly, or appoint an Assistant Editor. For my own part I should prefer the latter, if most agreeable to the friends at the meeting.

I am not sure that I can do any more for vol. viii. than for vol. vii., but shall stand pledged for the same amount.

I have been delighted with the leading article in our paper for July 27, headed the "WRATH OF GOD: WHAT IS IT?" I think the article, if published in tract form, would make an excellent little preacher.

With unabated love and esteem, yours in the gospel hope.

ROCKDALE MILLS, PA., Aug. 1870.

FROM SAMUEL BROWN.

BR. STORRS: I had intended to be at the anniversary of the Life and Advent Union this year; but on account of large expenses by sickness in my family, I shall have to forego my fond anticipation of seeing those I have never seen of like precious faith; but as as I want to aid the publication of the HERALD OF LIFE, perhaps it will be best to save all I can for that purpose. I will pledge for the support of the paper twenty-five dollars, for Vol. viii., and five dollars for the tract fund; and more if I can. I should very much dislike to see the HERALD go down, and wish I could sustain it by hundreds instead of twenty-five; but trust that it will be kept up until the Master comes. My prayer is, that the Lord will give Br. Storrs health and strength to perform the arduous work which seems to be his lot and privilege to perform, until the opening heavens shall reveal the longed for and loved one, that so many are looking for. Then we shall have a meeting when all the saints will be there; a glorious meeting *that*. Your friend and brother.

MILWAUKEE, WIS., Aug. 22, 1870,

N. M. CATLIN, Esq., Kingsbury, N. Y. writes: I wish to express my entire approbation of the HERALD, and to say that its general tone and course are not only approved, but the mechanical execution of the paper is most admirable. I heartily wish it continued under the same guiding hand of its present *Editor*. I will pay for the next year and more if I can. Truly, your brother.

FROM WM. MONTGOMERY.

BR. STORRS: I enclose $5, my subscription for the HERALD OF LIFE for next year.

I am sorry I cannot be with you at your annual meeting, but trust you may have a good time, and that the presence of the Lord may be felt by every one; and I wanted to say, when it is well with you remember all those loved ones, who, although not personally with you, yet are with you in heart and soul; and, I may also say, doing all in their power to help on the good work of proclaiming to the world—"Life only through Christ."

Is it possible that —— has made shipwreck of faith and gone back to preach the immortality of the soul? I do sincerely hope it is not the case; but supposing it is, and even GEO. STORRS, and all connected with the "Life and Advent Union,'" should turn, it would not change my firm conviction that there is no future life for any of the human family without a "union with Christ." May we all secure that union, so that when Christ, who is our Life, shall appear, we may also appear with him in glory. Yours sincerely.

BUFFALO, N. Y., Aug. 23, 1870.

Remark by the Editor.

That is right Br. M.; the truth does not depend on man nor on any body of men. We pity any one whose faith stands only or mainly on the wisdom of men; too often, "unstable as water." Let us trust in the wisdom of God.

FROM S. B. EMMONS.

DEAR SIR: Enclosed find one dollar for tracts. Send any of the numbers you please. I have no choice. I am pleased with the numbers of the HERALD OF LIFE, I have received. I hold the same views on the immortality question I did when reading the "Bible Examiner." It seems strange how great, good, and learned men should hold to the doctrine of the immortality of the soul.

I have, within the last two years, given some attention to the science of Physiology, and also to the writings of Phrenologists; both of which declare that the brain is the organ and seat of the mind. The mind, or soul being one and the same. So says Professor Hooker. So says Mr. Geo. Combe, author of System of Phrenology.

Now, if the mind be dependent on the brain for its mental operations, when that brain is dissolved in death, and is turned to its original element, dust, where are we to look for the manifestations of mind? Where is the thinking principle?

I am both surprised and pleased to find both sciences bear me out in the belief of the non-immortality of the soul.

I have taken some interest in trying to disseminate the doctrines you advocate; though to little effect. Must I say it? The greatest hindrance to its reception is sectarian prejudice.

O sectarianism! What hast thou done? Do I greatly err when I say, it has done more to obscure and pervert the doctrines of the Bible than all the infidel writers since the days of Bolingbrook and Hume, down to Tom Paine. I am sorry to say, I have found but little independent inquiry among men in their attempts to determine what the Bible teaches. Alas for poor human nature!

Yours, in the love of truth and sincerity.

LANCASTER, S. C., Aug. 27, 1870.

FROM J. D. SHERIDAN.

BR. STORRS: On my arrival here, some three weeks ago, I received the packages of tracts and papers you sent me; and I have spent the time, as much as my poor health would permit, in scattering them, where there was a probability of their being read. There are a few here who take an interest in reading them. I find a few souls here who are looking for the soon coming of the Redeemer; but they all hold to the belief of the revival to life of the wicked dead.

The Life views, as held by the "Life and Advent Union," have not been promulgated in this place, that I can learn, previous to my coming. I feel somewhat disappointed, as I so much desired to find some here of my faith.

But I am determined to do what I can to present the truth by scattering those silent messengers.

I feels this consolation, that while I am making myself very unpopular, the truth never was popular, and we can hardly expect it will be at the present time.

I feel to thank God that in these "perilous times," when men, "having itching ears, are heaping to themselves teachers," we may have His holy word for our guide; and for the blessed promises therein contained, that we may have the aid of the Holy Spirit, if we desire it, who is able to guide us unto all truth.

I have much to write, but I forbear to take up your time.

Dear Brothers and all the pilgrims who are scattered abroad, waiting for the return of the Son of man from heaven, I desire an interest in your prayers, that I may prove faithful, and endure to the end, that we may all meet in that better land.

Enclosed find two dollars, which I wish to contribute to the tract cause.

Yours in the bonds of Christian love.

OSAGE, IOWA, Aug. 22, 1870.

FROM N. S. WILBUR.

BR. STORRS: I think no true disciple of Christ need be mistaken in the signs of the times, when we compare passing events with the blessed old chart—the Bible. The Bonaparte Dynasty is on its last legs; and as I believe that power to be representative of the scarlet colored beast that carried the harlot woman, which goes into perdition with the beast, I cannot help thinking that the great battle of the last day is near, very near, if not already begun: and although I am old and infirm, yet I have a persuasion that I shall live to hear the solemn, but glorious news proclaimed, "Babylon is fallen;" when the scriptures will be fulfilled, as seen by John Rev. xviii;" when "a mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

My dear brethren, seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness? In closing these few lines, brother, let me say, my prayer shall be that you and I may be prepared to receive a crown of Life when Jesus comes in his glory, and to meet Him with joy, receiving an inheritance in the new heavens and earth, with all them that love His appearing, and are sanctified through his precious blood. God grant this for his Son's sake. Amen.

RICHMOND SWITCH, R. I., Aug. 1870.

FROM Z. MCLESTER.

A FEW numbers back I received the HERALD with only the inside impression, and the other side blank, with the remark; "*Sad mistake*:—Our paper fell short nearly 200 this week, so that we are obliged to send the inside impression only to about that number of our subscribers." Which language needs farther explanation on my dull brain, as the outside came blank, and for aught that I could see, ready for the impression also. Now, if you had said, your ink fell short, the dimness of the print at top of the paper would have corroborated your statement: for the HERALD is, generally, the most beautiful print I ever get. Now, if you think any of your other readers are as silly as me, you will admit that a few words of explanation will be acceptable.

Yours as ever.

PARIS, HENRY CO., TENN., Aug. 22, 1870.

Explanation by Editor.

The outside of our paper is printed *Friday* before its date. The type is then distributed and used to set the inside, which is printed Tuesday afternoon following. At that time it is impossible to reprint the outside, unless we reset the entire pages, at a cost of some $20; and even to do that would delay its issue for two or three days. We trust this explanation will be satisfactory.

FROM JANE J. BRADLEY.

BR. STORRS: I am often met by those opposed to our views touching the non-resurrection of the wicked, in this way: There is not sufficient motive, unless the wicked are to be raised and punished, or rather tormented, to induce the sinner to repent. Nor is this view entertained by Church members (so called) alone. Not long since, I was advocating the non-resurrection of the wicked to an Advent sister, who belives in the final destruction of the wicked, when she suddenly exclaimed, "Sister B. if I believed as you do, I never would try to persuade a sinner to repent," as if God, when he has said, The soul that sinneth it shall die, had failed to use language sufficiently strong to induce the sinner to turn from his evil way and live!

The above erroneous view has suggested the following questions—Was the penalty denounced upon Adam, viz., "In the day thou eatest thereof, thou shalt surely die," due to all his posterity? Did not God fully explain to Adam the nature of that death when he met him in the garden, after his transgression, and told him he would finally "return to the ground," saying, "for out of it wast thou taken; for dust thou art, and unto dust shalt thou return?"

Is not the Creator equally chargeable, as some of ourselves, with not having presented the sinner with sufficient motives to induce him to repentance; or, to preserve from sin?

VERNON, CONN., Aug. 1870.

FROM JOSIAH M. FIKE.

BR. STORRS: We are living in a grand and awful time, when the nations are angry and are summoning their hosts to battle; or, "The battle of that great day of God Almighty:" and well may it be. Their cup of wrath must be about filled up, that they be brought into the valley of decision (Joel iii. 14,) to make an end of Gentile rule and to put down all authority, and to set up the everlasting kingdom of God, and to establish righteousness in the earth, to redeem the saints to be the ruling power of the future ages; whom all nations, tongues, and kindreds of the earth shall serve. Amen. May these things soon take place, to the glory of our God.

We do not get much preaching from the word of God, except what one "Christadelphian," as they denominate themselves, preachers here in their synagogue. "He went out from us," and yet he can deliver a very sound discourse on things concerning the kingdom of God and the future condition of the earth. But he has "Departed," or digressed from the Faith by preaching, and making as a test of fellowship the doctrine of *mortal* resurrection, with investigating Judgment for the saints after the resurrection," etc. So, all the sound doctrine we get is what comes from reading the Good Book, the HERALDS, and some occasional works or news on the signs of the times, to make us wise and of sound understanding, so that we fall not.

I have had pretty hard work "to provide for things honest in the sight of men" for the support of my family; so that I could not send you money as I wished; can only send you a little now, for the HERALD. Don't stop my paper, if my subscription should run out. You will get some money by and by. If not, it will be because I cannot get it. I would like more tracts, but have not the money. A brother in hope of eternal life in the new earth. "Life only in Jesus."

WATERLOO, IOWA, Aug. 21, 1870.

ONE who studies the Bible much, with a prayerful, humble mind, will not be apt to go wrong in matters generally. It is not what the church "will let you do," but what Jesus Christ sanctions, that must be your guide.

ONE may often hear it observed that there is a great deal of truth in what such a one has said: *i. e.*, perhaps it is all true except one essential point.—*Whately.*

CONSTITUTION OF "THE LIFE AND ADVENT UNION."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to the wicked) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice-President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same, and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church, as that term is usually understood. It is simply a Union for the transaction of the business specified in the first Article: in other words, it is a "Business" association; and the 1st and 2d Articles were so framed as to make it impossible for any one to *vote* in its meetings who does not harmonize in the main object. Hence, the Union, at its seventh annual meeting (1870), declared, by the decisive vote of 54 to 7, that by "Life only in Christ," we mean, there is no *entity* in man, called spirit or soul, that survives in death; and that persons holding such views are ineligible to *vote* in the transaction of the business of the Union. All such persons do really deny the fact intended to be set forth in Article I., of "Life *only* in Christ." They make the life principle to be, first, *of* themselves; and only secondarily *of* Christ; thus perverting the truth which the Union was formed to promote.

PLEDGES FOR HERALD, V. 8.

E. Wolcott, Keyport, N. J., (*paid*),	$300
W. H. Thorne, (*paid*),	250
L. C. Thorne, (*paid*),	250
Joseph Lacair,	200
Geo. K. Carroll, (*paid*),	150
Richard Martin,	150
D. B. Salter, Saltersville, N. J.,	150
John Kemp,	150
Jacob Grim,	100
W. S. Olmsted, Hartford, Conn.,	100
Wm. Roworth,	75
R. E. Ladd, ($25 *paid*),	60
Thos. McClary,	60
Thos. R. Crocker, Brooklyn, N. Y.,	50
T. M. Redhead,	50
A. Powell,	50
B. S. Erwin,	40
J. L. Boyd,	30
Mrs. R. W. Pierce, Milwaukee,	25
Edwin Haynes, Keyport, N. J., (*paid*),	25
Clamor Franke, Cincinnati, O.,	25
Frances Roworth,	25
Samuel Brown,	25
W. C. Nichols,	20
Benjamin Mellor, Rockdale Mills, Pa.,	20
D. W. Miller,	20
Silas Goodell, (*paid*),	20
H. Rude,	20
James F. Redhead,	20
S. A. House	15
C. M. Hempsted, Brooklyn, N. Y., (*paid*),	15
Chas. A. Hastings, (*paid*),	15
I. S. Allen,	15
Joseph Eaton, Leonardsburg, O., (*paid*),	10
Wm. Stark, (*paid*),	10
John H. Fenton,	10
Thos. J. Harris, Harrisburg, Pa., (2 cop.)	10
Dr. J. W. Bechtle, Harrisburg, Pa.,	10
Saml. P. Geehr, Brooklyn, N. Y., (*paid*),	10
Eld. J. Parry, Sandy Hill, N. Y., (*paid*),	10
Henry G. Burnham, Brooklyn, N. Y.,	10
Louisa J. Beach, New Britain, Conn.,	10
E. H. Beach,	10
Mrs. C. C. Belden,	10
C. W. Lydall,	10
Loman Upson,	10
Frederick C. Upson, (1 copy),	10
W. H. McAllister,	10
C. W. Richardson,	10
Helen Robertson,	10
Thomas Thornton, (*paid*),	10
Permelia Hart,	10
Mrs. Huldah E. Wood,	5
Mary P. Hart,	5
Julia L. Hart,	5
Mrs. Wilbur A. Hart,	5
Reuben R. Hart,	5
Mortimer D. Hart,	5
John B. Hart,	5
Wilbur A. Hart,	5
J. F. Huber, Middletown, Conn., (*paid*),	5
Henry Low. Clinton, Mass.,	5
Hiram Drown, Coventry, Vt.,	5
Thomas Apthorpe, Rouseville, Pa.,	5
A. A. Sexton,	5
Mary Bloomer,	5
E. C. M. Boyd,	5
John C. Day,	5
R. R. Bonnell, (for 1 copy),	5
H. Kelham, (" ")	5
J. Oldershaw, (" ")	5
A. Anthony, (" ")	5
E. O. Newton,	5
Roselle Glass,	5
L. N. Olmsted, (*paid*),	5
H. Rockwell, (*paid*),	1
Mrs. Charles Barnes, (*paid*),	1
	$2,827
Collection for expenses,	$25

Part of the above was pledged on the Tract fund, but I have not kept these separate, as it was understood that all above $2,500 was to go to that fund.

Note by the Editor.

In the foregoing, we have added (since the report came to hand) the names of T. R. Redhead, Samuel Brown, C. W. Richardson, C. W. Lyndall, and James F. Redhead, which increases the footing up to $2,827.

If any person paid their pledge at our meeting and find it not credited in the foregoing list, please inform us immediately.

ELD. W. S. CAMPBELL.

FROM LOUISA J. BEACH.

BR. STORRS: We arrived safely at home from campmeeting on Saturday afternoon. The next day we rode over to Meriden, to see Br. and Sr. Campbell. Br. C. still lies on his bed of suffering, as he has done for the last three months, and where he must in all probability still be for some time to come. He is no doubt gaining somewhat, but slowly. It seems almost a miracle that he has lived through so much,—but the Lord is very pitiful and of great mercy.

Br. C and wife were both glad to hear from the meeting, as they are interested in all that concerns the welfare of the church. The free-will offering sent to them was presented by the hand to whom it was intrusted, and thankfully received. Sr. C. especially, wishes to acknowledge their sincere gratitude to all who have kindly remembered them and given expressions of sympathy, whether by word or deed. She would gladly have responded to all by letter, but her arduous cares and duties, by day and night, have made it impossible.

She would like to acknowledge the reception of five dollars from some one calling themselves simply "An Ohio Life-lover," or believer.

We trust the church will continue to remember our Bro. and family in this hour of trial and sorrow.

NEW BRITAIN, CONN., Sept. 2, 1870.

FROM ELVIRA H. JILLSON.

BR. STORRS: Allow me to say, through our loved paper, the HERALD OF LIFE, to my dear brothers and sisters, whose sympathy I have shared, and whose love is a treasure, my poor heart is sad; yet hopeful, even now, though God, by an afflictive providence, has come very near me.

Aug. 22d, intelligence reached me in New Hampshire, that my dear mother, who has taken care of my invalid father for so many years, was sick of lung-fever. I was with them the next day.

Friday Aug. 26, they both died, and are now quietly sleeping in one grave. O, what so precious as our hope.

Pray for your afflicted sister.

WILLIAMSTOWN, VT., 1870.

GOOD WORDS for September is received.

CONTENTS.—Fernyhurst Court; Crime in the Army; Married Lovers; Wanderings in the Desert of the Exodus; Half-Hours in the Temple Church; Not Alone; Dorothy Fox; From Calcutta to Alexandria; Simon the Cyrenian—A Christian Ballad; The Country of the Camisards; Letters from the Tropics.

Specimen Number mailed, postage paid, to any address on receipt of 25 cents. J. B. LIPPINCOTT & Co., Publishers, 715 and 717 Market street, Philadelphia.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Jesse Frost, William Munger, Mrs. Louisa Hunt, C. B. Dwight, Samuel Morgan, Valentine Eckert, Polly G. Pitts, N. D. Dwight, Miss A. M. Scoby, Henry Clark, L. D. Miller, S. F. Bradley, Mrs. M. M. Bradley, Mrs. A. H. Landon, M. R. Burnham, Z. McLester, William Tyler, Sophia F. Hulburd.

TWO DOLLARS EACH FROM—Judith Drew, George Southworth, C. R. Crossett, E. B. Wait, A. W. Bradford, Wm. Crossen, Mrs. Radcliff, Mrs. Wm. P. Beers, Oliver Loomis, N. L. Snow, Thomas Sables, Thomas Anderson, S. C. Lord, D. W. Miller, Eld. D. O. Hopkins, D. Serburne, B. E. Whetherbee, John T. Cate, L. F. Titcomb, L. F. Sikes, R. M. Smith, W. B. Dodge, M. J. Putnam, Mrs. Sophie T. Clark, B. F. Thompson, Maria Howard, H. Rude, Mrs. M. F. Melzard, Sarah L. Bucklin, Elizabeth D. Stowell, J. S. Armington, Harvey Buell, Moses Wilcox, Jonathan Whitcomb, S. F. Clapp, L. N. Olmsted, C. E. Caldwell, James M. Chafee, H. C. Flanagan, Joel Merriman, Harrison Price, T. T Halstead, E. O. Halstead, T. J. Halstead, Mrs. M. A. Hanse, C. A. Hempsted, C. G. Miller.

VARIOUS SUMS—Mark E. Green, $5; Amy Cobb, $4: F. A. Shekeldon, 25 cents; N. M. Catlin, Esq., $3; William Payne, $5 on pledge; Dr. L. S. Ludington, $5; Thomas Wilkins, $10 on pledge; A. W. Bradford, $10 on pledge; C. W. Richards and Chas. A. Hastings, $3 each; Aaron Mason, $3; William T. Littell, $5 on pledge; Daniel Littell, $20 on pledge; Catharine Westcott, 50 cents; Caleb Thompson, $5; Abby A. Perry, $3: Ira Fancher, $3; Jonathan Whitcomb, $5; W. H. Doughty, 50 cents; R. R. Bunnell, $4, also, on pledge of last year, $5; R. A. Olmsted, $3; C. W. Safford, $5: Aben Hester, $5; John Robie, 50 cents; John Campbell, $5; Josiah M. Fike, 50 cents; W. Montgomery, $5; O. E. Richardson, $5; T. T. Halstead, $5.

RECEIPTS TO TRACT FUND.

J. D. Sheridan, Osage, Iowa, $2.

PLEDGES TO TRACT FUND.

W. S. Olmsted, Hartford, Conn.,	$50
Mrs. R. W. Pierce,	10
Clamor Franke, Cincinnati, Ohio,	10
Louisa J. Beach, New Britain, Conn.,	5
Samuel Brown,	5

Add the foregoing to the pledges for the HERALD and Tract Fund, and we have a total of $2,907; or, within $93 of the $3,000 proposed to be raised. Let our friends, however, remember that we expended about $1,200 in the tract and book cause last year, and that though the $500 voted to be raised at our anniversary should be all taken up, we can expend, to advantage, almost any amount in spreading abroad these preachers of truth. The work goes bravely on; let us increase it all in our power.

PARCELS SENT SINCE LAST ISSUE.

S. Royse, D. Hawks, Miss Lucinda Patten, E. Staniford, Eld. J. Lewis, A. Boynton (two parcels), Edward A. Smith, S. B. Emmons, George U. Lewis (three parcels), David Stanway, W. Reading (papers), Mrs. H. F. Russ, Eld. B. Matthias (three parcels), Eben Staniford (two books).

LINES.

BY MARIA MATHEWS WEAVER.

JESUS, uphold me by thy hand,
  Lest I should fall at last;
O guide me thro' this dreary vale
  Till all earth's storms are past.
When friends forsake and foes unite,
  When heart and flesh all fail,
Strong in the strength that God supplies
  Let me o'er all prevail.

A little while earth's storms will cease,
  And foes oppress no more,
Our tears and sighs our pains and groans
  Will be forever o'er.

After our sorrow, cometh joy:
  After our toil, comes rest:
After our our wanderings, we'll be home
  Among the pure and blest.

O wait, ye saints, for that glad day;
  Be holy while ye wait,
For soon the King to earth shall come
  And all things new create.

And while we wait let heavenly love,
  Bind all our hearts in one;
So shall we prove our kindness true
  To God's eternal Son.

August, 1870.

From the Delaware Republican.

BIBLE—SPIRITUALISM.

MR. EDITOR:—Under the above heading J. A. M. F., in your issue of the 14th inst., complains of my not answering his *plain question.* "Was the prophecy of Malachi iv. 5, fulfilled in the person and ministry of John the Baptist?" If I manifested a spirit of seeming indifference to the question, then he must attribute my motive to my earnest desire to warn and guard my brethren and fellow Christians from the false, delusive system of modern Spiritualism, which is the result of teaching man's inherent immortality. But to the question, as I understand the Scriptures, I do not think the prophecy has been fulfilled entire.

The prophet says: "Behold, I will send you Elijah the prophet,"—that must mean Elijah himself, must it not? and not Elijah in some other person. And his coming is to be "Before the great and dreadful day of the Lord;" and the prophet had just been giving a description of that day in these words, "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." And it was before this day that Elijah the prophet shall be sent, "to turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." This day, then, being in the future, and no personal Elijah to establish the proper relations of fathers and children, it looks clear, to my mind at least, that this prophecy was not fulfilled in John the Baptist. But this is not all our reasons for such an opinion. John's reply to a delegation of priests, when they asked him, "Art thou Elias?" unequivocally answered "I am not." "Art thou that prophet?" and he answered "no." His testimony in regard to himself was this: "I am the voice of one crying in the wilderness; make straight the way of the Lord, as said the prophet Esaias, recognizing his mission in the words of the prophet Isaiah, xl. 3, without the slightest allusion to the prophecy of Malachi.

After the death of John the Baptist, Jesus, with Peter, James and John, was returning from the Mount of Transfiguration, and after charging them not to tell any man what they had seen in vision, they then ask him, "Why then say the Scribes that Elias must first come?—Matt. xvii. 10, 11. And Jesus answered and said unto them, "Elias truly shall first come and restore all things." Can this have any reference to John the Baptist, who had been beheaded? We admit that John the Baptist came in the "spirit of Elijah," but his mission falls short of the complete fulfillment of Malachi's prophecy. "If any man have not the spirit of Christ, he is none of His;" and having Christ's spirit, does not make us so many Christs; it only makes us Christ-like, hence the necessity of some personal prophet to fulfill the prophecy of Malachi.

Now let us turn to Acts iii. 20, to close of chapter, and see if Jesus Christ is not that prophet whom God will send; whom the heavens must *retain* until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began; and "that every soul which will not hear that prophet, shall be destroyed from among the people." And as Elijah had power to command "fire to come down from heaven," and consume those which consulted strange gods, 2d Kings i. 16, so Christ, as the Elijah of Malachi, and in fulfilment of his prophetic declaration shall be revealed in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, 2d Thess. i. 9. But you may say this mode of reasoning makes Christ and Elijah one and the same person; we answer in the words of Jesus; "No man knoweth the Son but the Father."—Matt. xi. 27. Neither has God revealed to us the method by which Elijah was prepared for his change. God works every thing after the counsel of his own will.

Against the "ministry of angels," we have nothing to say, other than we believe it as firmly as any one, but that they are the spirits of dead prophets, remains to be proved. "Man was made *a little lower than the angels,*" so the Scriptures affirm.—Heb. ii. 7. And because he was thus lower than the angels, he was subject to death in consequence of sin; and before man can live again after death, Jesus must be made a little lower than the angels, too—Heb. ii. 9; so that by the suffering of death he may free man from the consequence of sin and death, and man be in his *resurrection state,* "equal unto the angels,"—Luke xx. 36; so that Enoch or Elijah, in their translated state, if God saw proper, could reveal to John in the Isle of Patmos, that grand panoramic vision which he beheld. This, the spirit of a dead prophet could not do: "for the dead know not anything." Shadrach, Meshach, and Abednego passed through a fiery furnace, and came out uninjured. And why? Ah! that's the question. Why? Because the form of the fourth was with them, and loosed their bonds, and took the general superintendence of the whole affair, and conducted it in such a masterly manner as to convince the king that the "form of the fourth was like the Son of God."

These men did not seek this opportunity to make a display that might be heralded to the world what they as *noted spiritualists* could do—not they! It was because of their firm and unyielding adherence to truth and right; because of their undying devotion to the God of their fathers, and their persistent refusalto acknowledge the orthodoxy of the king, that his "visage was changed, and he was full of fury," and commanded the furnace to be heated "seven times more than it was wont to be." The King was not aware that those three Hebrew captives were in such intimate relations to the *form of the fourth,* as that to touch them, was to "touch the apple of his eye." Was the case of "David Home," in these respects, similar to theirs, or was it not? We certainly made no mistake when we judged from the tone of your previous article that modern spiritualism was your system of religion, and you do not believe in a resurrection either. There is nothing strange in this at all. It would be rather strange if you should, and in fact it is passing strange, that any one believing in the separate conscious existence of the soul or spirit from the body, which was only a hindrance or clog to their freedom, should ever have need of it in a future state; and this accounts for the reason why orthodoxy pays so little attention to the doctrine they have learned from some one, outside of the Bible, that "death is the gate to endless joy;" and they sing it lustily too. They seem to forget that death is our common enemy, and as such, doomed to be destroyed. But in the midst of this almost world-wide delusion, there are a few who believe in a resurrection from the dead, "*Anastasis ton ek nekron,*" (out from among dead ones). Jesus says, I am the resurrection and the life. All Christians believe this. We do not believe in any spirit resurrection at death. Christ the author of the resurrection and the life, laid for three days in the cold embrace of death, after which time his Father raised him up according to promise before his flesh began to see corruption; and four times in John vi. he promises to raise his people up at the last day, and give them "everlasting life."

You refer me to Luke xx. 35—But they which shall be accounted worthy to obtain that world, and the resurrection of the dead, etc. Can language be plainer than this? They *who are worthy!* What then? They are raised! What then? They are equal to the angels. Does this not look as though there was some who are not worthy, either to obtain that world (or age) nor a resurrection from the dead? We think it does. But Paul says: Philip iii. 11, "If by any means I might attain unto the resurrection of the dead." Are we to understand Paul as saying, that when he died, he would have a spiritual resurrection from the dead? We do not so understand him, but we infer from this passage that Paul counted all things but loss for the excellency of the knowledge of Christ Jesus, his Lord, and was made to know the fellowship of his suffering, and to be conformable to his death. "If by any, or all these means he might be found among the worthy ones of whom Jesus spake in Luke xx. 35. Neither would he have used such language had he believed in a universal resurrection.

But Paul shall speak for himself concerning this disputed doctrine—1st Cor. xv. 16, and onward, "for if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain, ye are yet in your sins; then they also which are fallen asleep in Christ *are perished.*" Now if their falling asleep in Jesus was their spiritual resurrection, how superfluous for Paul to say *they had perished.* The fact is, Paul does not base his argument on the resurrection of Christ merely, but on the doctrine itself; and if the doctrine of the resurrection is not true, then Christ himself has not been raised; but that Christ was raised in his bodily form proves the doctrine true, and he becomes the first fruit of them that slept. "For since by man (Adam) came death, by the man (Christ) came also the resurrection of the dead. "For as in Adam (by virtue of their relation to him as mortal beings) all die; even so in Christ (by virtue of their relation to him as the author of eternal life) shall all that are in him be made alive," "but every man in his own order. Christ the first fruit—afterward they they that are his at his coming." Then cometh the end, etc.

If this does not exclude the wicked dead, who are not in Christ from any part in the resurrection, then we cannot see the force of the Apostle's analogy between the two Adams, 51st verse. "Behold I show you a mystery; we shall not all sleep, but shall all be changed in a moment—in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living—those who do not sleep,) shall be changed. "For this corruptible must put on incorruption, and this mortal must put on immortality." Not the theological, spiritual, immortal part of man, *put on* incorruptibility and immortality at death. These according to modern theology never were any thing else but spiritual and immortal, and can never be any thing else in the future. But the logical Paul applies his masterly arguments of a resurrection, to something that was heretofore corruptible and mortal, and there can be no amount of science or philosophy that can change our mind from this belief.

Jesus and the resurrection is as sound theology as we care to have; and upon the return of Jesus from heaven, and the resurrection of the dead, depend all our hopes of a future life and immortality. We may not be able to explain satisfactorily to those who differ with us, but we believe the righteous will be raised to everlasting life. Christ assures us of the fact; and if all the imaginary spirits that throng the air and darken heaven, and rule this lower world, (Wesley) were to tell us to the contrary, we would not believe them. No! nor if an angel from Heaven was to come and tell us differently, we would not believe him. We have been trying the spirits for some time, and we find quite a number of them, but none of them immortal; and among them prominently, is the spirit of lying, and when we trace this spirit in our trial of them, we find at a very early period of the world's history, he commenced his diabolical system of lying in the garden of Eden, for which he earned the reputation of a liar and murderer from the lips of Jesus himself.—John viii. 44.

God had told Adam if he ate of the forbidden fruit, he should "surely die;" and this lying spirit said "ye shall not surely die." And he persists in saying the same thing today, whenever and wherever he can get a medium through whom he can successfully propagate the same diabolical lie, "ye are immortal and cannot surely die." This lying spirit cannot accomplish anything unless he first gets the consent of some person to act as medium; and the more mediums he can get, the more ruin he can effect. But remember, he is perfectly harmless and powerless until the medium consents; and when this takes place, the consenting medium becomes *particeps criminis.*

Let us all try to have and keep the Spirit of Him that raised up Christ from the dead, and if we have this Spirit, then "He that raised up Christ from the dead, shall also quicken our mortal bodies by His Spirit that dwelleth in us;" so that whether we sleep or wake, we shall be the Lord's. And when the Chief Shepherd shall appear, we shall receive a crown of glory that fadeth not away.

STEWART CARLISLE.

WILMINGTON, DEL., 1870.

THE Gospel is just good news about God and his Son Jesus Christ. It is not good news about myself—but simply and solely about God and Christ. It tells me of the exceeding riches of the grace of God. It tells me there is salvation for me—salvation to the uttermost through the cross and blood of God's beloved Son.

Jesus has great care for the weak ones, because they will become strong one day. All great graces were once little graces; all great faith must have once been little faith. It is always first the blade, then the ear, and then the full corn in the ear. Mountain-moving faith was once a trembling thing. Kill the lambs! Then where will the sheep be? Slaughter the innocents! Then where shall Bethlehem find her men? Destroy the children! Then whence shall come the warriors who march in ranks to the battle? Jesus sees the weak ones not as they are, but as they are to be. He discerns the complete man in the babe of grace.

WITH THE HEART.—It is evident that true religion, or holiness, lies very much in the affections, because the Scriptures place sin very much in hardness of heart; and it is equally evident that without holy affection there is no religion. No light in the understanding is good which does not produce holy affection in the heart; no habit of mind is good which has no such exercise; and no external fruit is good which does not proceed from this principle.

FINISH WHAT YOU BEGIN.—A new church was being built in the vicinity where little Milton H. lived. The work went on very slowly, and sometimes stopped for days. At last Milton's patience was exhausted. "I do wish," he said, "they would finish that church." "Ah," said his grandmother, "don't be in too big a hurry. The world wasn't made in one day." "I know it wasn't," Milton replied, "but when the Lord commenced to make it he never stopped until he finished it."

WHEN God makes our cross a little heavier, he means that we shall come nearer to him, for added strength to carry it. We must draw closer to the Lord our Strength, and live more simply upon him. He has fulness without limit, and of his fulness shall we receive.

WHEN men are determined upon being blessed, but will not obey God, the devil will give them an elation of soul that readily passes with many for a manifestation of the presence of the Holy Spirit. The counterfeit so closely resembles the genuine that experienced believers are often deceived.

A DINNER of fragments is often said to be the best dinner. So are there few minds but might furnish some instruction and entertainment out of their scraps, their odds and ends of thought. They who cannot weave a uniform web, may at least produce a piece of patch-work.—*Hare.*

THERE is no right faith in believing what is true, unless we believe it because it is true.

EYES OPEN.

"OUR minister said in his sermon, last evening," said Mrs. Beach, the wife of a prosperous wholesale dry goods merchant, on Market street, as she dusted her mantle of porcelain and marble on Monday morning, "that he who wanted to do good must be on the constant lookout for opportunities; that God does not find our work, and bring it ready fitted and prepared to our hands; but he spreads the world before us, and we are to walk through it as Christ and the apostles did, with eyes open, looking for the sick and suffering, the poor and oppressed.

"Now, I am certain," continued the lady, as she replaced a marble Diana in the centre of the mantel, "I should like to do some good every day—one feels so much better when they go to rest at night; and I'll just keep my eyes open to-day, and see if I come across any opportunities that under ordinary circumstances I should let slip."

Half an hour later Mrs. Beach was in the nursery with the washerwoman, who had come for the clothes.

"I wish, Mrs. Simms," said she, as she heaped the soiled linen into the basket, "that you would get Tommy's aprons ready for me by Wednesday; we are going out of town to remain until Saturday, and I shall want a good supply on hand for such a careless little scamp as he is."

"Well, I'll try, ma'am," said the washerwoman. "I've got behindhand a good deal since Sammy got the whooping-cough; but now he is better, I must try and make up for lost time."

"Has he had the whooping-cough? Poor little fellow. How old is he?" questioned the lady.

"He was three last April, ma'am."

"And Tom is four," mused the lady. "Look here, Mrs. Simms, won't you just open the lower drawer of that bureau, and take out those four green worsted dresses in the corner? Tom's outgrown them, you see, since last winter, but they're almost as good as new. Now, if you want them for little Sammy, they'll do nicely without altering, I think."

"Want them, Mrs. Beach!" answered the washerwoman, with tears starting into her dim eyes, "I haven't any words to thank you, or tell you what a treasure they'll be. Why, they will keep the little fellow as warm as toast all winter."

"Well, I'll place them on the top of the clothes," said the lady, smiling to herself, as she thought, "My eyes have been open once to-day."

Not long afterward Mrs. Beach was on her way to market (for she was a notable housekeeper), when she met a boy who had lived a short time in her family the year before, to do errands, wait on the door, etc. He was a bright, good-hearted, merry-faced boy, and had been a great favorite with the family, and Mrs. Beach had become interested in him; but this morning she was in quite a hurry, and would have passed the child with a cordial but hasty "How are you, Joseph, my boy? Do come and see us," had it not struck her that Joseph's face did not bear its usual happy expression. She paused as the memory of last night's sermon flashed through her mind, and she asked, "Is any thing the matter with you, Joseph?"

The boy looked up a moment, with a half-confiding expression, into the lady's face; the latter triumphed. "Mr. Anderson's moved out of town," he said, pushing back his worn, but neatly brushed cap from his hair; "so I've lost my place, and little Mary's sick; and that makes it very bad just now."

"So it does," answered Mrs. Beach, her sympathies warmly enlisted; "but never mind, Joseph; I remember, only night before last, my brother said he should want a new errand-boy, in a few days, for his store, and he'd give a good one two dollars a week. Now, I'll see him to-day, and get the situation for you, if you like."

The boy's white face brightened: "O! I should be so glad of it, Mrs. Beach."

"And see here, Joseph, I'm going to market, and perhaps I can find something nice for little Mary." The lady remembered that Joseph's mother, though a poor seamstress, was a very proud woman, and felt that this would be a delicate way of presenting her gift.

So she found some delicate pears and grapes, and a nice chicken to make some broth for Mary, who, as she learned, was ill with a fever, before she proceeded to do her own marketing. But it was a pity that the lady did not see Joseph, as he sprang into the chamber where little Mary lay wearily moaning on her bed, while her mother sat busily stitching in one corner, and held up the chicken and the fruit, crying, "Good news! good news! I've got all these nice things for Mary, and a place at two dollars a week!"

O! how little Mary's hot fingers closed over the bunches of white grapes, while the sewing dropped from her mother's fingers, as the tears ran down her cheeks.

It was evening, and Mrs. Beach sat in the library, absorbed in some new book, when she heard her husband's step in the hall. Though the morning had been so pleasant, the afternoon was cloudy, and the day had gone down in a low, sullen, penetrating rain.

Now Mrs. Beach loved her husband with the love of a true wife, but he was not a demonstrative man, and the first beauty and poetry of their married life had settled down into a bare, every-day, matter-of-fact existence. But her heart was warm to-night—warm with the good deeds of the day, and remembering her resolution of the morning, she threw down her book and ran down stairs.

"Henry, dear," said the soft voice of his wife, "has the rain wet you at all? Let me take off your coat for you."

"Thank you, Mary, I don't believe I'm anywise injured, but you may help me, just for the pleasure of it;" and he stood still, while she removed the heavy coat, with all the softness of touch and movement which belongs to a woman. She hung it up, and then the husband drew her to his heart with all the old lover tenderness.

"You are very thoughtful of me, Mary, my wife," he said.

And there was music in Mrs. Beach's heart as she went up stairs—music set to the words, "Eyes open! eyes open!"—*Exchange.*

WHAT a folly it is to dread the thought of throwing away life at once, and yet have no regard to throwing it away piecemeal.

CHILDREN'S DEPARTMENT.

THAT WOODPILE.

COMING home from school one day, says a gentleman, a large pile of wood lay before our little back door. "There's work for you, Billy," said Ned Blake, the boy who was with me. "Your father had better do as my father does, hire a man to get it in; it is too much for a boy, mother says, and it will take the whole of Wednesday afternoon: you will have no time for play. Now, Bill, I would not do that, I tell you."

This was the substance of Ned's talk as we stood before the wood-pile, and the more he said, the higher it grew; by the time he left me I began to think myself a poorly used boy indeed. "There is work for you, Willie," said mother, as I sidled into the kitchen; "did you mind that beautiful wood at the gate as you came in?"

"I reckon I did," I muttered to myself, but said nothing aloud, only asking how father did. He was sick and had been for many months, and the family funds I knew were becoming low.

"It is a monstrous pile," I at length said, getting a glimpse at it from the window.

"So much the better for us, Willie," said mother, cheerfully; "a long winter is before us, you know."

Dinner was soon ready; the table was spread in the little kitchen, and father was helped out from an adjoining room by his two little daughters, one on each side. Father and mother sat down to our frugal meal with thankful hearts, I am sure; the girls chatted as usual, while I sat brooding over that "awful pile." I am afraid my chief dish was a dish of pouts. Father asked me several questions, but I took no part in the pleasant table talk. "Well, my boy," said father, after dinner, "there's that wood to be got in: no school this afternoon, so you have time enough; you had better do it the first thing."

"It will take the whole afternoon," I said coldly; "the boys are going nutting." I was not sure of this, but anything in the way of an objection to the wood.

My father said nothing. Dear, dear father; God forgive me for wounding his feelings. "Mother," I said, following her out into the pantry, "Ned Blake's father hires his wood drawn; his mother thinks it is too much for a boy to do. Why don't father hire?"

"Ah," said my mother, sadly, "the Blakes are very differently off from us; your poor father"—tears came into her eyes, she stopped. Mary ran in where we were, and I, half ashamed of myself, escaped out the back door. Still Ned Blake's words rankled in me, and I thought it was too bad; nor did the brisk west wind blow off the fumes of the foolish grumbling, which made a coward of me. I sat down on the wood-block with my hands in my pockets, and shuffled my feet among the chips in sour discontent. "It is such a monstrous woodpile," I said to myself a dozen times. Presently out came mother. I jumped up.

"Willie," she said, cheerfully, "I would take right hold of the work now—you will soon set it in."

"It is so monstrous, mother," I said, in a self-pitying tone; "it will take me for ever, and half kill me into the bargain."

"Forever is a long, long while," she said; "come, let us look at the pile. It is big, but all you have to do is to take a stick at a time; that won't hurt you, Willie, I am sure: only one stick at a time, yet one stick at a time will make that pile vanish quicker than you think for, Willie. Try it now."

There was a kindness yet decision in my mother's tones which were irresistible. She could put even hard things, or what we thought hard, in a very achievable light. "Only one stick at a time," I cried, jumping up and following her; really the pile seemed already to lessen under this new mode of attack. "Only one stick at a time;" that seemed easy enough. "Only one stick at a time." What was the need of a man to do that? "One stick at a time:" if Ned Blake could not do that, he was a poor tool. Ah, and a poor tool he proved to be, but my mother had got my mettle up, and I boldly went to work.

"Father," said I, bolting into the house at a later hour in the afternoon, all in a glow, "father, please tell me what time it is?"

"Eight minutes after three," answered he, looking at his watch.

"Whew! I shouted, "and the pile is mastered." Never did I feel such a strong and joyous sense of the power of doing. Finding mother, "Mother," I said, putting my arms around her neck, "I was a naughty boy, but 'one stick at a time' has cured me."

I did not then know the full value of the lesson I had learned. Years of labor have since tested and amply proved its value. When your work looks insurmountable, and you seem to have no heart to take hold of it—as work many a time will—remember it is only one stick at a time, and go at it.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
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All names of persons sent us, should be written plain, so that we shall not have to *guess* them out. Also in ordering, the name of the *Post Office, County and State* must be given, and written plainly, and if a *change* is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all these matters, confusion and delay are inevitable.

THE VOICE OF WITNESSES.

"O, CHRISTIANS! do you know that your Lord is coming? In such an hour as ye think not, the Man who once hung quivering on Calvary will descend in glory; 'the head that once was crowned with thorns' will soon be crowned with a diadem of brilliant jewels. I do look for his pre-millennial advent, and expect he will come here again."—*Rev. C. H. Spurgeon.*

"The second advent of our Lord and Saviour Jesus Christ is copiously spoken of in the Holy Scriptures. And no wonder; for it is the crowning subject of all, toward which every intermediate subject tends. It is the final chorus, in which all the harmony of prophecy combines. It is the ocean into which all the streams of Revelation empty themselves as their great home. Sin and misery till he comes; righteousness and happiness at his coming; groanings and agony till he comes; songs of triumph at his coming! Faint glimmerings of hope, amidst surrounding and prevailing darkness, and desolation, and despair, till he comes; everlasting light, and life, and joy, and love at his coming! These are the cadences which continually fall upon our ear from the sacred harp."—*Rev. Hugh M'Neile, D. D.*

"The time is fast running out; and soon He that shall come, will come and will not tarry. And then, no longer will the darkness contend with the light, no longer will the struggle seem to be doubtful, or the throne of the universe to be in obeyance; no longer will heavenly truth throw out its scattered and broken beams upon our sin smitten earth; but out of the midst of the fearful convulsion and tremendous storm, with flame of devouring fire, shall the sun of righteousness arise in mid-splendor, with healing under its wings, and bless our creation to its remotest bound, with his everlasting and unclouded light."—*Rev. C. J. Goodhart, M. A.*

"In the birth-week of creation, the outlines of God's providence in redemption are set before us. In six days these lower heavens and earth were made, and on the seventh God rested from his works. So for near six thousand years, the mystery of redemption is carried on, till at length, on the sounding of the seventh angel, the mystery of God shall be finished, and the Millennial Sabbath shall complete and hallow the new creation of God."—*Rev. T. R. Birks, M. A.*

"This day, then, is at hand. The judgment of the righteous . . . is now very near. The time of judgment may come before, in the ordinary course of nature, the younger among us might die. Never could it be so emphatically said as now, 'Stablish your hearts, for the coming of the Lord draweth nigh. Behold the Judge standeth before the door.' Live, then, in constant contemplation of this coming judgment. Act in the constant view of its solemn decisions. Dread, above all dread, being unprepared to meet your God. Desire, above all desire, to be ready for the coming of the Son of man."—*Rev. E. Bickersteth.*

"At this present closing crisis of the world, alike in the evidence of prophecy, in the signs of the times, in the general agitation of Christendom, and in the increased and increasing expectancy of Him by his people, the Saviour's voice seems to be heard, distinct and clear as perhaps never before, 'Surely I come quickly.'"—*Rev. E. B. Elliott, A. M.*

"When faith's backward gaze on the bright obscure of Calvary is clear and strong, then hope's prospective glance penetrates into heaven itself with animating anticipations of the day when He shall 'rend the heavens and come down.' . . . Even now there is a sound of his chariot wheels upon the mountains. He is on his way back to rescue his weary bride from the conflict."—*Rev. B. Philpot, M. A.*

"We watch; for we know of no interval between us and the Lord's appearing. The hour of our meeting with him, and with those whom we have loved and lost, may be nigh at hand."—*Rev. H. Bonar, D. D.*

"We are led from all signs to infer that the meeting-place of all the lines of God's providential work on earth is very near. Paganism is breaking up all over the East. Mahommedanism is in its death struggle, in vain attempting to avert its waning. Popery is artificially propped up, and preparing to take its exodus to eternal night. . . . We stand on the margin of two ages; we hear the dying moan of one, and catch from afar, the awakening anthem of the other."—*Rev. J. Cumming, D. D.*

"O, glorious Messiah! Soon wilt thou again appear, 'without sin unto salvation,' and present to the Father a church 'without spot or blemish, or any such thing!'"—*Rev. A. A. Bonar.*

"This, I conceive, is the next great event that we are to look for. So far as I can discern, no further signs are to be expected; as it seems to me we have entered into that last period of awful expectation, during which the church is likened unto ten virgins."—*W. Cunningham, Esq.*

"And can we see and feel these awful signs of the times crowding around us, and never hear the whisperings of a yet more awful voice that seems to break, more and more distinctly every day, on the attentive ear: 'Behold, the Bridegroom is coming! Watch, therefore, for ye know neither the day nor the hour when he will come!"—*Rev. H. White, A. M.*

"Who, that is alive, may not live to see that awful time arrive, in one universal and instantaneous burst of astonishment! Therefore, 'seeing that we look for such things, what manner of persons ought we to be, in all holy conversation and godliness!'—and how diligent ought we to be, that we may be found of him in peace, without spot and blameless!"—*Rev. J. Scott.*

Rev. John King Lord said on his death-bed, "Tell the church to hold on till Christ comes."

THE COMFORTING MESSAGE.

BY WM. H. SPENCER.

ONE of the most striking scenes presented in the New Testament is a small group of despised men gathered upon Mount Olivet. A dark and deep cloud of sorrow had overshadowed the little company during the entombment of the Messiah, and the wicked world around, after having brought all this sadness upon them, now rejoiced over their sorrow. And who, thus situated, would not have been sad? Their constant companion, their faithful counsellor, and their only comfort and joy—one for whom they had forsaken all and followed—had been ruthlessly torn from them by cruel hands, borne as a criminal to the judgment hall, and finally crucified, leaving them like sheep without a shepherd, wanderers amid his enemies. But doubtless in their loneliness and sorrow the words of their dearest friend had often rung in their hearts—"A little while and ye shall see me again."—John xvi. 16. But "they knew not the Scripture, that he must rise again from the dead."—John xx. 9.

The manifestation of Jesus to his disciples, revealing himself to them as risen from the dead, and unfolding to them the glorious truth of the resurrection of his people, were matters of thrilling interest to them. On one occasion when they were assembled in an upper chamber in Jerusalem, with closed doors, for fear of the Jews, how their hearts must have leaped for joy when unexpectedly Jesus appeared in their midst as he that was dead, but was now alive forevermore! How every particle of unbelief regarding his identity must have vanished when he told doubting Thomas to thrust his hand into His side, where he had been pierced on the cross, and be no longer faithless! What divine light, what joy and understanding must have been imparted to them during the forty days that the Messiah had remained with them as the risen Christ, "speaking of the things pertaining to the kingdom of God."—Acts i. 3.

But at last the time came for Christ's ascension, and he met the little company of disciples on Mount Olivet. Doubtless when he appeared in their presence their hearts expanded with glad anticipations of the promised kingdom, and they asked him anxiously, "Lord, wilt thou at this time restore again the kingdom to Israel?" This thought was uppermost in their minds, though he had instructed them of his departure to sit at the right hand of the Father, until his coming at the last day as the heir to David's throne, and but poorly comprehending this they now confidently looked upon him then as come to be the long promised king. And how it must have thrilled their hearts with sad disappointment when he told them that they were "not to know the times and seasons which the Father had put in his own power," but they should yet be witnesses for him in the uttermost parts of the world.

But while he is yet talking to them, behold a cloud receives him from their sight; hides the Bright and Morning Star from their gaze—the Shepherd who had bound up their wounded hearts—their counsellor—their leader—their light and Prince of Life. Looking steadfastly toward heaven they try to penetrate the cruel vail that hides him from their view, and get one more glimpse of the desire of their hearts and the one altogether lovely. But they look in vain. He is borne away by angel bands, and is welcomed in heaven by the joyful acclamation of all the heavenly hosts, who sang a new song unto the Lamb that was slain.—Rev. v. 9.

But Jesus would not leave them comfortless. While they looked steadfastly toward heaven as he went up, behold two men stood by them, clothed in white apparel. Oh listen to their good news—the glad tidings with which they comfort the hearts of the disappointed and saddened disciples! "Ye men of Galilee, why stand ye gazing up into heaven? This *same* Jesus, which is taken up from you in heaven, *shall so come in like manner* as ye have seen him go into heaven."—Acts i. 11. O what good news! Is not that a comforting message to you, dear reader? It comforted their hearts; does it comfort yours?

This *same* Jesus shall so *come again* "in like manner." How much this is like Jesus' own words! "If I go away I will come again and *receive* you unto myself."—John xiv. 2, 3. "I will not leave you comfortless. I will come again; . . . because I live ye shall live also."—John xiv. 18. Truly, this is a comforting message that Christ will come again to deliver his people and receive them unto himself. Paul says: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. *Wherefore comfort one another with these words.*"—1 Thess. iv. 16–18.

Dear reader, I long to see this Jesus arrayed in his glory as king, and join with the redeemed church in singing—

"'Tis the very same Jesus
That the Jews crucified,"

Then, arrayed in this likeness, with king David, "I shall be satisfied."

ROCHESTER, N. Y., Sept., 1870.

THE CREEDS.

DEAR SIR,—Being a nominal member of the Church of England, I have had the curiosity to examine her creeds, articles, and services, with relation to the subject of life and immortality only in Christ, and have been not a little surprised at the result. I find that natural immortality is not once set forth as a doctrine or even recognized in the prayer book, for "I believe in the life of the world to come," surely refers only to believers, being classed in the creeds with "The Communion of Saints," and "The forgiveness of sins." "Immortality" only occurs three times, once applied to God himself, and twice prayed for as a blessing. "Everlasting life" is prayed for twenty-eight times, and in article vii. is declared to be offered to mankind by Christ. "Eternal life" is prayed for six times. "Life," declared to be the portion of believers, thirteen times. "Death," is mentioned as the doom of the wicked in eight passages. "Everlasting death" once (in the catechism). Jesus is said to "destroy" and "overcome" the works of the devil and death. "Destruction" also occurs three times. "Destroys both soul and body" once. "Die eternally" once. "Perish everlastingly" once. "Damnation" is mentioned once. "Everlasting damnation" once. "Everlasting fire" occurs twice. "Unquenchable fire" once. "Fire" once. The last three expressions in direct quotations from Scripture. "Eternal torment" occurs nowhere. The teaching of the Established Church seems, from all that I can gather, wonderfully scriptural on these points, but I have not seen the fact mentioned in any work on the controversy; would it not be well for you, or one of your able writers, to call attention to it in the *Rainbow;* it might relieve the minds of some persons, and at least remove the unjust stigma of heterodoxy from any church members holding those views. Whether the compilers of the prayer book purposely left out the doctrines of natural immortality and eternal torment from the creeds and articles I have not the learning to know, but it seems a strange omission if these are to be regarded as articles of the faith of our church.

Believe me, Sir,
Yours in the Lord Jesus, A. Y.

—*The Rainbow.*

THE NATURE OF DEATH:

OR, THE TRUE MEANING OF THE TERM, DEATH.

EDMUND LAW, Lord Bishop of Carlisle, in his work, "Considerations on the Theory of Religion," published in 1774, treating of death, speaks as follows:

It will be necessary to attend to the true meaning of the word *death,* as it is strictly and properly applied in Scripture: and this may be best seen, by looking back to the remarkable passage where it is first used, in that denunciation whch brought Adam and his posterity under it; and where we must suppose it used in all the plainness, and propriety of speech imaginable. And accordingly, we find the original here, as full and emphatical as words can make it. They are translated, Thou shalt *surely*—but might with more propriety have been rendered, Thou shalt *utterly die.* Which one would think sufficiently explained in the sentence passed on our first parents; where they are reminded of their original, and of that state to which this change should reduce them. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: dust thou art, and unto dust shalt thou return. Now what do we imagine they could possibly understand by this, but a resumption of that natural life or conscious being, which their Creator had been lately pleased to bestow upon them? the forfeiting which must necessarily include a total loss of all those benefits, that then did, or ever could proceed from him. This surely, and nothing less, must be implied in that most solemn sentence: nor can we well conceive the unhappy subjects of it, to have been at that time so very ingenious, as to explain it away, by distinguishing upon the several component parts of their constitution; and concluding, that by death no more was intended, than only a separation of these parts, while one of them was still living in some different manner; or that it was a continuation of their consciousness, and real existence, in some other place. No: this was the philosophy of after ages: concerning which, all I shall say at present is, that some of its most eminent patrons cannot help observing, that they don't find it in the Scriptures.* These, in their obvious meaning, represent the whole man, individual, person, or being; as included in the sentence addressed to him; nor do they seem to take notice of any other circumstance in the case, beside that, so often mentioned, of his returning to the dust, or ground from whence he was taken: † and might not the first pair as well expect, that the same breath of life, which the Lord God had breathed into their nostrils; whereby man became a living soul; should still survive the execution of that sentence; or that the dust itself should praise God; as that any kind of knowledge of, or communication with him, should continue in that state of darkness, and destruction, to which they were then doomed?

* Tillotson, Vol. II., fol. Serm. 100.—This is very tenderly expressed; and the reason that great author gives for it, not unsuitable to the prejudices of his time: whereas if he had considered the point more fully, I presume, he would have found the Scripture, not taking this natural immortality for granted; but rather laying down the contrary; and the New Testament everywhere insisting on it, as the very ground of the whole Christian covenant; through which alone, we attain to immortality, or everlasting life. In order to form a better judgment of this, we must examine the Scripture language more particularly; and see what all those several terms, and phrases may imply in the original, which are supposed to include the doctrine above mentioned.

† Gen. iii. 23.—"As the threatening was only in general, Thou shalt die; and it does not appear by the history, that man had any notice given him of spiritual death (or the necessity of sinning), nor of eternal death (*i. e.*, a necessity and eternity of torment), so it would seem surprising, if it had not been often said by some men (which was never yet proved by any), that death, natural, spiritual, and eternal, was threatened.—Jeffery, Select. Disc., p. 22. "When Adam was told that if he offended he should die, he could not then understand by death a future punishment after Death, but rather an annihilation of his soul, and a dissolution of his body, and a returning to the same insensibility from which he had been called into being."—Fortin, Serm. Vol. VII., p. 283.

THOUGHTS ON THE RESURRECTION.

BY T. HENDRYX.

"As in Adam all die, even so in Christ shall all be made alive."—1 Cor. xv. 22.

THE theme in this chapter is the *resurrection of the dead;* not of all, but of *the dead in Christ.* I am aware that many beside Universalists believe that this chapter, especially the text, proves the resurrection of all men; but after examining and re-examining repeatedly, for the last forty-nine years, I can see no grounds for such conclusions. I can see no proof in *this chapter* that the wicked will ever come up at all. I am told that the ALL includes as much in the latter clause of the text as in the former; but I think not. The whole family of man were in the fall—were in Adam; but all men are not in Christ. "If any man be *in* Christ he is a new creature."—2 Cor. v. 17. We look at the scope of Paul's reasoning. He first asserts and proves the resurrection of Christ, verses 4–16; and—that being the centre and foundation of the Christian's hope—argues from it their resurrection, showing the falsity of their hopes and of the apostles preaching if Christ is not raised, verses 13–18. To make this argument effective he must needs show some connection between Christ and those who are to be resurrected by him. This he does by bringing to his aid the doctrine of the first-fruits, verses 20–23. The first-fruits were sacredly offered to God.—See Ex. xxii. 29. They were like the rest of the crop, being part of the same; and that which was offered was a foretaste, and its acceptance a sort of assurance or guarantee for the balance of the crop; "for if the first-fruit be holy, the lump is also holy."—Rom. xi. 16. Hence, he says, "Now is Christ risen from the dead and become the first-fruits of them that slept."—Verse 20.

We now notice the order of the resurrection, verses 23, 24. "Every man in his own order. Christ the first-fruits; afterward they that are Christ's at his coming." Then cometh (not the wicked, but) the *end,* or, according to Macknight, "then the end shall be." No place yet for the wicked to come up. Again: I ask, as in verse 35, if the wicked are included, "with what body do they come?" Paul says of the body of those, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body; for this corruptible must put on incorruption; and this mortal must put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."—Verses 42–57. The saints are included in this language: but are are the wicked? Will they have spiritual, immortal bodies? Will they come up shouting, "O death, where is thy sting—O grave, where is thy victory?" and, "thanks be to God which giveth us the victory?"

Again he says: "As IN Adam all die, *even so in* Christ shall all be made alive." Now we inquire, How do all die in Adam? Manifestly by being *in* him in the transgression and the fall—in him as our federal head. There is a sense in which we may be said to be, and *act* in him; the exact *modus operandi,* I do not pretend to comprehend, but I submit to the word. See text, and Rom. v. 15–19. I cannot comprehend how Levi paid tithes to his great-grandfather; yet I submit to the word which says, "Levi . . . paid tithes in Abraham; for he was in the loins of his father when Melchizedec met him."—Heb. vii. 9, 10. All are in Adam, then; and all die in him; but, are the impenitent in Christ? are they new creatures? What relation do the rejectors of Christ sustain to him? If any, I can't see it. But the righteous are created in him.—Eph. ii. 10; 2 Cor. v. 17; Eph. iv. 24; are made nigh by the blood of of Christ.—Eph. ii. 13. As all (that are) in Adam die in him, EVEN SO (on the same principle) all (that are) IN Christ shall be made alive. The saints sustain a peculiar relation to Christ: they are members of his body, of his flesh and of his bone; are in his body; are espoused to him as bride.—See Eph. v. 30; i. 22, 23; iv. 15, 16; Col. i. 18; ii. 19; Matt. ix. 15; Mark, ii. 19; Rev. xxi. 2, 9. The righteous are connected with Christ in his sufferings and death.—Rom. viii. 17; 2 Cor. i. 7; Phil. i. 29; 2 Tim. ii. 11, 12; 1 Pet. iv. 13; Rom. vi. 3–5; are in him in his offering and intercession. "Surely he hath borne our griefs," etc.—Isa. liii. 4, 5.

Compare the type. When the high priest entered the holy place with blood to offer for the people, he wore a breast-plate, in which were inserted twelve precious stones, each representing one of the twelve tribes of the children of Israel. He bore them on his heart when he offered the blood and made intercession.—See Ex. xxviii. 29: read the whole chapter. Thus the high priest made atonement for all Jews, and for none else. (These were carnal or national Jews). Christ atones for all (spiritual Jews, or true) Jews. For, "he is not a Jew which is one outwardly; neither is circumcision that which is outward in the flesh; but he is a Jew which is one inwardly."—Rom. ii. 28, 29. Christ atones for none else. The idea that Christ made atonement for unborn sinners eighteen hundred years ago, is a mischievous error. The Jewish atonement was not made at the door of the tabernacle, when the victim was slain, but in the holy place within the vail.—See Lev. xvi. Christ did not make atonement on the cross, but IS NOW accomplishing that work in heaven itself. Heb. ix. 12, 24: "NOW TO APPEAR IN THE PRESENCE OF GOD FOR US;" and when he has finished that work he will leave the place and the mediatorial garments, and assume the judgment robe and throne.

The objector asks, How can you preach to sinners if there is no atonement for them? I answer, by pursuing gospel order; convince them that *they are* sinners and need salvation; and that without the shedding of blood there is no remission. Then invite them to Christ. When they accept Christ, they become "Jews," and Christ pleads his own blood for them. The Gentile became interested in the Levitical atonement by submitting to the law of circumcision. So the sinner now becomes interested in the atonement of Christ by submitting to Christ's law of circumcision.

I remark again: The saints are in Christ in his resurrection.—See text and Rom. vi. 5; Luke xx. 36; Rom. iv. 25.

Reader, are you a Christian? Do you heartily believe on, love and obey the Lord Jesus Christ? If so, you love his word and his people, and can lift up your heads and rejoice as the evidence of his second advent being near, "even at the door," multiplies and grows stronger and stronger. Bear the scorn and reproach of the world, then, patiently, and soon your fondest hopes will be realized.

Your brother in Christ.

WEBSTER CITY, IOWA, Sept. 1, 1870.

THE SOLEMN WARNING.

CHURCH of the living God! hast thou heard the voice which spoke from heaven, "Surely, I come quickly?" And hast thou responded to it gladly, "Even so, come, Lord Jesus?" Does his absence now lie heavily upon thy spirit? Does the promise of his return cheer thee? And is the thought of his speedy coming a most welcome hope in these days, when men's hearts are failing them for fear? Then how is this prospect operating? Is it full of quickening, animating, stimulating power? Is it increasing the intensity of your earnestness? Is it making the separation between you and the world a more decided thing? Is it imparting a deeper solemnity to your deportment, and attaching an unutterable importance to every word and action? Is it rebuking idleness, and sloth, and vanity, and frivolity, and levity, and selfishness? Has it uprooted and destroyed in you covetousness and worldliness, those two master-sins of the evil age? And has it made you liberal and generous, enlarging your heart to give,—to give with no sparing hand so long as the time remaineth? Ah, brethren in Christ, we are surely far behind! The religion of the day is a poor, second-rate, ineffective thing! We are dreaming when we should be working; we are pleasing self and indulging the flesh when we should be serving the Lord. We are indolent and yielding when we should be energetic and indomitable. We are shrinking and fastidious when we should be resolute and hardy. We sit idly in our tents, with weapons sheathed and banners folded, when we should be in the thickest of the fight, for the world's last conflict is begun, and the armies are mustering for the battle of the great day of God Almighty.

And you, ye men of the earth, whose portion is not among the things unseen, have you heard the voice that speaks to YOU from heaven,—"Fear God, and give glory to him, for the hour of his judgment is come?" Has the warning pierced your ears and broken your mad security? How long do you count it safe to remain unreconciled? And what short of reconciliation with God will avail you in the day when he ariseth to shake terribly the earth? And when is he to arise? Have you ascertained the time, that you sit so easy and unalarmed? The long pent-up winds are beginning to break loose; and the tempest's sudden outburst is the precursor of the world's last desolating storm.

Are you ready? Are you hidden in the clefts of that rock to which no weapon, no storm, no fire can reach? He alone is safe who has reached the hiding-place; and that hiding-place stands with its unfolded gates ready to receive you now. Will you enter? Or will you remain without? Remain without, and perish in the fiery storm!—"For every battle of the warrior is with confused noise and garments rolled in blood, but this shall be with burning and fuel of fire." It is now in these last days, as in the days of Noah. God's purpose of vengeance has been declared, the warning has come, and the judgment is making haste to follow. But the ark is still open, and the preacher of righteousness beckons you in. For one hundred and twenty years Noah preached, but the unheeding world heard him not. Then he entered the ark, and, for seven days, he remained there before the deluge came, and standing at the open door of the ark he delivered God's last message of grace, entreating men to come in. It seems as if we were now in the period corresponding to these seven last days,—proclaiming God's last loving message to long-resisting man! For what, then, are ye waiting? Are you lingering in hope that the millenial day will softly steal in upon the world, and that then you will be converted with all the rest? Alas for you! Do you not know that between you and that glory there lies a region as dark as midnight, and strewed with terrors such as earth has not yet witnessed? Why, then, do you wait without? There is room enough within, and will you not go in and occupy it? There is love enough, and will you not go in and taste it? There is blessedness enough, and will you not go in and enjoy it? It will cost you nothing; and you are welcome! The Father bids you welcome; and the Son bids you welcome; and the Spirit bids you welcome; and angels bid you welcome; and every saved one bids you welcome; and with so many welcomes will you still hesitate or delay?

—*Selected by* W. H. S.

THE more disposed any one is to submissive veneration, the greater the importance of guarding him against misdirected veneration—against false piety; against receiving as Divine, what, in reality, is human.—*Whately.*

JUDGMENTS.

BY JAMES H. JACOBS.

WHILE at work, to-day, in my meditation I thought of the judgments. Is it right to say, judgments? I am told it means two or more. If so, has there been any judgments in the past? If not, can it be demonstrated that there will be any in the future? Out here, where I live, men preach loud and long on the "judgment to come; but make no account of what God has done in the past. It looks to me that if there has not been some judgments in the past that are eternal, and will not be done over again, there can be no use of preaching one to come that will be eternal. If there has not been any judgment in the past, then we have no evidence there will be any to come.

I will now give what to me is good evidence that there has been judgments of God in the past, and which, in their nature, cannot be revoked. In Gen. xviii. 25, we read, "Shall not the Judge of the earth do right?" The question was asked, if he would destroy the righteous with the wicked. A queer question, if God had not, and would not destroy any of the wicked till after Christ should come the second time. Read Gen. xix. 13, 14, 24, 25. Now, does this look as if the Judge had done right? If so, will he bring them up from that destruction to another? My answer is, No. If he should, would it not show that the Judge of all the earth did not do right? It is said in Gen. vi. 7, the Lord said, he would destroy man from the face of the earth. We believe that; but when will he do it so that it will be right? Will it be after Christ returns from heaven? We think not. Read Gen. vi. 13, 14: then read Gen. vii. 21. Now does it not look as though it was in the past? If so, has the Judge of all the earth done right? Then, so let it be. Look in Exodus vi. 6. What does God say that he will do? "I will redeem you with great judgments." Did he do it? Without giving all the evidence that he did, read Exodus xiv. 27, 28, and Psalm cxxxvi. 10–20. In all this, did the Judge of all the earth do right? If so, then the language of the prophet is made plain in Isaiah xxvi. 14. "Thou (God, the judge of all the earth) has visited and destroyed them, and made all their memory to perish." So much so, that they cannot live, they cannot rise, or have a resurrection, not even in or by Christ; for God, by his Spirit, in Heb. ii. 2, hath said that, "Every transgression and disobedience received a just recompense of reward." When? At the time when God, the Judge of all the earth, visited and destroyed them. Can any man show from the Bible that more can be added to them and have it just? If there ever was an age in the past where transgressors have received a just reccompence, can those be brought into another age, by the Son of God, to have life, to suffer, be visited and destroyed again, and have it just? We think not. Let any man show or prove that in no age have any transgressors received their punishment, and a just one too, and that God did not do right when he judged Sodom, before they preach through, in, or by Jesus a universal life from the dead, so that sinners can receive the wages of sin, which is death.

BLODGETTS MILLS, N. Y., Aug. 9, 1870.

THE BIBLE CLASS.

NORMAL, ILL., Aug. 17, 1870.

BR. STORRS: My second article, published in the HERALD of last week, was not read before the Bible Class until last Sunday. As I wrote you, several were out of town, one Sunday, that I wished should hear it; and the next was stormy, and so few out that we had no Bible Class. I felt very quiet about the delay, knowing that a convenient season would come some time, and that time was last Sunday. We had a gentleman to preach who will probably be chosen pastor. He is very talented and eloquent, and drew a full house. I never saw so many at Bible Class before. The room was full. The Methodist minister was there, and at least three of the University Professors. After a little talk over the lesson for the day, Mr. Leiper announced that he had another letter to the class from "Truth Seeker," and asked what should be done with it? Deacon Smith immediately moved that it be read, and it was read by the same young lady who read the previous communication. (The Deacon seemed to think it ought to be read by the writer; but she couldn't see it in that light). The result is, that the class is to investigate anew the Bible doctrine of future punishment; and I presume there will be a beginning made next Sunday. One gentleman suggested to the ladies, that as these communications had come from their side of the house, one of their number should take them and make some reply.

I have wished sometimes that I could be near enough to you to run in occasionally and get a word of counsel and help. But as it is, my sole dependence must be on the Lord. The truth seems to me clearer than ever, lately, and I feel so anxious that others should see it as I do. E. H. P.

APPOINTMENTS.

WEST MERIDEN, Conn., Sunday, Sept. 18.

FORESTVILLE, Conn., evening, Sept. 20.

BR. YALE'S neighborhood, evening, Sept. 21 and 22.

HARTFORD, Conn., Sunday, Sept. 25.

SPRINGFIELD, Mass., evening, Sept. 27.

NORTHFIELD, Mass., as brethren Gage and Lyman may arrange, Thursday evening, Sept. 29, and over the following Sunday.

S. W. BISHOP.

THE HERALD OF LIFE.

NEW YORK, SEPTEMBER 14, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE HERALD OF LIFE.

Two numbers more close volume vii. The first of October opens with volume viii. Our mail books must be arranged by that time; and all persons who have not renewed their subscriptions for the new volume are desired to do so during this month: do not delay.

A few persons have received the whole of the present volume and paid nothing; others have paid only in part. All of these must now make a remittance, or expect to find their papers discontinued. We shall be as lenient as possible to old *paying* subscribers, but hope they will remit for the next volume as early as possible.

EUROPEAN AFFAIRS.

THE foreign news is contradictory on many points. It seems, however, that the King of Prussia finds himself in a dilemma. He made proclamation, at the outset, that his war was not against France, but against the Bonapartes. He has captured that "wild beast," and has him shut up; but he does not know what to do with France, which has proclaimed itself a *Republic*. This seems to displease the King of Prussia, as he doubtless sees in it a *ghost* to upset all other kings and emperors, and spread republicanism over Europe. What is to be done now remains to be seen. Rome shakes, and the Pope is in a slippery place.

INHERENT IMMORTALITY.

THE doctrine of the immortality of the soul of man, in a separate state of being from the body, lies at the foundation of the various systems of theology that, at the present day, are taught in the schools, and in the nominally Christian church. This assertion needs no proof; as no one who is in the least acquainted with the nature of the subject and with the facts in the case, will presume to deny it. Indeed, so closely is this doctrine interwoven with the different creeds of the church, and so essential an element is it in their very foundation, that they cannot be separated, and with it they must stand or fall.

But notwithstanding this is so, and therefore the minds of many may be shocked at anything like a denial of this, their darling and fundamental dogma, we shall prove, both from reason and the word of God, that the sentiment or doctrine that the soul of man survives the body at death, and continues to exist in a conscious state of happiness or misery is utterly false and of mischievous tendency.

"Infidelity!" cries the sectarian bigot, "he denies a future state of reward and punishment." Well, before we have done, we will show that the very fact that the immortality of the soul is regarded as indispensably necessary to a future state of conscious being, proves the doctrine to be mischievous in its effect, inasmuch as it bases all hope of eternal life and blessedness upon a false foundation.

The gospel that was preached by Christ and his apostles does not make the hope of the Christian to depend, for its consummation, upon death and the soul's immortality, but upon the resurrection of the dead. In Luke xx. 37, 38, our Lord says, "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living." Here we are taught by him who cannot lie, that inasmuch as the Lord is the God of Abraham, Isaac and Jacob, and yet he is the God of the living and not of the dead, those ancient patriarchs named, who were dead, must live again. The declaration of the Lord that he was their God, proved their resurrection. But if their souls were then in conscious existence, was he not their God even without their resurrection? Most certainly. But as without this resurrection he could not be their God, it follows that they were not then in conscious existence.

Again in John vi. 39, Christ declares, "And this is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." And in Luke xiv. 14, he says, "thou shalt be recompensed at the resurrection of the just." Thus taught our Lord Jesus Christ, and whoever teaches a contrary doctrine is antichrist. The apostles also, in all their teaching, made the second coming of our Lord Jesus Christ and the resurrection of the just, the grand theme—the only blessed hope. To the Athenian philosophers Paul seemed a setter forth of strange gods, because he preached unto them Jesus and resurrection: and in the fifteenth chapter of his first epistle to the Corinthians, he declares plainly that if the dead rise not, then they that have fallen asleep in Christ were perished. But if the soul be immortal, how does it follow that the sleeping saints were perished, even though the dead should not rise? Certainly they are not perished if in a state of consciousness and bliss. Therefore the only hope for the child of God is the coming of the Lord and the resurrection: and whoever teaches that the soul of the believer enters into a state of heavenly blessedness at death, preaches another doctrine.

Thus we see that the theology of the schools and of the professing church, and the teachings of Christ and his apostles, are directly opposed to each other. The gospel of Christ bases the hope of the church upon the sure foundation of Jesus and the resurrection, while scholastic theology places it upon the fable of the immortality of the soul, or, a spiritual entity that survives in death and is the essential personality. As the teaching of this other gospel is calculated to make the hope of the true gospel regarded as of no consequence, or at most of but secondary importance, and to lessen in the mind the value and importance of the true foundation or object of the believer's faith and hope, its natural and necessary tendency and results are evil and evil only. Therefore the doctrine is false. Let then the gospel taught by Christ and his apostles stand in all its original purity and glory; while the false and pernicious gospel of a fancied heaven at death, "beyond the bounds of time and space," (!) falls to the ground.

But it is said, that, if the human soul be not immortal, man is no better than a beast. To this we answer that there is just as much superiority in a living man above a living beast, as there is a greater degree of the likeness of God and no more. The mental faculties of man are superior to those of the brute; but this does not prove his immortality any more than the superiority of the mind of the dog to that of the snail proves the immortality of the dog. But as it regards a dead man, it is true that he is no better than a beast. And to this agrees the word of God. See Eccl. iii. 19, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other, yea, they all have one breath, so that a man hath no pre-eminence above a beast." Again, Eccl. ix. 5, "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Thus by the word of God it is proved that a dead man is no better than a dead beast; and that without the resurrection there is no reward after death. But inasmuch as the sleeping saints shall rise again to eternal life and glory, God is not ashamed to be called their God. "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." *Even so*, means in the same manner. There is no other way.

How false and foolish are the notions of those who imagine that to the Christian,

> "Death is the gate to endless joy,
> And dying is but going home."

How absurd and ridiculously horrible the description given by Watts of a soul descending to its place of eternal torment, after ascending to be judged!

> "Then swift and dreadful she descends
> Down to the fiery coast,
> Among abominable fiends,
> Herself a frighted ghost."

Such is the trash that has been palmed upon the people in the name of Christianity. Thus have even the sheep of Christ's fold been led astray and fed with spiritual poison. And, as a consequence, how often have weeping friends stood around the bed of the dying, and, as soon as the last agony and the last gasp were over, have exclaimed, "He knows more than all of us now:" whereas the word of God positively declares, "The dead know not anything." Nothing is more clearly taught in the holy scriptures than the entire unconsciousness of the dead; and that a future state of existence depends, not in part, but altogether, upon the resurrection.

It is asked if the Bible does not say that at death the spirit returns to God who gave it? It does, but what is the spirit? Certain it is, the spirit is not the soul; for Paul declares, in Heb. iv. 12, that the word of God divides asunder soul and spirit. And in 1 Thess. v. 23, he says, "I pray God your spirit and soul and body be preserved blameless." So then, if the spirit be immortal, that does not prove the immortality of the soul any more than of the body. The Hebrew word is *ruach*, the Greek *pnuema*. Both are rendered by translation, air, wind, breath, or spirit; and, as applied to man, mean the principle or power of life. In Gen. ii. 7, we read "The Lord God formed man of the dust of the ground, and breathed into his nostril the breath of life, and man became a living soul." Surely this does not teach us that man was made in two distinct parts, and then joined together. Nor does it teach that a part only of man was formed of the dust. It was *man*—the whole man; though until the principle or power of life was imparted from God he was not a living man. As a beautiful and glorious piece of machinery, complete in all its parts, he needed only the motive power to put this perfect mechanism in action, thus constituting him a moving, sentient, reflecting, acting being—in short, a living soul. Such he became, when the life-giving God breathed into his nostrils the *ruach*, or spirit of life. And when the dust returns to dust, that principle or power is withdrawn, and thus returns to God. The whole fabric called man is, therefore, "of the earth, earthy," and became a living soul by having the principle of life imparted from God, by means of the breath inhaled from the surrounding atmosphere. The life is in the blood, which is kept in action by the breath, and from which life, motion, and the power of thought, are imparted to the brain and nervous system and to all the various organs of the human frame, thus producing all the phenomena of life, both mental and physical. And it is this alone that constitutes man a living soul. Consequently, when the breath or spirit is withdrawn, he ceases to be a living soul. Then every thing appertaining to man is resolved into its original condition and element. The body returns to dust, the spirit or principle of life returns to God who gave it, and as the soul, that is, animal life, cannot exist without the presence and life-giving power of the spirit, it is extinguished, like the flame of a candle. Therefore, if there be no resurrection, there is no future life.

OUR PRESENT DUTY.

EVERY learner in the school of Christ, it is presumed, knows by experience that truth is never obtained all at once. We grow in the knowledge of our Lord and Saviour, Jesus Christ, step by step: our progress is "from faith to faith." It does not burst suddenly upon us in all the brightness of its glory, but, like the rising of the sun in a misty morning, it is faintly seen at first, and then little by little it dispels the darkness of ignorance and the mist of prejudice, and grows brighter and brighter to our vision as it rides triumphantly upward despite the storms of opposition, shedding the hallowed influence of its beauteous light over mind and heart.

Some suppose they are converted to truth when they have a knowledge of it. This is not quite true. When we come to a knowledge of any item of truth and yield it our support; when, through it, we read more clearly the lesson of omnipotent love, and are impressed with brighter and better conceptions of God and His whole administration; when, because of this, love to God and His dear Son and to our fellow-men wells up in the heart and flows out in deeds of godliness, *then* we are converted to it. And so the experience of all lovers of truth is a series of concessions. Their path is "as a bright and shining light, which shineth more and more unto the perfect day."

As with growth in the knowledge of gospel truth, so with the development of holiness, growth in grace. The Christian warfare is an unceasing struggle. The conflict is between the Spirit and the flesh. If the Spirit triumphs we become spiritual minded; if the flesh triumphs we are carnal or fleshly minded; and Paul says: "To be carnally minded is death; but to be spiritually minded is life and peace."—Rom. viii. 6. Our enemy, then, is not one that we must feel after and grapple in the dark; but it is self. Hence our most important work is to overcome self, to bring the carnal into subjection to the spiritual. This, however, is not the work of a moment; and he who flatters himself that he has so far perfected it as to be beyond danger is in a perilous position indeed. To destroy, then, the relish which the natural mind has for earthly and sinful things, and to cultivate a relish for spiritual and holy things, must be the Christian's aim, and in pursuing this object he is abundantly assisted by the Spirit of God.

Many who possess little more than the foundation stones of gospel truth have, by the Spirit's aid, achieved signal and blessed victory over self. This is undeniable, and just here appears the design of these remarks for they are directed, mainly, to those unto whom God has revealed much of divine truth. The unquestionable nature of gospel truth is to make us better acquainted with God's character and administration. The more we experience this acquaintance the more should we love Him and His dear Son, and all the workmanship of His hands; and the more should we love the truth as the medium by which we attain unto this more perfect knowledge of God. If our love is thus incited we will seek, above all things, to deport ourselves with such a degree of consistency that so far from bringing any reproach upon God's cause, that of truth and righteousness, we will strive to magnify our office and recommend both truth and religion by showing forth, through godly lives, the power of truth and the beauty of holiness. Some, there is reason to fear, who have this love burning, somewhat, upon the altar of their heart, fail to attain to the practice of consistent godliness simply through misapprehension. They desire to secure a perfect victory, but they overlook certain valuable aids which God places within the reach of all. They depend so much upon the sanctifying power of truth, that they neglect the proper use of that other and indispensable arm of service in the Christian warfare, the assistance of the Spirit. Forgetting, or, perhaps, failing to recognize that mere theoretical knowledge of truth avails little, they make small progress in that "saving knowledge of the truth" which can only be acquired through the co-operating influence of the Spirit. Truth imposes responsibility just in proportion as it is known, and if they to whom God has revealed much of truth fail to develop more perfect holiness of character than less enlightened ones, they are brought into condemnation, since their opportunities for growth in grace are better.

What, then, is the manifest duty of all to whom God has dispensed truth with liberal hand? Twofold: first, by the united aid of it and the Spirit, to secure such a victory over self that their whole life will afford unquestionable proof of the love-inspiring power of truth; and, secondly, to diligently proclaim it unto others. And it will be of little use to attempt the latter until the former is duly observed. The undertaking would be altogether likely to repel from truth the very ones sought to be won to it and to Christ. As no man can be a successful preacher of righteousness it he be not an example of godliness, so no one can be a profitable teacher of truth unless he is a living witness of its power.

Lovers of truth cannot overestimate the importance of striving to bring their will into subjection to the divine will. If this be not done, we are like a bird with crippled wings, fluttering about hither and thither, producing commotion, but making no progress. We will be very liable, too, to both run before we are sent and hold back when we ought to go forward. Neither will we exercise that charity which "suffereth long, and is kind . . . is not easily provoked, thinketh no evil." If we go to a man with some choice morsel of gospel truth and ask of him its incorporation into his faith and, upon our failure to satisfy him that it is truth, we grow impatient, unkind and denounce him as a wilful lover of error, we have for the time permitted the carnal to triumph. We have done the very thing we would not have done if we loved the truth with "a pure heart fervently," and had kept the fleshly nature in subjection; for then would we humbly and kindly present the truth in the love of it and leave the result with God. To be harsh and uncharitable toward those we seek to enlighten is to afford overwhelming proof that we have not entirely "put off the old man with his deeds;" that he still exercises authority.

One important query for us, who have been so signally blessed with unfoldings of truth, to individually answer is, are we, as a class, as much more faithful than surrounding christians as we ought to be, in view of our greater gospel light? If we are not, how can we be held guiltless? The Lord will surely require it of us. Many eyes are upon us, and all inconsistences, or short comings, of whatever nature, that may be noticed in us will be charged to so much of the truth we advocate as happens to be unpopular and not understood. Hence we should prayerfully strive to give "no offence in anything, that the" truth "be not blamed:" but in all things approve ourselves as servants of our absent Lord. Approve ourselves by "pureness, by knowledge, by longsuffering, by kindness, by love unfeigned, by the word of truth:" nay, we should approve ourselves by the putting on of the whole "armor of righteousness on the right hand and on the left."

We are a praying people. We pray a great deal in public, and it is not likely that we do any too much of it, provided we do it heartily; but it is even more necessary to individually engage in daily examination of self in order to ascertain our weaknesses and needs, and then enter the "closet" and there nestle close to the throne of grace, laying out all our heart's desires with an earnestness, a simplicity, fidelity and trust that will seldom indeed be reached except under a consciousness that we are alone with God. It is there we may meet the Lord face to face, so to speak, and talk with Him as a child talks with his father, and the communion will be blessed. It is there we may see, as it were, the angels of God ascending and descending, bearing precious burdens of heavenly blessings to strengthen our faith and love and to enable us to overcome. If we are faithful in these things the truth will indeed "have free course and be glorified." Then we shall be as living fountains from which shall flow forth continual streams of those precious things with which God, in His boundless love, does bless them that put their trust in Him, and who are willing, in all humility, to sit at Jesus' feet and learn of him who having great power was yet humble, possessing all knowledge was yet meek and lowly of heart. God help us all so to do. L. C. T.

THE RICH MAN AND LAZARUS.

THE case of the Rich Man and Lazarus, Luke xvi., is urged as proof of a soul-survivance, in consciousness, when men are dead. Some contending that this Scripture is a real history, while others admit it to be a parable; but they say, "parables are taken from something that has been or may be." Before we have done with it, however, we shall show that such is not always the case.

Those who maintain that it is a literal relation, have no less difficulty in explaining it than their opponents: they cannot explain it all literally, and yet they are bound to do so to be consistent. Let them make the attempt. *Lazarus*, covered with sores, died and was carried into Abraham's *bosom*. Will they pretend that is literal? O, no, say they, it was Lazarus' *soul!* But our Lord says, Lazarus was carried into Abraham's bosom. Our opponents have to say—"Not so, Lord—it was his soul:" thus, they contradict our Lord to establish their "own traditions." Let us see whether they succeed any better with their real history of the rich man. He died. What became of him? He "was buried:" the rich *man* was buried, remember. What next? "In [*hades*, the grave, of course, where he was buried ;-improperly translated] *hell* he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom," etc. The rich *man* did this. They say—It was his *soul:* but our Lord says, it was the rich man. Thus again they make void the words of Christ to establish their traditions, if our Lord did really give a "literal history." But for the sake of showing the folly of their tradition about the soul, we will suppose it was Lazarus' and the rich man's souls or spirits, disembodied, that are in hades. We now ask—Are their disembodied souls or spirits material or immaterial? That is, are they matter, or not matter? We are answered—"They are immaterial." If so, they have no substance! Can that which has no substance be seen or touched? If not, the "literal history" advocates have an immaterial rich man, with immaterial eyes, looking afar off and seeing immaterial Lazarus, or no-substance Lazarus! Truly, these immaterial souls must have sharp eyes to see *nothing!* and an equally sharp understanding to know that it is Lazarus! But that is not all. The immaterial rich man desires that immaterial Lazarus should dip his immaterial finger in literal water and cool his immaterial tongue! And all this is "literal history!" We have not placed the subject in this absurd light with any other view than merely to show the "literal history" advocates that they are, at least, as much involved in difficulty in explaining this Scripture as we, who believe it to be a parable, and that it has no reference to man's state in a future life.

That it is a parable, the context shows. It is in a group of them, viz., the lost piece of silver—the lost sheep—the prodigal son, an the wasteful or "unjust steward," with an admonition against serving mammon, or riches. The Pharisees, who were covetous, heard all these things, and they derided him. Our Lord then proceeds in his discourse with special reference to the change about to take place in the dispensations. He says—"The law and the prophets were [preached] until John; since that time the Kingdom of God is preached," etc.

We state it as a principle, that no parable is to be used as teaching doctrine not elsewhere explicitly revealed. Parables are used only to illustrate some truth already known, or partially so, or to prepare the way to present a truth not yet fully developed, but about to be, either by facts or explicit instruction. The scope or design of the parable is what we are to seek, and not pervert the truth of God by the assumption that the parable is a reality that "has been or may be:" nor, yet, that every item in it was ever designed to have an application to the subject it was intended to illustrate. By such assumptions discredit has been thrown on revelation, the

truth of God has been converted into food for the most fanatical, and men have turned to "cunningly devised fables." If any doubt whether parables are not sometimes purely fictitious, let them read the parable of the eagle's cropping the cedar, Ezk. xvii. 1–10; the parable of the "ewe lamb," 2 Saml. xii. 1–7; and the parable of the trees choosing a king, Judges ix. 7–15.

If it be replied that, "Jesus would not use fictitious characters and circumstances in his parables;" we answer, that JEHOVAH, the Father of our Lord Jesus Christ, has done it, and why not His Son? See the parable we have just referred to, Ezk. xvii. "The word of the LORD came unto me, saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel; and say, Thus saith the LORD GOD—A great eagle . . . came unto Lebanon, and took the highest branch of the cedar . . . and carried it to a land of traffic; he set it in a city of merchants:" [say, for example, in the city of New York! Think you the eagle would be likely to prosper in such a literal work? But we proceed.] "He"—the eagle—"took of the seed of the land and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree: and it grew, and became a spreading vine of low stature, whose branches turned toward him," [the eagle. These branches must have had "souls," doubtless, that were intelligent *thinkers*, to turn toward the eagle that planted the seed! But, let us see.] "There was also another great eagle . . . and behold, this vine did bend her roots toward him, and shot forth her branches toward him," etc. Thus the same vine works for both eagles, with all the intelligence of a most intellectual being. Does any one believe this is a literal history of the action of two eagles and a vine? or, that such a thing "has literally been, or may be?" No one can doubt but that it is purely fictitious. If JEHOVAH thus instructs men, shall we affirm his Son does not? Of like character do we regard the parable of the Rich man and Lazarus, because the positive testimony of Scripture is, that "there is no knowledge in sheol," the state of the dead; and that "in death there is no remembrance of God."—See Eccl. ix. 10, and Psa. vi. 5.

It is said the rich man must be conscious, for he sees, feels and talks. We reply—It was common among the Hebrews to represent things without life as knowing, feeling and conversing: see Gen. iv. 10; Hab. ii. 11; Isa. xiv. 8; Psa. xciii. 3; Prov. viii. 1–3; Prov. ix. 1–5, etc. Our Lord, then, was in no danger of being understood, in this parable, as teaching the consciousness of dead men, and especially, as the Hebrew Scriptures expressly taught, "the dead praise not the Lord"—that "their thoughts perish in the very day" they die—that, "the dead know not any thing"—and that, "there is no knowledge in sheol," where dead men go: and further, inasmuch as Jesus uses the expression in Greek, to show the state of the rich man after death, that exactly corresponds with the Hebrew *sheol*, viz., *hades*, he could be understood in no other way than as using a fabulous discourse—like that to which we have previously referred in the Old Testament—to illustrate an unpalatable subject to his deriding hearers.

[*To be concluded next week.*]

"For all Live unto Him."

BY JACOB GRIM.

The question is asked, What are we to understand by the above words?

There are three questions growing out of the above declaration, viz:

1. Who are the "*all*," that live unto God?
2. When do they live unto God?
3. How do they live unto God?

In order to understand these three questions, it will be necessary to inquire into the language that called forth the declaration of Jesus, "For" they "all live unto him."

That some believe these words to refer to an intermediate state, we are well aware; and that others refer them to an entity, in man, that lives during the sleeping state of the christian between death and the resurrection. Now, in order to understand the full meaning of these words, we want the whole narrative before us, and the question asked of Jesus.

A woman is represented as having died having had, in her life time according to the law of Moses, seven husbands in succession; all natural brethren. The question is a plain and simple one. As though they would say to him, Master, we understand you to teach the doctrine that these men, and this woman are all coming back again from the dead. "Therefore, in the resurrection, whose wife of them is she? for seven had her to wife." Mark has it, "In the resurrection, therefore, when they shall rise, whose wife shall she be of them?" The question is not asked, Whose entity shall her entity be, in the entity land? or, whose soul shall be the possessor of her soul, in the land of souls? But the question is a plain and simple one; and we believe the Master confined himself to the simple question asked, viz., In the resurrection, when all these persons rise from the dead, whose wife will this woman be? The Sadducees thought they had asked a question which, from their standpoint, was unanswerable; they supposed that Jesus was teaching that all, without regard to character, were coming up in the resurrection; and the old laws of Moses were going to be carried into the age to come; and we may suppose they argued on this wise, "now we have Him: Moses taught in the law that one man should have one woman; now how will he reconcile the lot of this woman with the seven husbands?"

Jesus removes the whole difficulty with one expression, "Ye do err not knowing the scriptures nor the power of God. The children of this world marry and are given in marriage. But they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are children of God being the children of the resurrection. Now (to prove) that the dead are raised, (not that they are awake now, in some form, and alive in entity, but that the dead are raised), Moses showed at the bush, when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For he is not the God of the dead, (which he would be if the dead rise not), but of the living."

The question is not, Do men live in the intermediate state? it is not, Are men concious now? But "that the dead are raied, Moses showed at the bush." Now if any intelligent person can inform me how, if Abraham, Isaac and Jacob are now alive in entity, or spirit, or soul land, it proved a resurrection from the dead, I should like to know it. But if we consider the promise of God to Abraham, Isaac and Jacob, that they, individually and personally, for themselves, should have the land of promise, though they died, and are now dead; then if they remained dead, they would fail to realize the fulfilment of the promise of God, "I will give to thee, Abraham, Isaac and Jacob, and thy seed after thee, the land for an everlasting inheritance." Paul says, in Heb. xi. 13, "These all died in faith, not having received the promises."

Now, I hear the objector say, Is he not then the God of the dead, if these persons are not alive? and did not Moses say, He is not "the God of the dead, but of the living; for all live unto him." Stop my friend: not too fast. The question is not concerning the present condition of the dead; but that the now present *dead* do or will rise somewhere in the future from the time when Jesus uttered the words, and the condition or status of the dead when made alive. Now we are ready for our questions, What is the meaning of the questions growing out of the saying, "For all live unto God."

1. Who are the "*all*" that live unto God? We answer, All that rise from the dead. For, "they that are accounted worthy to obtain that world, and the resurrection of the dead, are the children of God." Hence, all in the resurrection live unto him; and, therefore, there are no wicked in the resurrection.

2. The second question is answered in the first, when do they live unto God? We answer, the time fixed is made plain by our Saviour, when he says, Moses showed the resurrection at the bush; therefore, the time is fixed, in the resurrection they all live unto God; and not in the intermediate state.

3. How do they all live unto God? We answer, in the language of our Saviour, "They that are accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, (according to the Sadducean notions), and they have neither animal passions, nor will of their own to gratify; but are the children of God, being the children of the resurrection; and hence live not to gratify themselves, as you suppose, but they all live unto God, and fulfil his pleasures, and not their own desires.

Hence, we would read the text, "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For he is not the God of the dead," (as you suppose they are not going to rise again); but He intends raising them up again; and in the resurrection, when they are raised from the dead, (for he is the God of these living ones) all live unto him, then, and not unto themselves, as you suppose, and therefore ask the question, "In the resurrection whose wife shall she be?"

PHILADELPHIA, PA., Sept. 8, 1870.

Letters and Extracts.

From W. H. H. McAllister.

BR. STORRS: It is rather late to do so, but I wish to say to the friends I met at Springfield, and from whom I parted on the eve of Saturday, Aug. 27, that through the favor of a kind heavenly Father, I arrived home safely Sunday morning at 7 o'clock. I found that the Lord had kept in safety the dear ones at home. How good it is to feel that we can look to God for protection and be *sure* that He will grant it.

Well, we have met at Springfield for the last time, as an organization. As this intelligence goes abroad, there will be, no doubt, much surprise and some disappointment; but on mature consideration I am sure all will think it for the best that the separation should take place. It should rejoice all hearts that this took place as amicably as that of Abraham and Lot of old. And now we have the whole country to choose from, and I have no doubt that the committee chosen to select our place of meeting will judge wisely in locating our future annual gathering. Our people in Vermont were better accommodated at Springfield than they will be at any place which will probably be selected. Those in the immediate vicinity of Springfield, who have attended our anniversaries for the last seven years, may be compelled to travel a little further or forego the pleasure; but we that have been favored must remember that there are others who have been denied the privileges in the past; and they should have their chance now.

I did not receive as great spiritual benefit from the meeting this year as heretofore, for the reason that so much of our time was taken up with business. All that I did was to attend to my official duties; and when our business meetings had closed, I was completely exhausted. We have labored under one great difficulty on the Springfield Campground in being compelled to sandwich our meeting in between those at the main stand. It will be vastly better to have ground over which we have full control hereafter, where we can arrange all these things according to our requirements.

In summing up the results of the meeting, I think we have taken a long step in the right direction; and I have returned home with determination to labor with renewed zeal, and live more consecratedly to God. Pray for me, brethren and sisters, that I may be "faithful unto death," that I with you may receive the "crown of life."

Yours for the truth.

ST. ALBANS, VT., Sept. 9, 1870.

From Eld. Samuel L. Walter.

BR. STORRS: My health is good for one whose clock is about to strike three-score and eleven. I am crippled in my left arm. I had one bone broken, and my wrist dislocated; so that I cannot work, and so painful that I had to give up preaching. I am in hopes to commence again soon. I shall leave home as soon as possible. I think of going to Clyde and see about the HERALD OF LIFE, for I want it to live till the LIFE-GIVER shall come, and show who only shall have life from the dead. Its light is needed in this day of fables.

There is not much light to be had from the popular preaching on any Bible doctrine. The preachers do not seem to understand what is meant by "so great salvation." They represent it to be any and everything but that deliverance that perishing man needs. God's great "salvation," not salvation*s*; no: it saves from perishing in death; and no returning to dust. No: but "deliverance from the bondage of corruption into the glorious liberty of the children of God." One of them, a minister of the Methodist E. church, with whom I was talking about the saint's inheritance, and when I quoted the words of Jesus, "The meek shall inherit the earth," replied, "That they do." I replied, I had seen many of the meek ones in poverty and the poorhouse. "Yes," said he, "A hungry dog is always meek." How I pitied him, and those he taught.

I heard a lecture on Dan. ii. 44. The kings referred to were Babylon, Media, Persia, and Grecian kings. Rome he left out, and denied that the ten toes symbolize the divisions of the fourth kingdom; but said that John the Baptist and the Saviour set up "the kingdom of God" in their day. If that is so, we ought all to stop praying the Lord's prayer. I can't see "the kingdom" yet; so I shall still pray "Thy kingdom come," etc., until I see the "Nobleman return, having received the kingdom," and made his servants "rulers over ten cities, etc.

I have been preaching to a few souls about the nature of the resurrection, that it was literal, as Job said, "In my flesh shall I see God." A minister, arguing against a literal resurrection, produced the following as proof. "A certain minister died and was buried at the foot of an apple tree, and the root went down into the coffin, entered the dead man, and ran through the whole body, absorbed the whole of it; and forsooth the apples were a part of the minister's body; and the good people that ate the apples were a part of the minister." He asked, "How could his identical body be raised, since it formed part of so many bodies?" Another advanced the idea that the whole earth was far too small to make bodies for so great a number. So with their vain philosophy they try to make void the truth of God; they forget that the Saviour fed thousands with five loaves and two fishes. God will not be thwarted in his purposes. His word shall accomplish that whereunto it was sent. I say with Paul, "Let God be true." He has but to "speak, and it shall be done."

I worship every seventh day with the Seventh-day brethren, about three miles from this place, and also on Tuesday evening. We have good meetings. The Lord makes one in our midst. I do love Christian fellowship, and long for the communion of saints, where names are lost sight of.

I received a letter from Keenville, where I was last winter. There are some strong men in the faith of No life out of Christ there, who will do battle for the truth. They wish to know whether I am coming there, and when? I shall go whichever way the Lord may direct. I have got to have a little help for my wife. She must live, and will, when we do right in the Lord's sight. I have no doubt of that. Father has promised, "Thy bread shall be given, and thy water made sure." He will not withhold any "good thing from them that walk uprightly."

I see that Br. S. J. Branson has subscribed for the HERALD OF LIFE. I expect you will get four or more from Keenville for Vol. viii. Br. S. J. Branson says that he is to have a debate on the immortality of the soul; and one who has been a Methodist preacher affirms. Br. B. has the negative. I have no fear for the issue. Br. B. is at home in God's book, and will hold him to it, and give him, Thus saith the Lord.

I send you the name of a new subscriber; she is about 76 years old. Her husband 82 years. They lived in Indiana, near Dr. Fields. They came out in the '43 movement. They believe man is mortal, and no immortality out of Christ; and Sister Bishop has gone a step further, "No life out of Christ." They are both looking for the Lord's coming soon.

If the wicked dead are to be made alive to die again, well may they ask,

"Why from silent earth,
Didst thou awake, and curse me into birth?
Tear me from quiet, ravish me from night,
And make a thankless present of the light?
Push into being a reverse of thee,
And animate a clod with misery?"

Here is a question that neither heaven nor earth, time nor eternity can ever solve, if the theory of dying twice be true.

Adam had a moral nature, or purity, which his Maker gave him, with power and knowledge how to retain and develop a pure moral nature in harmony with God, so that he would have, eventually, become equal to the angels, deathless—hence spiritual.

Query. Is not every child born without any moral defilement, because it has not sinned? It is sin which defileth; hence, how true the declaration of the Saviour, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Query. The Saviour, or second Adam, did retain the purity of his moral nature; hence it is said, "He was tempted in all points like as we are, yet without sin," or without yielding; so he was pure and undefiled and separate or free from sin; had nothing to repent of. He told the Jews, Except they repented and became as little children, they could not enter the kingdom of heaven. I infer from what the Saviour has said about children, they will enter into God's kingdom; for, or because, "of such is the kingdom of heaven." I may be wrong, but I think and hope not. Our Father will do right, so that none will ever murmur, and that very soon. We may lift up our heads and rejoice, for the Lord will come quickly. Amen: even so, come Lord Jesus.

Yours, in hope of life.

BUNKER HILL, ILL., Aug. 13, 1870.

From Dr. John Billings.

BR. STORRS: I wish to say through the HERALD, to the brethren, that Br. Henry Perkins leaves my house this morning for the East. Brethren will, after this, write him at STETSON, Maine. He is better: his health has improved since he came here. Our trust has been in God and such remedies as he has given us, with which we are to help one another, when poor mortality is giving way under the powerful enemy that is cutting down God's children. The time is at hand when its work will be done, and then we will rejoice and say, Thanks be to God who giveth us the victory, through our Lord Jesus Christ. That victory will be complete and eternal.

One word to the saints, scattered abroad. Don't get excited about the war. Remember that it is faith in God, that works by love, purifies the heart and overcomes the world, that will give us admittance into the everlasting kingdom of God; and not faith in any war struggle. We must have that union with God that makes us one, war or no war. We have seen many brethren that would be very good when some war-cloud hung over the world, and as soon as it was gone, their faith was gone.

Brethren let us examine ourselves, and see whether this is the kind of faith we have. If so, in the name of God, I entreat you to get rid of it, and occupy a position that we can say, from the heart, Not my will, but thine be done. Don't murmur at God's delays with us; for he says, As many as he loves, he will rebuke and chasten; and then exhorts us to be zealous and repent. Now, let us be patient under the chastening hand of God, and seek complete resignation to his will under all circumstances.

NEW RUTLAND, ILL, August 22, 1870.

From Helen Robertson.

BR. STORRS: Camp-meeting is over, and the children gone to their homes. I, being very tired, remained in Springfield at Br. Hastings, and visited a few days. Left on Friday, and came to Meriden to see Br. and Sister Campbell in their deep affliction.

The brethren and sisters, in the "Life Tent" especially, missed them this year, and no doubt want to know how it is with them. They have been through a long and severe affliction, Br. C. unconsciously suffering, and Sister C. untiringly watching and administering to his every want by night and by day. He was recovering nicely, until about three weeks ago he slipped, in some way, which caused the ligaments to be torn from the knee-pan. The doctor said he would much rather have come and found a bone broken, than this sad accident. The doctor said it would keep him on his back four more weeks. Three of the weeks are past, and he is hoping to be up again soon. He is weak and nervous, and feels all broken to pieces, as he often expresses himself. He sends love to the brethren and sisters, and earnestly desires an interest in their prayers. Sister Campbell, also, desires to be remembered in much love to all. She feels that the children of God have been praying for her, and the Lord has strengthened and held her up in a wonderful manner. It seems to me marvellous that she is living after what she has gone through. For the material aid sent her she blesses the Lord and thanks the ones who have sent. Amongst others, they affectionately remember Br. E. Wolcott's timely remembrance of them, and pray that that dear brother's life may be spared, so he can witness the glorious advent of the King of kings; also to be a blessing and support to his dear family. Yet with regard to everything and every one we pray in submission, saying, Not our will, but thine be done, our Father in heaven.

Br. C. has a great desire to get home to New Britain; and Sister C. hopes to be able to take him home before long.

I expect to leave here to-morrow, and intend stopping to see Br. and Sr. Percy, at Rowayton, who have been, and still are, in great affliction.

The whole creation is groaning, and the children are crying, "Come, Lord Jesus."

MERIDEN, CONN., Sept. 4, 1870.

From E. D. Adams.

DEAR EDITOR: I am anxious to have the HERALD OF LIFE live, and pledge to send five dollars for my next year's subscription, in a few weeks. It is truly a medium of great light in a dark world, and I hope we shall not be deprived of your experience and mind to guide the HERALD until the Lord comes.

It is true that all the readers of the paper in the West are not a unit with you on all topics. But I hope it is among the "all things possible with God" to save all who love the appearing of the "King of the Jews," and the re-establishment of Israel's kingdom.

Our heavenly Father knows full well why we do not see eye to eye in interpreting his word; and his mercy is so large, and endureth so long, I feel willing to trust him to judge us.

Some of my "faith, repentance, and immersion in water," brethren, can hardly fellowship me on account of my "too great liberality," and non-resurrection of the unjust, etc. views, which are sometimes called "Storrism." So it seems hard to please all professing to be God's children and God at the same time. If I were to withdraw my support from all papers advocating things I do not believe, I should take none. The HERALD OF LIFE has less repulsive matter in it than any paper I read, and I should be sorry to see it die, and no prospect of having another as good.

I intend to fight the good fight as well as I can, if I have to walk alone; and confidently believe it will be but a short time before the worthy ones will receive their crowns.

Yours, hoping to be saved in the kingdom.

CEDAR FALLS, IOWA, Aug. 14, 1870.

From Mrs. E. G. Farmer.

BR. STORRS: I have often been led to contemplate the hope of those that love Jesus. We hope for many things in this life and get disappointed; but, O, the hope of being raised from the dead is a hope founded upon a rock, both sure and steadfast, and reaches to that within the vail where Christ our high priest has entered once for all; and, thank the good Lord of life and glory, he will never fail us if we endure as good soldiers to the end. I thank God I have that hope, that when our LIFE-GIVER shall come, whether I sleep or wake, I shall be made like him; for his promise never fails.

Bless the Lord for such a hope, and such blessed promises. The Bible is full of them. I feel to grow stronger and stronger in the Life views, that the wicked will remain in the congregation of the dead; they shall utterly perish; they shall consume away; no hope; all is lost. O what a thought to contemplate! Never live again! God help us to shun that awful doom. O for more love to God and more love for each other.

The dear HERALD I prize next to my Bible. I feel to thank the Lord I ever read it; it does me so much good to hear what the brethren and sisters are doing in different parts of the land. The different tracts I have had have been a great help to understand my Bible. God bless you, Br. Storrs, and give you strength to continue in the good work. May we all watch and pray, and wait until the Master comes; and if he should tarry, we will patiently wait for the Lord. Yes, yes, O yes, we'll patiently wait for the Lord. From your unworthy sister, waiting for the LIFE-GIVER to come.

GRAND RAPIDS, MICH., Aug. 17, 1870.

From Eld. J. Lewis.

BR. STORRS: I cannot promise much help for the HERALD OF LIFE, being poor and unable to work much; but my daily prayer is that the HERALD may live to see the end of the bloody strife going on in Europe; and that it may be filled full of wisdom, so as to win souls to Christ and let it not forget to visit the old one armed man.

Brethren and sisters, stand firm and hope to the end, for we shall soon gain the port. God has arisen to shake terribly the earth (the old Roman empire). The scarlet colored beast and the false prophet are about going into a lake of fire, (the great battle of God Almighty), and will be consumed; for He will smite the (Roman) earth with the rod of His mouth, and with the breath of His lips will He slay the wicked. Let me say, it is my opinion the battle of Armageddon is begun. See Rev. xvi; see also Jer. xxv. 15 to the end; likewise Rev. xviii. 17–21. What a day to those out of Christ. Let me exhort such to flee to the stronghold (Jesus), while there is hope. Let the saints lift up their heads, for our redemption draweth nigh.

GRAFTON, ILL., Aug. 24. 1870.

LA FAYETTE NORRIS, Campton, Iowa, writes under date of Aug. 30: Two weeks ago last Sabbath I gave a public discourse three miles north-west of Manchester; and, in four weeks from that time, I shall give another, if Providence permit. My text was, "If a man die shall he live again?" I endeavored to show that man does die, and that the righteous will live again: and lastly, that the wicked will *not* live again. I had an attentive audience, and they desired me to come again. I distributed a number of tracts. This is in Br. Ayers' neighborhood, and it was by his invitation that I went there. My discourse was the first that most of the hearers had heard on the non-resurrection of the wicked dead. I do not expect much to result from my public speaking, but I am in hopes the tracts will do good. I can say, truly, I feel a stronger desire than ever to press my way onward in the good cause.

My love to all the brothers and sisters who read the HERALD.

OBITUARY.—Died, Aug. 7, 1870, HARRIET D., youngest daughter of La Fayette and Harriet E. NORRIS, aged eight months and eleven days.

S. S. CALL, Hesper, Iowa, writes: The good word of Life only through Christ, and the resurrection of them who are Christ's at his coming; and the non-resurrection of the wicked dead, are established facts with many, even more than I supposed. The seed sown has taken root and brought forth fruit, in spite of the desperate efforts made to root it up. Love to all the brethren.

Business Department

New Tracts.

No. 23. THE LIFE VIEWS: or, Man's Origin and Nature. Annihilation of the Wicked. Is the Identity lost in death? Prof. C. F. Hudson's Position. The Judgment: Heb. ix. 27, 28. 1 Corth. xv. 18, 20, and 22. "Not see Life."

No. 24. HOW READEST THOU? or, Various Topics Considered: viz., Degrees in Punishment. Resurrection and Judgment. To Cease to be a Soul. The Punishment of Sin. Going to Heaven at Death. The Durability of Matter.

CASH RECEIPTS.

TWO DOLLARS EACH FROM—A. C. Jones, H. L. Brown, H. A. Troeger, John Marsh, W. P. Morgan, Mrs. S. Bancroft, F. E. Downs, G. H. Bundy, Leonard Plumer, Eld. J. Parry, Jos. Parry.

VARIOUS SUMS—Peter Sitley, $1; Thomas Campbell, $2 20; John Craig, $2 20: Capt. J. W. Priest, $5; E. D. Adams, $5; W. J. Pell, $3; J. P. Leonard, $3; Sally Dillingham, $5; Wm. H. Spence, $3; J. F. Busch, $5.

PARCELS SENT SINCE LAST ISSUE.

T. T. Halstead (to Franklin, Ind.,) A. C. Jones (Oregon), Mrs. Matilda Hillstream, S. S. Call (two parcels), Capt. J. W. Priest, E. D. Adams, G. H. Bundy.

TO CORRESPONDENTS.

F. A. SHELDON.—We cannot furnish the papers you ask for.

Pledges for the Herald of Life Vol. VIII

E. Wolcott, Keyport, N. J., (*paid*),	$300
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ENVY.

"A poisonous morsel in her teeth she chewed,
And gorged the flesh of vipers for her food.
Minerva, loathing, turned away her eye.
The hideous monster, rising heavily,
Came stalking forward with a sullen pace,
And left her mangled offals on the place.
Soon as she saw the goddess gay and bright,
She fetched a groan at such a cheerful sight.
Livid and meagre were her looks, her eye
In foul distorted glances turned awry:
A hoard of gall her inward parts possessed,
And spread a greenness o'er her cankered breast;
Her teeth were brown with rust, and from her tongue
In dangling drops the stringy poison hung.
She never smiles, but when the wretched weep;
Nor lulls her malice with a moment's sleep:
Restless in spite: while watchful to destroy,
She pines and sickens at another's joy:
Foe to herself, distressing and distressed,
She bears her own tormentor in her breast.

Sel. by F. H. BURBANK.

THE BURNING OF THE EARTH: WILL IT BE LITERAL?

BY W. FORD.

"BUT the day of the Lord will come as a thief in the night, in the which the heavens will pass away with a great noise, and the elements will melt with fervent heat, the earth, also; and the works that are therein shall be burned up."—2 Peter i. 13.

That the earth is to exist throughout the ceaseless ages of eternity, and in the future unfold the power and glory of God, no one will deny who is acquainted with the Bible's teaching concerning it.

In our examination of this important text, we will confine ourself to the only rule by which men can ever arrive at a correct understanding of the Bible, that is to let scripture interpret scripture. By so doing we hope to arrive at a correct understanding of the text under consideration, and abundantly show that the Bible does not as much as intimate that the literal earth will be burned up.

That God speaks of the earth in a figurative sense, no one will deny. The first place that such an expression occurs is Gen. vi. 12. "And God looked upon the earth and behold it was corrupt." God certainly would not have us to understand that the literal earth was corrupt, but that the people whom he calls the earth were corrupt. Such seems to us to be the true sense of that passage.

The next place of importance where God uses the word earth for the people is in the covenant that he made with Noah, as recorded Gen. ix. 11. "And God said, I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood. Neither shall there any more be a flood to destroy the earth." No one will pretend to say that the literal earth was destroyed by the flood; and we have just as much right to contend from the literal reading of this passage that the earth was destroyed in the day of Noah by waters, as our opponent has to contend that the literal earth will be burned up from the reading of the 3d chapter of 2 Peter.

Again. "The whole earth was of one language, and of one speech."—Gen. xi. 1. "And the Lord did there confound the language of the whole earth."—Gen. xi. 9.

It would be easy to multiply such passages as these; but these are enough to show that the earth is frequently spoken of in a figurative sense. The advocates of the burning of the world became very much in favor of literal interpretations when they read 2 Peter iii. 10.

Well, says B., "Peter says the earth shall be burned up, and it is God's word, and if I can't take it just as I find it, I will have nothing to do with it." Pretty good conclusion, if you will only stick to it.

We will now give you a small trial and see if you will stick to your text. "For behold the day cometh that shall burn as an oven, and all the proud, yea, all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch."—Malachi iv. 1. Now, Mr. B., what do you think of this? It seems to me that this will destroy your immortal-soul-ism. "Oh," says B., "that don't mean it will burn the wicked entirely up, and be as though they had not been." There, I thought you were only in favor of literal interpretations just as long as it would favor your theory. But we will try you a little further, and see how your theory will work. "This is the bread which cometh down from heaven, that a man may eat thereof and not die."—John vi. 50. There, now, you and your theory have made Christ out nothing but literal bread. How would it look for me to contend for the literal interpretation of this? I certainly have as good right to do it, without regard to its connection, as you have to contend for the literal interpretation of 2 Peter iii. 10, without regard to its connection.

Again, 53d verse, "Then Jesus said unto them, Verily, verily I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." The literal interpretation of this would compel us to eat the flesh from off his bones, and drink the blood from his veins. Shall we contend that such should be the case? Surely not. We should like enquiring men—men desiring to learn the way of life—ask the Bible to tell us what Christ means by telling us that we must eat his flesh and drink his blood. By turning to Matt. xxvi. 26, 28, we find this fully explained. "And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples and said, Take, eat, this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood." Thus it will be seen that by letting scripture interpret scripture, we have ascertained just what Christ meant. Now let us try the rule upon 2 Peter iii. 10. Well Peter, you say that the elements shall melt with fervent heat. Now, Bible do pray tell us what Peter means by saying the elements shall melt with fervent heat. It seems from the Bible that the time is coming when things will get pretty hot. In order for us to understand what Peter means by the word elements it is necessary for us to call up Paul as a witness. We have his definition of the word elements in Gal. iv. 3, 9. It will be observed from Paul that part of the church at Galatia, after having been brought over to the gospel faith, was about to return to the old Jewish ceremonial law, and Paul in chapter iii. 1, exclaims, "O foolish Galatians, who hath bewitched you that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you. Are ye so foolish, having begun in the Spirit are ye now made perfect by the flesh?" In chapter iv., he still goes on with his argument, and says, "Now I say, that the heir as long as he is a child differeth nothing from a servant, though he be lord of all; but is under tutors, and governors until the time appointed of the father. Even so we, when we were children were in bondage under the *elements* of the world:" the elements, the Mosaic ceremonies or law. In verse 9, he adds,

"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements (the Jewish law) whereunto ye desire again to be in bondage." Here, then, is positive evidence that Paul uses the word elements to denote the laws that existed under the Jewish dispensation. As the word elements occurs but twice in the Bible, we are shut up to this conclusion, that Peter uses the word elements to denote the laws of the land that exist at the coming of Christ; these elements, or laws that oppress the poor and exalt the rich; all the unjust and oppressive laws that exist upon the earth at the coming of Christ, are the elements that Peter says shall melt with fervent heat; a vivid description of their entire dissolution and destruction from off the face of the earth, and the establishing of new laws that will give judgment and justice in the land, with Christ as King. Then the glorious time will have come, prophesied of by Isaiah: nothing shall exist in all my holy mountain, saith the LORD; for the earth shall be full of the glory of Lord as the waters cover the sea.—Isaiah xi. 9, and Hab. ii. 14.

After these elements have passed away, there is to be a time of universal peace, even to earth's remotest bound. Glorious time; happy thought, that the time is coming when the earth is to be full of the glory of the Lord, and all its corrupters have passed away as the dew before the morning sun.

Having plainly shown that the elements that are to melt are the existing laws, we will now try to ascertain what Peter means by saying, The heavens and the earth are now by the same word kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men.

We will apply the same rule to this we did to the others; that is, let scripture interpret scripture. By so doing we hope to arrive at a correct conclusion of this important subject. The key to the whole lays in verse 5, where Peter says, "The heavens were of old, and the earth," and then sums it up in one sentence and calls it, "the world," and says, it "perished." Thus it is seen by the honest enquirer that the old heaven and earth, or dispensation, perished. The advocates of the literal burning of the earth, unwilling to give up their theory, try to make it appear that the word "world," as used by Peter never means earth. They are both unmindful of the fact that the first meaning of the word (world), as given by Webster, is, earth; universe; and it is so used by the prophets and apostles. "He made the worlds." Heb. i. 2. Here he speaks of the whole planetary system, and calls them worlds. "Come ye blessed of my Father, inherit the kingdom prepared from the foundation of the world," or earth.—Matt. xxv. 34. "The kingdoms of this world," or earth, "have become the kingdom of our Lord."—Rev. xi. 15.

Similar passages might be multiplied, but these are enough to show to the candid that God frequently calls the earth, world; and more would not avail those who deal in mere assumptions. It is clear that the heaven and earth that Peter says perished was the age or dispensation that existed between the creation of the world and the flood. It is necessary to notice that Peter speaks of three heavens and three earths. It is also plain that from the creation of the world down to the coming of Christ there is just three dispensations; and Peter calls each dispensation a heaven and earth. The old heaven and earth, or dispensation, is perished. This heaven and earth, or dispensation, in which we live will perish just as completely as the old heaven and earth; and the new heaven and new earth, that Peter speaks of, is that new age or new dispensation that will take place after the coming of Christ, when the law shall go forth of Zion, and the word of the Lord from Jerusalem. It is in the time of that new heaven that the earth shall be full of the glory of the Lord as the waters cover the sea.—Isaiah xi. 9; Hab. ii. 14. Then the time will have come when every man shall sit under his own vine and fig-tree, and none shall make him afraid. —Micah iv. 4. Then the earth will unfold the power and glory of God, and become as the garden of Eden.—Ezk. xxxvi. 34.

Thus we have examined the main texts relied upon to teach that this earth will be burned up; and we fail to find the least intimations that such will be its doom; but we find plenty of evidence that it will exist throughout the ceaseless ages of eternity, and be restored to its Edenic state, and be the final abode of all Christ's redeemed hosts; and we rejoice that the time is hastening on when these glorious promises will be realized and enjoyed by those who are earnestly contending for the faith once delivered to the saints. As each tick of the clock tells how swiftly time is passing away, it also tells the speedy return of our Lord and Saviour Jesus Christ, when all the kingdoms of this world will be his.—Rev. xi. 15.

TIPTON, MO., Aug. 1870.

SO MANY CALLS.

IT was a brisk, clear evening in the latter part of December, when Mr. A. returned from his counting-house to the comforts of a bright coal fire, and warm arm-chair, in his parlor at home. He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then, lounging back in the chair, looked up to the ceiling, and about, with an air of satisfaction. Still there was a cloud on his brow. What could the matter be with Mr. A.? To tell the truth, he had that afternoon received in his counting-room, the agent of one of the principal religious charities of the day, and had been warmly urged to double his last year's subscription; and the urging had been pressed by statements and arguments to which he did not know well how to reply. "People think," soliloquized he to himself, "that I am made of money, I believe. This is the fourth object this year for which I have been requested to double my subscription; and this year has been one of heavy family expenses—building and fitting up this house—carpets, curtains—no end to the new things to be bought—I really do not see how I am to give a cent more in charity. There are the bills for the girls and boys—they all say they must have twice as much now as before we came into this house. Wonder if I did right in building? And Mr. A. glanced up and down the ceiling and around on the costly furniture, and looked into the fire in silence. He was tired, harassed and drowsy; his head began to swim, and his eyes closed—he was asleep. In his sleep he thought he heard a tap at the door; he opened it, and there stood a plain, poor-looking man, who, in a voice singularly low and sweet, asked for a few moments' conversation with him. Mr. A. asked him into the parlor, and drew him a chair near the fire. The stranger looked attentively around, and then turning to Mr. A., presented him with a paper. "It is your last year's subscription to missions," said he. "You know all of the wants of that cause that can be told to you. I called to see if you had any thing more to add to it."

This was said in the same low and quiet voice as before; but, for some reason, unaccountable to himself, Mr. A. was more embarrassed by the plain, poor, unpretending man, than he had ever been in the presence of any one. It was some time before he could reply at all, and then in a hurried and embarrassed manner, he began the same excuse which had appeared so satisfactory to him the afternoon before—the hardness of the times, the difficulty of collecting money, etc.

The stranger quietly surveyed the spacious apartment, with its many elegancies and luxuries, and without any comment, took from the merchant the paper he had given, but immediately presented him with another.

"This is your subscription to the Tract Society; have you any thing to add to it? You know how much it has been doing, and how much more it desires to do, if Christians would only furnish the means. Do you not feel called upon to add something to it?"

Mr. A. was very uneasy under this appeal, but there was something in the mild manner of the stranger that restrained him; but he answered that, although he regretted it exceedingly, his circumstances were such that he could not, this year, conveniently add to *any* of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society, and in a few clear, forcible words, reminded him of its well-known claims, and again requested him to add something to his donations. Mr. A. became impatient.

"Have I not said," he replied, "that I can do *nothing* more for any charity than I did last year? There seems to be no end to the calls upon us in these days."

The stranger took back the paper, rose, and fixing his eye on his companion, said in a voice that thrilled through his soul:

"One year ago to-night, you thought your daughter lay dying; you could not sleep for agony. Upon whom did you call that night?"

The merchant started and looked up. There seemed a change to have passed over the whole form of the visitor, whose eye was fixed upon him with a calm, intense, penetrating expression, that awed and subdued him. He drew back, covered his face and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then, you should leave a family of helpless children entirely unprovided for, do you remember how you prayed? Who saved you then?"

The stranger paused for an answer, but there was a dead silence. The merchant bent forward as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer, and said in a still lower and more impressive tone:

"Do you remember fifteen years since that time, when you felt yourself so lost, so helpless, so hopeless; when you spent days and nights in prayer; when you thought you would give the whole world for one hour's assurance that your sins were forgiven you? Who listened to you then?"

"It was my God and Saviour!" said the merchant, with a sudden burst of remorseful feeling; "O, yes, it was he."

"And has He ever complained of being called on too often?" inquired the stranger, in a voice of reproachful sweetness; "say," he added, "are you willing to begin this night, and ask no more of him, if he, from this night will ask no more of you?"

"Oh! never, never!" said the merchant, throwing himself at his feet; but as he spake these words, the figure seemed to vanish, and he awoke, with his whole soul stirred within him.

"O my Saviour, what have I been saying? what have I been doing?" he exclaimed. "Take all, take everything! What is all that I have, to what thou hast done for me?"

[The following communication it seems was written for the "Crisis," but by some means was directed to us; possibly because the author thought it might be lost on its way, or after it reached there, if sent to that paper.—ED. OF HERALD OF LIFE.]

For the Crisis.

"LIFE VIEWS."

BR GRANT: In a recent No. of the "Crisis," a good Bro. (in discussing upon the "Life Views," and the certain resurrection of the of the wicked,) says "I have never seen any scripture statement that even *seems* to clash with, or militate against it."

Now one would suppose that the said brother could not be a very good student of the Bible; if he were not occupying an enviabl position as a Bible teacher, and a veteran soldier in the little corps of observation that is standing upon the crumbling ramparts of a world in distress, and waiting for the "Crown Prince" to appear, and assert his right to the promised inheritance. But how are we to account for this strange declaration of his? Shall we say (as we say of the whole orthodox fraternity who clamor for the senseless dogma of the soul's immortality,) that he is willingly ignorant? and is so determined to have things in his own way that he cannot see, that he will not hear? Nay, we will not judge the brother so rashly, but will relate a historic fact, as illustrative of the strange phenomenon of thought, and of the total absorption of one's mental faculties, while gazing upon a cherished object, and fancying that there is no obstacle in his line of vision.

In the State of New York, and before the introduction of railroads, the people traveled west upon the Erie Canal, and it was the duty of the steersman to warn the people, upon the deck of the boat, upon approaching a bridge, that they might stoop down and go under safely. Upon one occasion a stalwart negro was standing upon the neck, with his arms folded and gazing ahead, as if a bridge in the distance was the only thing that attracted his attention. The usual sign of approaching danger was given at the proper time, and repeated with a loud voice, "Bridge! Bridge!" but the darkey stood firm in his tracks, until the bridge struck him fair in the forehead, and laid him hors de combat, upon the deck. Rising, and rubbing his head, he exclaimed, "Go— golly, massa, why didn't you tell me the bridge was coming?"

This was indeed an extraordinary case of mental phenomenon: but how strikingly illustrative of the weakness of human nature, and of our inability, (under peculiar circumstances,) to see the most obvious things in nature.

Our dear brother says that, he has *never seen* any Scripture that *even seems* to clash with the resurrection of the wicked dead. Taking this for granted, and believing that he is standing in the same quiet and unconcerned condition that we found the negro in, we take this occasion to call his attention to the following passage of Scripture, (one in a thousand), and ask him, in all sincerity, in love, in faith, in charity; if it does not *seem* to "clash" with the resurrection of the wicked.—Isa. xxvi. 14. "They are dead, they shall not live: they are deceased, they shall not rise. Therefore hast thou visited and destroyed them, and made all their memory to perish."

DANIEL CLOW.

JANESVILLE, WIS.

DR. ANGUS ON FUTURE PUNISHMENT.

IN a letter inserted in the *Rainbow* for June last, we respectfully called upon Dr. Angus to acquaint the public with the place in the writings of Clement of Rome where he had met with a passage which he quoted as the composition of Clement, in his lately published work on "Future Punishment." We said that we had read the writings of Clement, and had not seen in them the passage in question. To our letter Dr. Angus has made no reply.

In our article, "The Fathers on Future Punishment," in the *Rainbow* for July, we followed up the subject. We showed our readers that the passage which Dr. Angus quoted as from Clement was not written by Clement, but by a nameless forger. This statement of ours Dr. Angus treats as he treated our letter —he makes no reply.

The conclusion we, and our readers probably, draw from Dr. Angus's silence is, that he has no defence to make. He attributed to Clement of Rome what Clement of Rome never wrote, and he now knows that he has done so. Were we only concerned with Dr. Angus himself, we would allow the matter to rest; but in the interests of truth we cannot do so.

Dr. Angus's work has a large circulation. We hear that the first edition of it, which is the only edition we have seen, has had a circulation of several thousands. It has been read, therefore, probably by thousands of readers to whom the exposure of his statement in the *Rainbow* is unknown. These readers are told, on the authority of Dr. Angus, that Clement of Rome, the companion of St. Paul, stated his belief in the immortality and eternal misery of the wicked, when Clement of Rome, so far from stating anything of the kind, has affirmed the contrary.

To all these readers Dr. Angus has done a wrong, which we now call upon him as an honest man to repair. We call upon him in the name of truth and religion to let the readers whom he has misled, know that he has misled them.

HENRY CONSTABLE,
Prebendary of Cork.

—*The Rainbow.*

Remark by Ed. Her. of Life.

We long since rejected appeals to "the Fathers" as proof of that which cannot be established by the Bible alone. "Forgery" was the order of the day, when argument failed, in the early history of the church, as falsehood, misrepresentation and slander are now among such as have only traditions to bolster them up in their opposition to the truth of "Life only in Christ."

CHILDREN'S DEPARTMENT.

A BLIND GIRL FEELING FOR A SUNBEAM.

THE sun has just burst out through the clouds, and a heavy golden beam comes in at our window. How bright and cheerful! It comes in so silently, yet it speaks to the heart. Thank God for sunshine! Ages on ages it has illuminated and gladdened a world, yet we hardly think of the great fountain of light and beauty.

Writing of sunshine brings to mind a touching incident which came under our observation as we were traveling in the cars. Opposite was seated a family of four, consisting of a man and his wife, and two children—boy and girl—twins, totally blind. Two lovelier children we never saw. The family were from the South. A Southern sun had given each cheek a rich olive complexion, relieved by a beautiful bloom upon the children's countenances. The boy lightly built, had finely chiseled features, and hair of a dark brown, clustering in rich curls around his neck. The girl was yet more slender, and fragile as a leaf, and of the most spiritualized beauty. Her habit was dark. Her hair was black as night, its heavy glossy tresses confined by a golden band, which glittered brightly upon the dark background. They both seemed happy, conversing with an intelligence beyond their years. The train stopped for a moment upon their route. The windows were all raised, and the children leaned out as if to see. The little girl heaved a long sigh, and then leaned back in the seat exclaiming, "O mother! I cannot see anything." A tear trembled in her eye, and her voice was so sad and low, that it went to the heart of every passenger who heard the beautiful and unfortunate creature. "Neither can I see, Belle; but I acknowledge that everything is beautiful," said her brother, as the light wind lifted the thin locks. "You are beautiful, are you not, Belle?" Just then a flood of sunshine gushed from the white clouds in the west like a flash, and fell full and warm upon the cheek of the sad girl, and upon the tears in her eyes. Quick as thought she put up her hand and attempted to grasp the golden pencils that were playing upon her neck and cheek. Eagerly she shut her hand upon vacancy, and a shadow fell upon her countenance as she failed to touch the sunshine. "Mother, I cannot feel it; has it fled out of the window?" "What, Belle?" "The sunshine, mother. It touched my cheek, but I cannot touch that." The mother's eyes swam in tears, as did those of nearly all in the cars. A blind girl feeling for a sunbeam upon her cheek! That beam was radiant with beauty, yet she could not behold it. It gleamed upon a world, yet all was night to her. Its silver bursting in the east, or its golden fading in the west, followed as day followed day; but it burst upon her vision, or faded at decline of day. It glowed in the sky, upon forest, and field, and lake, and river; but not in the blue orbs of the sightless girl. By a singular coincidence, the boy tried to feel of the breeze that came cool upon the cheek as the cars sped swiftly on. The breeze swept over the yellow fields and meadows, and still waters, and coquetted with the locks of the blind boy; but its footsteps were unseen by him. We involuntarily thanked God that we could look upon the beautiful world he has made, and dropped a tear to the hapless children who must grope their way to the grave through a long night. But the light of bliss will burst upon them. Long shall we remember the two blind children.—*Selected.*

ONE BRICK UPON ANOTHER.

A BOY watched a large building as the workmen from day to day carried up bricks and mortar.

"My son," said his father, "you seem much interested in the bricklayers. Do you think of learning the trade?"

"No," he replied; "I was thinking what a little thing a brick is, and what great houses are built by laying one brick upon another."

"Very true, my son; never forget it. So it is in all great works; all your learning is but one lesson added to another. If a man could walk all around the world it would be by putting one foot before the other. Your whole life will be made up of a succession of moments. Learn from this not to despise little things. Be not discouraged by great labors. They become easy if divided into parts. You could not jump over a mountain, but step by step takes you to the other side. Do not fear, therefore, to attempt great things. Always remember that the large building rose by laying one brick upon another."—*Selected.*

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
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GEO. STORRS, Box 4,658,
NEW YORK.

All names of persons sent us, should be written plain, so that we shall not have to *guess* them out. Also in ordering, the name of the *Post Office, County and State* must be given, and written plainly, and if a *change* is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all these matters, confusion and delay are inevitable.

FROM SAMUEL MASON.

BR. STORRS: I send you herewith a letter from the Superintendent of a Steel Works, in Pittsburg, Pa. The circumstances which led to it were these: I had given an order for an anvil to be made at the Works, and it was broken in the process of tempering. This gentleman came down from Pittsburg to see us in regard to it, and remained over Sunday. Of course, I always make a practice when opportunity presents itself, to talk of our glorious hope of Life only in Christ. He had never heard the doctrine before. He was a preacher in the Methodist church in my native town, Sheffield, England; but was branded as an "infidel," and expelled from the church of man's making, and has remained out until this day; but he is a member of the church of Christ. Please send him the HERALD OF LIFE.

Yours, in Christ.

NEW BRIGHTON, PA., Sept. 8, 1870.

The following is the letter Br. Mason speaks of, only we omit the writer's name, not knowing if it would be agreeable to him to have it made public now.—EDITOR.

PITTSBURG, PA., Sept. 4, 1870.

MR. MASON—*Dear Sir:* The past week has been one of extra labor; has afforded but little time for theological investigation: I have, however, scanned the HERALD OF LIFE, and find sufficient for deep and exclusive meditation; and I must confess to do justice to its contents would consume more time than I can at present command. First: because therein are contained the sentiments of my mind, the result of unbiassed thought before I came to this country, and which earned me the unenviable sobriquet of infidel.

Secondly: Because the non-existence of any person, book or paper that I had met with, entertaining my ideas, together with the so-called orthodox sentiment instilled in my mind in childhood, raising up in battle array against the light of reason and development of truth.

First. My investigations so far as capacity would allow, led me to the rejection of the so-called orthodox hell, as inconsistent with the character and description of the God of the Bible; so that while I was considered capable of reasoning on church secular matters, for some time before I finally left, I was deemed imbecile and dangerous in theology.

Second: My ignorance of any book, person, or paper of like mind with myself. With the talent of the past and present, combined with early tuition enforcing themselves on my mind, I confess, sir, it was war, indeed, to gain the victory and walk alone in what was considered, by my best friends, as the dangerous path; while it was quite, in my own mind, certain it was the only safe road to light, reason, truth, and consequently happiness.

Hence you will perceive the love I have for the paper, and how glad that I came to your house. Why, sir, I told my wife it was a providential affair, that anvil breaking, and the man could not help it. Any way, I would almost be willing to break two more for the same results and real enjoyments of last Sabbath afternoon.

Just a word about this poor "Devil." I pity him. He's blamed for every petty mischief. Well, sir, if sin originated in heaven by the devil, and he was instrumental in such a depopulation and ruin, what assurance have they who get there that another angel may not turn devil and have another war, and be turned out and they with him, or get killed in the fight?

This appears strange logic:

Eternal happiness,	War in Heaven.
Songs of delight,	Groans of agony.
River of Life,	Seas of blood.
Jasper walls,	Battlement and loop-holes.
Golden streets,	Torn-up R. R. tracks.
Pearly gates,	Broken bridges.
Peace and plenty,	Horrors of war.
No death,	Starving children.

Sure, sir, heaven must be a queer place and strangly paradoxical. What wonder at infidelity!

Shall be happy to see you at any time when you can make it convenient to come and spend a Sabbath with me. Accept my warmest gratitude for your kind entertainment.

"OUR TABERNACLE," ETC.

THE following passage in the writings of Paul is one upon which very considerable stress is laid by the advocates of the popular theory. "Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body and to be present with the Lord."—2 Cor. v. 6–8. It is readily allowed that this passage seems to teach the doctrine of the soul's separate state, and immediate felicity in that state. But this apparent instruction is to be attributed to the fact that such doctrines are so generally taught and accredited. Holding the traditional belief that the soul of man is his personality, and is capable of existing, independently of the body, it is natural to put such a construction upon this text as that which commonly obtains. But I cannot think that the believers in Corinth, who had read and understood the Apostle's first epistle, could have so interpreted his meaning. Such an interpretation would have been in direct contradiction to the very clear and cogent reasoning contained in the 15th chapter of their first epistle. Let the text under consideration be taken, not as is generally the practice, *apart from*, but in connection with, its context. The chapter contains, in its first half, a profession of the believer's faith in his survivance of his mortality. The imagery—for the language is obviously figurative—is that of an "earthly house of this tabernacle," which is condemned to be "dissolved," and was the Apostle's appropriate image to describe the mortality ot the creature man. *Man*, the one compound being, is compared to an "earthly house" or "tabernacle," which will be "dissolved." Nothing is here said nor implied about an immortal, and essentially permanent part of man, which, in its own nature, is independent of this general and complete dissolution, which is most unaccountable, as on the popular supposition this immortal part is the human personality. The believer is here taught that *he himself*, in his one totality, not a part of himself, must be "dissolved." But he knows that if like an "earthly house," he must crumble in dissolution, he will be restored again in the beauty and durability of a "building of God, a house not made with hands," and which is impressed with the mortality of its builder; but one that is "eternal in the heavens." Here the two states of the believer's existence are described by an "earthly house" or "tabernacle," which must dissolve, and "a building of God, a *house eternal* in the heavens." Paul is undoubtedly speaking of the two bodies to which he alludes in the 15th chapter of his first epistle—"there is a natural body, and there is a spiritual body;" and hence he says, in the second verse, "for in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven. For we that are in this tabernacle—[dwelling as mortal creatures]—do groan, being burdened, not for that we would be unclothed—[we desire not to die]—but clothed upon—[with our eternal house from heaven]—that mortality may be swallowed up of life." "Therefore, we are always confident;" for we know that if, on the one hand, as mortal beings we must dissolve in death—on the other hand, as beings upon whom God has conferred for Christ's sake and through him, the gift of immortality, we shall, when we are raised from the dead and receive our spiritual natures, live again as immortal beings "eternal in the heavens." "We are always confident" of this, and know "that whilst we are at home in the body"—whilst, that is, we are existing as earthly tabernacles, mortal and perishable, "we are absent from the Lord," with whom we cannot be until we have put off our mortality, and assume our immortality; which will be when we are raised from the dead in our "spiritual body"—our "building of God"—our "house" which is "eternal in the heavens." "We are confident," I say, of so glorious a re-creation in Christ Jesus awaiting us; and are, therefore, "willing rather to be absent from the body," that is, from our "natural body"—our present mortal and corruptible nature which separates us from the Lord—and to be possessed of our "spiritual body," our new incorruptible nature, in order "that we may be present with the Lord," which cannot be until the resurrection, when "mortality shall be swallowed up of life."

The Apostle desired to "be" present with the Lord, not as a disembodied soul, for he says, "*not* for that we would be *unclothed;*" and hence, in harmony with this desire, he says, "in this we groan earnestly, desiring to be clothed upon with our house which is from heaven;" and, therefore, since this clothing upon, or re-creation of the human nature, cannot take place until the resurrection, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality"—his desire to "be absent from the body and to be present with the Lord" cannot be gratified, and he evidently did not expect it from his reasoning, until the dead in Christ shall rise.

So far then from inculcating the doctrine, that at death the *soul* of the believer is present with the Lord, this text forms part of an important passage in the Apostle's writings in which he exhibits an utter disregard of such a doctrine, and declares that his own earnest longing was for the day of resurrection; when, being "absent from the body"—having parted forever with his mortality, he should possess his new immortal nature, in which he should behold and be forever "present with the Lord."

I leave then the teacher of the popular doctrine to explain this remarkable fact, that here the Apostle Paul says nothing of the blissful interval between death and resurrection—expresses no desire in reference to this interval; but as if impatient of it, he groans and earnestly desires to be "clothed upon" with his "house not made with hands, eternal in the heavens." The conclusion is unavoidable, that the Apostle Paul knew of no such state of intermediate blessedness for the soul; the consummation of his wishes is thus expressed—"if by any means I might attain unto the resurrection of the dead."—Philip. iii. 11.

Some, in their determination not to yield this, the citadel of their favorite dogma, endeavor to make something plausible of it by what is termed riding a metaphor to death. The figurative expressions, "clothed upon," and "at home in," and "absent from the body," it is alleged, must signify something distinct from the clothing and the body. *That* which is "clothed upon," and which is "at home in or absent from the body," is the immortal soul. Now this looks very specious; but admit it, for the sake of argument, and it is obvious what a strange and unmeaning confusion of language the whole of this part of the chapter exhibits. Paul sets out with expressing the strong confidence which he and believers generally had in their triumph over mortality when they should receive their "building of God"—their "spiritual body" which he had shown in his first epistle, will be bestowed at the resurrection. Groaning under the burden of a present mortality, he earnestly desires that the time may soon arrive when, possessed of his "spiritual body," "mortality shall be swallowed up of life." Until this clothing upon—that is, until the resurrection—it is obvious that mortality reigns—it is not "swallowed up of life." But how does this instruction of Paul's agree with the popular belief that the immortal soul at death escapes from its prison-house of clay, and that at this moment—

"There is a land of pure delight,
Where saints immortal reign?"

The Apostle is evidently at variance with the modern theology on this point, when he teaches that not until we are "created in Christ Jesus"—invested with our "spiritual body"—"clothed upon" by our "building of God"—the grand result is accomplished, mortality is swallowed up of life.

Besides, on the supposition that the being "absent from the body" and "present with the Lord," refers to the immortal soul leaving its corporeal abode and ascending to God, how, I ask, does this statement follow as an inference from what the Apostle had been previously discoursing upon? Why does he preface it by a term which shows that it stands connected with the foregoing observations as a consequence, and say—"*Therefore*, we are always confident," etc.? The substance of Paul's statement is, that he earnestly desired the arrival of resurrection, that he might be possessed of his spiritual and immortal nature. What logical connection is there between this emphatic desire, and the statement that, when he died, his disembodied soul ascended to the presence of God? According to the exposition given above, the connection is obvious and natural; but such an exposition of the passage, the only possible one as it appears to me, gives a most decided contradiction to the doctrine which is so fondly and furtively reared upon it.

But further, if we are to understand that apparent something which is clothed upon to be the spiritual nature or soul, then the Apostle plainly avows that he had no desire for this intermediate state; for he says, "Not for that we would be unclothed." Even with this gloss his longing is for the "redemption of the body" at resurrection. Let it be noted, that according to this exposition, Paul does not pass over in silence the popular notion of an intermediate state of bliss, as in the true exposition of the passage as given above; he is made to affirm that he would rather not participate in it: he does not desire disembodied bliss—"Not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Once more, if it be affirmed that the imagery of being "clothed upon" represents the popular notion of the soul as something within which is "clothed upon" with its "earthly house" or "building of God," then consistency demands that the doctrine of the soul's incorruptibility and immortality be forthwith discarded from the orthodox belief; for it is written—"*This corruptible* must *put on* incorruption, and this mortal must put on immortality."—1 Cor. xv. This something within—the soul, must put on incorruption and immortality, and is itself called "this corruptible, and this mortal." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written—Death is swallowed up in victory."

The attempt to evade the proper meaning of the Apostle's language, does but involve the disconcerted polemic in greater perplexities, and in the end lead to his being entangled and taken in his own net. Candor must compel the acknowledgment that the very prevalent custom of quoting this text of Paul's for the purpose of teaching that he expected to be with Christ immediately at death, is most unwarrantable; a very gross and mischievous perversion of his meaning.—*Selected.*

WATCHMAN, WHAT OF THE NIGHT?

"The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: If ye will inquire, inquire ye; return, come."—Isa. xxi. 11, 12.

"Jerusalem and other cities of Asia had watchmen night and day who went round upon the walls to watch over the city; to whose hourly cries Isaiah refers in illustration of the vigilance required by God in his ministers. At this day, the watchmen of Jerusalem keep not silence, nor do they hold their peace, day nor night—especially at night, or when danger is apprehended. They are required to call to each other every few minutes, and the cry passes from one to another entirely round the city. They are required to respond to the inquiry, 'Watchman, what of the night?' To tell the hour of night, as well as the approach of danger."

The safety of the city depended upon the vigilance of these watchmen; if found asleep, or off their watch, the city was liable to be taken and its inhabitants slain in an unexpected hour, and in that case their blood would be required at the watchman's hands (Ezek. xxxiii. 1–9); but if vigilant, and the sword was seen coming, and warning was given, and the people would not hear, then would he deliver his own soul, and be clear of the blood of all who might perish. This is a just principle of law, recognized by the great Lawgiver of the universe, and man cannot escape the penalty.

The responsible office of watchman illustrates the position of the watchmen whom God has placed upon the walls of Zion to tell the people the hour of night, to warn them of approaching danger, and of a coming judgment. The people expect much of them, as their future welfare and eternal interests are to a very great extent committed to their care. Therefore, if the watchman fails to do the duty which he owes to God, the church, and the world, he must suffer the penalties of a just law; the blood of souls will be found in his skirts and will be required at his hand.

There are dangers within and without—on the right hand and on the left. Day and night is the enemy seeking some unguarded avenue of the heart, whereby he may infuse principles antagonistic to those of the Christian religion—a spirit of hatred to God and everything sacred, a spirit of the world, of covetousness, selfishness, pride, rebellion, variance, emulation, and obscenity. Such are some of the dangers to which we are hourly exposed, and it is the watchman's duty to keep the people apprised of the enemy's design, and to keep himself ever on the watch-tower, that he may be able to observe the slightest indication of danger, and by giving warning, to save the flock.

But there is another danger to which I would call special attention. I allude to the coming judgment and the consequences of being found unprepared for that great and solemn event. It is the watchman's duty to study the prophetic word, and to watch its fulfillment and the signs of the times, that he may answer the question, "Watchman, what of the night?" A failure on his part to do so would peril his salvation, and fasten the blood of his people upon him. Let us look at this question. What do the signs of the times portend? is only another form in which it may be put.

All classes of men confess that the signs are ominous, and the question is, What do they portend? There rests with weight upon the minds of all intelligent people an idea (though to some a vague one) that a general crisis is impending. The statesman, politician, theologian, philosopher and scientific man, as well as the more illiterate, are deeply impressed with the conviction, that something unusual is about to happen. So they have expressed themselves as they have witnessed the unrest of nations. The people of every government is restive and impatient of restraint. The present organizations, civil, political and ecclesiastical, are like a loose-built craft upon the stormy ocean, ready to be broken up and engulfed in the angry waves below, so that it requires all the wisdom and skill our best statesmen possess to guide the ship of state amidst the dangers which threaten her on every side; so distrustful are earth's leaders of their own wisdom and influence that they dare not trust themselves, much less others, hence they resort to the invention and manufacture of implements of war and the enrollment of men, that they may use them to accomplish what they cannot by legislation and diplomacy. But with all this precaution doubt and uncertainty prevail on every hand.

The last desperate effort of the Papacy, in her Ecumenical Council, to devise some plan for regaining lost power over the world, to enslave men, and bind them with everlasting chains so that she can lead them captive at her will, is also significant. We have felt the earthquake's throes, and a mountain has been seen to leap from its ancient seat "and remove to yonder place," while the unprecedented tidal wave has been sweeping far inland, bearing upon its mighty crest ponderous vessels to be left upon dry land as a witness of the great power of God. Signs in the sun, moon and stars, distress on earth, famine, plague, war, and the changes in the seasons have also been very remarkable.

As to morals there has been a change, but not for the better. Both the secular and religious press assert that crime is rapidly on the increase, and that life and property are to an alarming degree insecure. The thief and assassin are becoming exceeding bold and relentless, and what is worse, the masses are fast becoming callous and indifferent to this state of things. A theft or a cold-blooded murder creates but a momentary sensation, and the occurrence is forgotten nearly as soon as read. Men occupying posts of honor and holding charges of sacred trust—regarded with respect in society—are fast developing the darkest shade of character. Now and then the vail is raised and the world has an opportunity of looking within; but I drop the vail and pass on.

Still it is an "age of progress" in some respects. New and useful inventions are constantly coming before the public. New discoveries are made—no more wonderful than frequent—and knowledge is increasing on every hand, in the secular and religious world. Light is sweeping over the earth in a manner to dazzle the eye. In a religious point of view, it would seem as though light and darkness had engaged in a mighty struggle for the mastery. Centuries are crowded into years, events succeeding each other so rapidly that our brain becomes dizzy while watching the whirl of events.

Our minds are filled with fear while contemplating these things, and we anxiously inquire, How and when will all these things end? The answer to these inquiries must be that which the prophet has put into our mouths, "The morning cometh, and also the night." The text being a prophecy, must have its fulfilment subsequent to the time of writing. The inquiry came not from ancient Israel, but from the Gentiles, "he calleth to me out of Seir"—and the question and answer are applicable to the present time.

God foreseeing that a time would come, when men's minds would be exercised with the things coming to pass on the earth, and that the inquiry would be made, "What do these things presage?" clearly intimates that he would raise up watchmen who would answer these anxious inquiries in the light of his word.

No man can answer the question correctly but the student of prophecy; he can and will do it if a faithful watchman. The true watchman makes himself acquainted with the prophetic word. He watches the fulfilment of prophecy and carefully observes the signs of the times. He neither slumbers nor sleeps, for he knows the responsible position he occupies, that he is amenable to God and must answer to him for any neglect of duty. He encourages investigation, saying to the people, "If ye will inquire, inquire ye, return, come;" and this he does that he may keep them apprised of coming events, and that the judgment may not come upon them in an unexpected hour, and their blood be found in his skirts. The slothful and worldly shepherd, on the other hand, will try to quiet the minds of the people by assuring them of continued "peace in this place." He discourages investigation, and uses his influence on the side of darkness.

There are two classes of men on earth—men of righteousness and men of the world. To the first there is about to dawn a glorious Sabbatic morn: a morning without clouds, and a day that knows no night; a day of peace, rest, life and immortality. To the other class a night is about to set in which knows no morning—a night wherein the slightest rays of light never penetrate—a night of darkness so great that the human mind cannot form any correct ideas of its density.

To the godly this world has been one of tears and sorrow. It has been, as it were, a long night; but the light of the gospel has penetrated the darkness and they have been able to walk by it. The ungodly, rejecting the light, have rejoiced and enjoyed themselves while rioting in sin. Eternity is opening up to both classes—to one bright and glorious, to the other dark, dark, dark! an eternity without one ray of hope!

Reader, this is no fictitious tale, but a solemn truth that may be realized much sooner than you are aware of. Certain it is that the morning and night of our text are near at hand. Let me therefore inquire of you, To which class do you belong? Is it to them "who by patient continuance in well doing seek for glory, honor, immortality? or to those who, having rejected the word of life against themselves, are about to enter upon an endless night? To one or the other of these classes you certainly belong, and it is to the one of your choice; for your own sake, make a wise choice, *and make it now.*

I must leave you with the solemn, yet glorious declaration of St. Paul, which is ever my answer to those who inquire of me "Watchman, what of the night?"—"The night is far advanced, the day is at hand, let us therefore cast off the works of darkness, and put on the armor of light; let us walk becomingly, as in the day."—Rom. xiii. 12, 13. Farewell.

A. C. G.

—*Advent Herald.*

PREACHING.

THE vice of preaching at present, in most of our pulpits, is that we do not aim correctly. We strive to please the few, and not the many, and the result is that the conscience of both parties is unmoved. The pulpit is dying of the proprieties. We dare not introduce an anecdote into a sermon. We shrink from an illustration unless we can count it classical. We are averse even to the delineation of character. lest we should detract from the dignity of the pulpit. When a man is afraid of losing his dignity by attending to his own business, we generally think that he has very little to lose. We fear that the pulpit is liable to create a similar impression. Look at the highest example of preachers. How simple is the teaching of Christ, how perfectly adapted to the audience by which he was surrounded. How it abounds in illustrations, parables, and even every-day proverbs, so that the common people heard him gladly. Paul tells us himself how he preached at Corinth and Ephesus, and he is surely a good model for a cultivated man Look at Bunyan, one of the most eloquent and effective preachers of his time, how plain, how simple, how earnest, and yet how full of incident and illustration were his discourses. Observe President Davies, how plain, forcible, earnest and direct were his discourses. We sacrifice vivacity and interest to a vague pedantic notion of what is *proper* for the pulpit, as though a preacher of the gospel were lecturing to a class on the proprieties of rhetoric. Is it not time that a change came over us, and that a preacher aimed more at interesting and converting men, and less at the reputation of refinement of style, and exquisiteness of propriety? A minister once said that a sermon without a fault would spoil a revival. Are not such sermons the reason why revivals are so rare among us?—*Dr. Wayland.*

SYMPATHY FOR THE ERRING.—Of how much of our indignation against even a deliberate wrong would be disarmed if we could know for ourselves a tithe of all the sorrow, and trouble, and disappointment the poor erring heart had passed through! What efforts are made in youth to stand up against the pressure of the world, and how, when fallen, from miscalculation, or an over-confiding nature, or want of tact, it bravely rose up and tried again; and when hard necessity came and drove it to the wall, how it looked around for help, and waited, still striving to stand upright, and fell while striving; and even when fallen, how it yearned for one more chance to rise and be a man, how loth at last to give up all for lost! Could we but see a thousandth part of these struggles, as they rend our brother's bosom, and almost break his heart, how should it disarm us of our vindictiveness, and incline us even, to run to him, and raise him up, and stand by him, and with god-like forgiveness bid him, "Try, try again!"—*Selected.*

A GENTLEMEN one day conversing with a watchmaker upon the dishonest practices of persons in his way of business, was thus addressed by him:

"Sir, I served my apprenticeship with a man who did not fear God, and who, consequently, was not very scrupulous in the charges which he made to his customers. He used frequently to call me a fool, and tell me I should die in a work-house, when, in his absence, I used to make such charges as appeared to me fair and honest. In the course of time I set up in business for myself and have been so successful as never to have wanted a dollar, while my master, who used to reproach me for my honesty, became so reduced in circumstances as to apply to me for ten dollars, and did at length die in a work-house.

IT is the greatest of all blessedness to know the blessedness that is to be had in the Lord Jesus Christ.

CHILLS AND FEVER:

OR, "FEVER AND AGUE."

As the above complaint is very prevalent in Brooklyn, N. Y., and vicinity, this fall, and we understood Br. Spencer, of Rochester, had a recipe he considered invaluable in such cases, we wrote to him for it, and received the following answer:

ROCHESTER, N. Y., Sept. 15, 1870.

BR. STORRS: I will send you the best prescription that I ever became acquainted with, which completely cured me of the "fever and ague" over ten years ago, after many doctors had tried their skill in vain. I have never known an instance where it has failed when thoroughly tried; but the same medicine will not always act the same upon different individuals; I will therefore send you two prescriptions, one of which, I have no doubt, will have the desired effect.

First.—Take a good quality of brandy and grate wild turnip into it, perhaps to the consistency of cream, so that it will pour freely from a bottle. Shake well before using. A tablespoonful may be taken two hours apart, or so, through the day; upon the approach of the chill, the dose may be repeated every thirty minutes until the patient perspires freely. In my case the first chill yielded to this treatment, and I have never had one since. A person can use his own judgment in this according to the nature of the case. In connection with this treatment, I would advise the patient by all means to move the bowels gently with Dr. Schenk's Liver Pills, to be had at any drug store. The benefit from these will be very great. By all means let quinine alone.

Second.—The second prescription I do not know so much about, but is a great favorite with my mother-in-law, who had much experience with fever and ague in the earlier history of Rochester. It is simply a tea made from the roots of *wandering milk weed* (the botanical name I have forgot, but druggists know it), given every thirty minutes, or more, until it moves the bowels freely. It is very bitter, and will make the patient feel some sick until it operates.

Let me remark, that upon the approach of the chill in connection with the Wild Turnip, etc., the patient should be warmly covered in bed, and hot bricks applied to the feet are often very beneficial. For a long time I have been assured that derangement of the liver and often jaundice are the sure accompaniment of fever and ague; and hence the necessity of the liver pills I mentioned. If the M. D.'s will produce any thing that will control ague better than this simple treatment, then I will admit that my observation and study on this subject has been in vain.

WM. H. SPENCER.

"MRS. S. S. BUSSIER, 1202 Passyunk Av., two doors below Federal street, Philadelphia, Pa."

The above is the address of the worthy sister, who is poor and afflicted, of whom Br. F. H. Burbank spoke in our issue of Aug. 24. From information we have, she is truly needy, and unquestionably worthy of Christian aid and sympathy.

ACKNOWLEDGMENT.

SR. BUSSIER has received from a friend in Salem $1; one in Newark, $2; one in Chicago, $5; for which they have her heartfelt gratitude. May the Lord bless them for their kindness to the worthy and the needy.

F. H. BURBANK.

PHILADELPHIA, PA., Sept., 1870.

WM. H. SPENCE, Bristol, R. I., writes: It is sometime since I have written anything to the HERALD OF LIFE, that lovely paper, for the truth and words of truth it contains; though it is more or less sprinkled with chaff: but I do not expect to see that all swept away till we all come to the unity of faith, and of the knowledge of the Son of God; unto a perfect man, to the measure of the fulness of Christ. God bless you; and may He help us all, of the dear little flock of God, that we may double our diligence to make our calling and election sure. O, how we prize the glorious Life views; and how much they have done for us. Yes, glory be to God in Christ Jesus—our LIFE-GIVER; for we believe the life views have opened our eyes, and the scales have fallen from them, and now we see, we believe, as God requires of us. Glory forever, to His blessed name, be given by us. Amen. We thank God for the continuance of our paper, and pray the Lord to bless, in a special manner, those dear brethren and sisters who have given of the Lord's money so freely for the blessed cause; and we believe He will bless them. Your brother, in hope of the resurrection from the dead to eternal life.

JAMES W. MCCAGG, Warsaw, N. Y., under date of Sept. 12, writes: On receipt of my HERALD this morning, I was rejoiced to see how much was subscribed by the brethren and sisters for the coming year; but saddened to think I could not do anything *with* them, at present. I am still a cripple from my railroad injury, and have not been able to do anything since last March. Soon as I can get funds, I will pay what I think the Lord approves, as my offering, for what I regard as one of the best means of shedding the glorious truth—"Life only in Christ." I bless the Lord for his goodness to me in my affliction, and am looking with great comfort to the soon coming of Jesus. My prayer is, "Come Lord Jesus quickly."—P. S.—My injuries are, concussion of *Spinal cord*, entirely disabling me.

JOEL S. RICHARDS' Post Office address is, *Camden, Knox Co., Me.*

THE HERALD OF LIFE.

NEW YORK, SEPTEMBER 21, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE HERALD OF LIFE.

ONE number more closes volume vii. The first of October opens with volume viii. Our mail books must be arranged by that time; and all persons who have not renewed their subscriptions for the new volume are desired to do so during this month: do not delay.

A few persons have received the whole of the present volume and paid nothing; others have paid only in part. All of these must now make a remittance, or expect to find their papers discontinued. We shall be as lenient as possible to old *paying* subscribers, but hope they will remit for the next volume as early as possible.

BR. GRIM ON JOHN V. 28, 29.

AT our late anniversary Br. Grim spoke at some length on the above text. A number, who heard his remarks, urged him to write them out for the HERALD OF LIFE. He has commenced that work; and next week we shall give our readers the first instalment on the subject.

ELD. S. W. BISHOP.

THIS brother writes us to withdraw his appointments in the HERALD of last week, saying: "I am sick, and cannot fill them at present."

We trust his illness may be short, and that he may soon be able to go forth bearing the precious seed of life.

THE EUROPEAN WAR.

THE news continues as contradictory as ever. That which is heralded for truth one day, is contradicted the next; especially, the cry of "peace, peace." One thing is certain: The Prussians are gathering for the siege of Paris, and are fast closing around it. Its fate remains to be seen. *Republican* France is a more hateful thing to the aristocrats of Europe than the *Imperial* one; and all the crowned heads of the Continent ache at the sight. They begin to feel "the halter draw" that is to end the race of earth-born dynasties; and their "hearts are failing them for fear, and looking after the things that are coming on the earth."—Luke xxi. 26. Let them fight and war on: but let us "stand still and see the salvation of the LORD." He will "break in pieces" these *images* of true government, and place His Son on the throne of David.

A KING AND POPE IN TROUBLE.

IT seems the King of Italy—Victor Emanuel—very reluctantly has made up his mind to take Rome, and thus deprive the Pope of the last remnant of his temporal power: a sorry portion for a Pope just declared "infallible."

A telegraph from London, dated Sept., 15, makes the following statement:

His Holiness, the Pope has received a letter from King Victor Emanuel, in which the latter explains the course he has taken. "Any delay on his part," he says, "would have occasioned the proclamation of the republic in every Italian city, and his army would not have fought the republic, which would have been fatal to the Papacy. As it is republicanism is so rampant that it may prove irrepressible."

The king and pope both dread republicanism; and well they may, for it is likely to destroy both kings and popes—such seems to be the order of God. Corrupt governments—civil and ecclesiastical—have run their course, and their end is at hand.

Will republicanism do any better for the world than kings, emperors and popes? It will give more liberty; but corrupt human nature cannot be trusted with unrestrained liberty, and it will not allow of any restraint from man or God. Having overcome the obstacles the civil and ecclesiastical rulers have exercised, and abused their power in so doing, republicanism will next bid defiance to the authority of God himself: hence, its devotees "will make war with the Lamb"—God's appointed King to rule the world. Here republicanism will fail, and "be broken in pieces with a rod of iron"—being as worthless for the government of the world as popes, kings, or emperors. Then will "Theocracy"—the government of God by his Son—be established over all the earth, and "the kingdoms of *this* world become the kingdom of our Lord and of his Christ; and He shall reign for ever and ever."—Rev. xi. 15.

That day is now at hand, and the word of the Lord appears to have commenced its fulfilment, wherein he has said, "Yet once more I shake not the earth only, but also heaven" —all civil and ecclesiastical powers, like as if the firmament of heaven were departing; "And this word, Yet once more, signifieth the removing of those things that are shaken . . . that those things which cannot be shaken may remain. Wherefore, we"—the people of God, in Christ—"receiving a kingdom which cannot be moved," etc.—Heb. xii. 26–28.

Such is the government we look for, and which will ere long be developed to the consternation of kings, popes, emperors, and republicans: all of these governments will depart as if "the heavens were rolled up" and "departed as a scroll." Then will Christ, the world's rightful Lord and King, have "dominion from sea to sea, and from the river to the ends of the earth."—Psa. lxxii. 8. Then shall "the whole earth be full of the glory of the Lord."—Num. xiv. The *oath* of the LORD God has made this event certain; and in vain will "The kings of the earth . . . take counsel together, against the LORD, and against his Anointed" to defeat the establishment of "*Theocracy*," soon to be established on the earth to their utter dismay and eternal overthrow.

"IS SAUL AMONG THE PROPHETS?"

THE "New York Herald" of the 15th inst., in an article on the "End of Papal Sovereignty with the fall of Napoleon," speaks as follows:

No one can contemplate the extraordinary events of the time without asking if there be not a Providence directing them. History affords no parallel to them. The ambitious plans and designs of the foremost man in Europe are shattered almost in an instant. The Cæsarism which Napoleon had been trying to erect upon the ruined liberties and blood of the people has vanished like a dream. The oldest sovereignty of Europe—that of the Pope—is rapidly passing away like a mist before the sun. The Prussian monarchy, in defending itself, has raised a revolution that threatens its own existence. The conqueror is embarrassed by his own success and knows not how to allay or direct the storm he has evoked. The crowned heads and aristocracies are greatly alarmed and at their wits end. All Europe is in a ferment. The light of intelligence is penetrating through the masses of the people, and they are clamoring for their rights and liberties. Evidently we are at the dawn of a wonderful transformation in the world. The people of this age may be able to say, with Simeon of old, we have seen the salvation, now let us depart in peace.

The paragraph throughout is written in such style as would indicate the writer had been among the prophets, if not of them. He does not, however, seem to understand that the prophets have clearly foretold that a time would come when all "the thrones" of human governments are to be "cast down," and the government of earth to be given to God's anointed King; and "that all people, nations, and languages shall serve him:" and that "His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." When that kingdom is set up there is no further use for these human and proud tyrants of earth, whether as kings, emperors, presidents, or popes; for, "The law shall go forth from Zion, and the word of the LORD from Jerusalem;" and "the nation and kingdom that will not serve" God's anointed King (Jesus), "shall perish; yea, those nations shall be utterly wasted."—Micah iv. 2; and Isa. lx. 12.

That will, indeed, be a day in which those who delight in peace, and in a good and righteous government "will be able to say," *not* like "Simeon of old," exactly, but like Peter on the mount of transfiguration, "It is good to be here:" and, though their eyes, who love the Lord, will have then "seen Thy salvation," they will have no desire to "depart," even though it were "in peace;" but, to remain forever under the government then established over the whole earth; which government is not to be "shaken" or overturned, but will abide forever; and men will have no more use for weapons of war; and no more "garments rolled in blood" will ever be seen.

Hail, blessed day; and the signs indicate its near approach. The carnage inflicted by haughty monarchs, in their last struggle for earth's dominion, shows that the devil has come down in great wrath, knowing that his time is short; and that the dominion "under the whole heaven" is about to pass out of his hands, by the deposing of all earth-born governments and dynasties. "Amen. Even so, come, Lord Jesus."

TRANSPIRING PROPHETIC EVENTS.

GREAT events have transpired with such astounding rapidity in Europe, during the past few weeks, that beholders have scarce been able to direct their bewildered gaze backward long enough to realize the immense strides that have been taken. Very many students of prophecy have been agreed that the Napoleonic dynasty was the power represented in Revelation as the "beast" on which the "woman, drunken with the blood of the saints, and with the blood of the martyrs of Jesus," did ride. As such, they have looked for its downfall during the time of Napoleon III., but so brilliant had become his career, such power did he possess and so generally was he at one time conceded to be the star among European monarchs, that not a few were inclined to the opinion that the overthrow would not occur until the reign of the late Prince Imperial.

For years past the military and naval workshops of the empire have been reported active beyond all precedent, turning out vast quantities of the most destructive engines of war and arms of most approved and deadly nature. Its navy had come to be thought by many the finest in the world; its army was regarded as better drilled and better equipped than any other, and its mighty genius was believed to be second to none. So wide spread was the feeling that the Emperor was massing his strength to the utmost for some mighty effort, that from lip to lip went the question "what is Napoleon about to do?" But no satisfactory reply could be obtained; and ever and anon, above the hum of busy preparation for war, was heard the voice of the cruel, lying monarch crying, "peace! peace!" At last the answer came. Without a cause, and with no claim to one, worthy of a pretext even, he proudly and defiantly broke the peace, and round the globe and across and throughout continents the electric spark with lightning swiftness flashed the news, while millions of trembling lips muttered curses on the hated name of war. War, however, was the watchword and when a million brave men were brought into battle array the conflict began.

From the striking of the first blow, confusion and dismay began to cover Napoleon and his hosts, and defeat to crouch upon his gilded banners and soil them with trailing through France's own dust. Disaster followed disaster closely on that sea of flame; and soon the cunning, ambitious despot sank forever, as we think, beneath the surging waves. As an individual, he still lives. As the man of power, the haughty monarch, the "beast" of prophecy, he has been destroyed in a lake, burning with fire and brimstone; while the language of the "woman," sitting upon the beast, "behold I sit a queen, and am no widow, and shall see no sorrow" still resting upon her tongue, is left mourning, alone and without support. How wonderfully has God wrought! How has He brought to nought the counsels of the great!

But the work is not finished. The "rider" must follow the "beast." To Italy and Rome are the eyes of students of prophecy turned. Says the Spirit, concerning the harlot power, "they shall eat her flesh, and burn her with fire." Long has she been burned with fire, and long have they been eating her flesh (taking away her dominions), and now from all parts of Italy goes up the last and crowning demand for the little there is left. Already have Italian troops crossed the border and occupied papal territory. The Pope, having no French troops to protect him, must, with or without a struggle, yield. The work may not be wholly done now, but the finishing stroke will soon be given. If Victor Emanuel compromises with the Pope he may soon himself, in consequence, be swept away. The present indications are that Papacy, after a rule of eleven hundred years, is, as a temporal power, about to pass out of existence.

"During the reign of the Emperor Constantine the Catholic Church began acquiring property in Rome. In 726 the Popes possessed considerable power and influence. Elected by the popular vote, they had endeared themselves to the people, who finally paid them that allegiance which had been extended to the emperors. When, in 741, the Lombards laid siege to Rome, the Pontiff, Gregory III., sent an embassy to France imploring the aid of Charles Martee. Subsequently Pope Stephen II. obtained the aid of Pepin, who marched an army into Italy, defeated the Lombards and compelled their king not only to abandon his design upon Rome, but also to cede to the Pope a great deal of territory, situated principally on the Adriatic. From this time the Popes became temporal sovereigns and their territorial possessions were greatly enlarged by Charlemagne after his destruction of the Lombard monarchy. Ever since the Popes have been the rulers of Rome and a great part of Italy."

Of the manner in which Papacy has used her power much is known, but a vast deal will never be known while time lasts. She has tortured and killed the saints and cursed the world with her lies against God; and now the fiery judgments of heaven are upon her. In 1859 the Pope's dominions covered more than fifteen thousand square miles, and contained a population of over three millions. In 1860 he was deprived of the greater part of it, and in his rage thereat he sent what he conceived to be a terrible "bull of excommunication" against Victor Emanuel; but we did not hear that the ferocious creature gored the king very grievously; and now, when the Pope had thought to solace himself with the pomp and glitter and flattery of Ecumenical surroundings, the excommunicated king steps in, without even knocking at the door, and coolly demands the little he did not get before. And mark how God works. Latest cable dispatches report that Victor Emanuel has written a letter to the Pope, by way of explaining his action in which he says, substantially, that the strength of republican feeling in Italy, has compelled him to his present course.

When the States of the Church are united to Italy, and the oldest government in Europe is thus swept out of existence, much indeed will have been accomplished, but even that will not fill up the prophecy respecting that great city, "BABYLON THE GREAT, *The Mother of Harlots*." "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."—Rev. xviii. 21. Let us labor and wait and watch and pray, for just beyond these impending events is that greatest of all events the return of Zion's King to "reign with His ancients gloriously."

L. C. T.

"THE AGE TO COME."

THIS is a question on which there is an honest difference of opinion among Life Believers, and about which the friends of the HERALD OF LIFE may be nearly equally divided; but we really do not see why either class should wish the subject excluded from our paper. It is a question which relates to the *object* for which this paper was started, as our title shows, viz., "THE COMING KINGDOM." If this subject cannot be discussed among us, why continue such a head to our paper?

We have said, there is an honest difference of opinion on the question of what relates to the matter of the "Coming Kingdom." Have we not grace enough to bear with one another in considering the subject, though we differ? Certainly we ought to have. It is doubtless true that the EDITOR of this paper has sometimes failed in the grace spoken of; but he has not felt to disfellowship those who hold an opposing view of the question to his own; and, so far as he is personally concerned, is not anxious to press the question; yet he cannot fail, when he speaks at all on the subject, to indicate his real sentiments on the question, and he expects his brethren who differ from him to do the same; yet it is desirable that both sides should be as brief as possible in the expression of their views, and be sure to use only words of kindness. Long articles, on this question, are clearly undesirable, and read but by few on either side of it.

As to ourself, we see not how we can maintain our view of the literal destruction of the wicked, and deny the literal return of literal Israel. The principle of interpretation, as it appears to us, is the same in both cases. If compelled to give up this principle, we could find no difficulty in adopting the spiritualistic one in regard to the return and reign of Christ and kindred subjects.

The words of James, Acts xv., when taken in connection with the prophecy from which he quotes, seem to us to make a clear distinction between those concerned in "building again the tabernacle of David," and the *heathen* (Gentiles) that are called by the name of the Lord. The prophecy referred to is found in Amos ix., and reads thus: "Behold the eyes of the LORD are upon the sinful kingdom, and I will destroy it from off the face of the earth, [land]; saving that I will not utterly destroy the house of Jacob, saith the LORD. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall on the earth." . . . "In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and all the *heathen* (Gentiles) that are called by my name, saith the LORD that doeth this." . . . "And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them" . . . "and I will plant them upon their land, and they shall *no more be pulled up* out of their land, which I have given them, saith the LORD GOD."

It seems to us—and we cannot help it—this is clearly a prophecy, the latter part of which is to be as literally fulfilled as we know the former part has been: and *we* dare not transfer the promises here made to gentile christians; for, it seems to us, it would destroy the harmony of the word; for those gentile christians are distinguished from the "house of Israel," being expressly named the "*heathen* upon whom *my name is called*," in distinction from "they," who are employed in raising up the tabernacle of David.

Hence, our view is briefly this: "They which shall be accounted worthy to obtain that world," (*aionos*, that age; i. e., of Messiah's reign on the throne of his father David), "*and* the resurrection from the dead," etc., will be the saints of all nations, and all previous ages, from Abel down to the time of Messiah's second advent; who will then be made alive from the dead, or changed if living, and "shall reign with Him," as He hath said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame. and am set down with my Father in his throne."—Rev. iii. 21. To such, Jesus has said, "I will give him power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I have received of my Father."—Rev. ii. 26, 27. Whatever view may be taken of the latter part of this text, two facts seem clear to us: First, there are "left of the nations" after the saints are made rulers with Christ; and second, the nations to be ruled are not immortal; and we may add, Their subjection or destruction is clearly set forth.

We have thus briefly presented our view of the subject; and we ask all who may wish to speak on the question, *pro* or *con*, to do so as briefly; and let us show to all men that we can differ in love, by carefully avoiding all personalities and words calculated to disturb the general harmony that exists among us. Let us love as brethren who are mutually looking for the return of our common Lord and Master: then shall we "see eye to eye" and be accepted of our LIFE-GIVER and King.

[Concluded from last week.]

THE RICH MAN AND LAZARUS.

WE trust we shall not incur the censure of heresy if we state our conviction of the true intent and scope of this parable.

The *key* to a parable is either in itself or in the discourse connected with it. In the case before us, it is in the context. The *scope*, or design of the parable was to teach the effect to follow upon two classes of men by a change from the Mosaic, or Law-dispensation to the Christian, or Gospel dispensation; which new dispensation was "the mystery, which in other ages" [or dispensations] "was not made known unto the sons of men," but being now about to be "revealed unto holy apostles," would change the condition of both Jews and Gentiles. This fact is clearly set forth in the 17th verse, which is the *key* to the parable, and unlocks it perfectly. That verse reads thus—"The law and the prophets were" [preached] "until John; since that time the kingdom of God is preached." That is, a new dispensation of God's favor is now opened; no longer to be confined to the Jews, or one nation, but to embrace "all nations" in its offered benefits. This change would affect very differently two different classes of men, viz., the Jews, who were under the law, and the Gentiles, who are to be embraced under the gospel, or to be made partakers of those peculiar blessings which had been hitherto so exclusively confined to the *sons* of Abraham. The effects of this change are illustrated by the parable under consideration. Let the reader note how our Lord introduces it.

After having spoken of the law and the prophets being preached until John, and that since that time the kingdom of God was preached, he intimates that the law was about to have its last and perfect accomplishment—that at the last "tittle" of it was about to be "finished:" that then the Jews would be like the wife whose husband was dead, the law not binding them any longer; and that God, who had dealt with them under the title of husband, would be at full liberty to select a new bride out of all nations. Thus Paul reasons, Rom. vii. 1–4. "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

Now read the verse with which the parable of the rich man is introduced, Luke xvi. 18. "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery." So long as the law given by Moses continued, the Jews were chargeable with adultery if they lacked in fidelity to that law as unto God their husband; but nationally they had often been wanting in fidelity, and the law was no lon-

ger to be the marriage contract; a new covenant, ratified by the blood of Christ, and not by the blood of bulls or goats, was to form the ground by which the new bride was to hold her relationship to God, and through which she was to receive the blessings promised. The law being dead "by the body," or death, "of Christ," still to cleave to that law, as the Jew did, was to commit adultery, and bring upon themselves all its curses: they died unto Christ, by rejecting him and putting him to death, and "were broken off" from Abraham's bosom, or from all spiritual connection with him, and have been in "torments" unto this day in consequence: while the believing soul, who received Christ, even though he had been a polluted Gentile, "full of sores, died" unto the law [see Rom. vii. 4,] and was grafted into the good "olive tree," or was translated through the instrumentality of angels [messengers, or ministers of Christ,] "into Abraham's bosom," became a child of Abraham and an heir, according to the promise, to the kingdom of God.

The parties concerned and to be affected are distinctly marked. The items relating to the rich man clearly mark him as the representative of the Jews, as a people. We note his case first. *His dress.* He was "clothed in purple and fine linen." Now turn to "the law" that was "until John," and see what was the clothing of the priests under that *law.* See Exodus xxviii., where Moses was commanded to make for Aaron and the other priests "garments for glory and beauty." Verses 5, 6, 8, and 15—"And they shall take gold, and blue, and *purple*, and scarlet and *fine linen.* And they shall make the ephod of gold, blue, and purple, scarlet, and fine twined linen. . . . And thou shalt make the breast-plate . . . of purple . . . and fine twined linen." Such were the peculiarities of the dress, or clothing of the representatives of the law and the Mosaic dispensation, or Jewish system. These peculiarities our Lord commences with in his description of the rich man; and they are sufficiently striking to satisfy the unprejudiced inquirer after truth that the Jews, nationally, were to be represented by the rich man in the parable. The Jews were rich in those abundant communications of truth, knowledge, and peculiar privileges which God had endowed them with by direct communications, or through the prophets whom he had raised up to instruct them from time to time, till at length he spake unto them "by his Son." Rich were they, indeed, in these high and exalted advantages over all other nations and people. It were easy to enlarge here, but we forbear. The period of their exclusive enjoyment of those peculiarities was their "life-time:" but the time came that those peculiarities were to pass away; and that period is represented as a *death.* It was the death of their whole ecclesiastical polity—it was now to be superseded by a more spiritual and universal system, embracing other people: the "life-time" of their peculiarities is ended—the change has come over them, symbolized by a death and burial. Where next is this once rich man found? Is it in the theological hell? No: it is not even in *gehenna;* but, in *hades.* We have spoken so often and fully on *hades*, elsewhere, that we do not deem it necessary to say any thing more here than simply to state, it is the Greek word corresponding to *sheol* of the Hebrew, and signifies the *covered* state, or state of death; in which, the Old Testament positively affirms, "there is no knowledge."—See Eccl. ix. 10; Psa. vi. 5.

The rich man is alive after his ecclesiastical death; but is stript of all his peculiarities and reduced to a state of wretchedness and torment. And does not the history of the Jews, as a people, from the overthrow of their temple, city, and sacrifices there, unto this day, or present century, fully justify the parabolical description given by our Lord of the misery to which they would be subjected under the new dispensation which was to follow theirs? No one can doubt this who has any knowledge of their history for the last eighteen hundred years: and if we have not understanding of their history, read the prophecies of the judgments threatened them, Lev. 26th and Deut. 28th chapters, and "be no longer faithless but believing." "Wrath has come upon them to the uttermost."—1 Thess. ii. 16. And Jesus said, relative to the overthrow of their city and the tribulation to attend and follow that event—"These be the days of vengeance that all things which are written may be fulfilled."—Luke xxi. 22.

Since the ecclesiastical and national death of the Jews—the rich man—there has been a claim maintained among them that "Abraham" is their "father;" but no relief has come to them from that quarter.

The desire expressed by the rich man, that further light or information should be given to convince the nation or people of Jews, by a resurrection of one from the dead, is met, in the parable, by showing that no further information would avail with those who had rejected all the previous light God had given them: and the answer—"neither will they be persuaded though *one rose* from the dead"—was shown to be true by the conduct of "the chief priests and pharisees" when Jesus actually raised *a "Lazarus"* from the dead, [John 11th,] they called a "council," and "from that day forth took counsel for to put Jesus to death." How true that they would not "be persuaded though one rose from the dead;" and after they had accomplished their bloody purpose, and put Christ to death, and he also had been raised from the dead, under such circumstances that there was no chance to doubt the fact, the same obstinate unbelief remained; and they gave large sums of money to the soldiers to tell the most silly and improbable *lie* that was ever invented; viz., That the disciples of Jesus came by night and stole Jesus away while they slept!

The Jews, as a nation, had their "good things" in their "life-time," or while they held the relation of bride to their Maker; but now being dead, nationally, in reference to that relation they are tormented, grievously and sorely tormented; and all their appeals, as to their relation to Abraham, have proved unavailing; and it has added not a little to their torment and sorrow to see the Gentiles enjoying rich blessings from which they find themselves shut out. We speak, of course, particularly of social, civil, and political blessing, in which they possessed "much" advantage "every way," in the days of their national prosperity. But an impassable gulf exists between them and the Gentiles now: but even that is nowhere said to be eternal. It will indeed continue to the end of this age, or dispensation; or till the Redeemer returns to Zion. Till that time there will be no national repentance; but, then will be fulfilled the prophecy of Zech. xii. 10–14.

The Jews, as a nation, hitherto have professed that their rejection of Jesus as the promised Messiah was want of evidence; like the rich man, in the parable, they have constantly cried, from the days of Jesus, for more evidence. "Let him come down from the cross and we will believe." But when he "*rose* from the dead," as the rich man is represented as desiring one to do, to convince the unrepenting Jews, instead of repentance being produced in them, as a nation, they put to death the witnesses of that glorious event. Who can contemplate the untold sufferings of that nation from the time Jerusalem was compassed about with armies, and their city destroyed, to the present generation, and not discover the propriety of the parable our Lord employed to illustrate those torments and their hopeless state?

Thus the parable, so far as the rich man is concerned, has a fair and full application, and illustrates the obstinate unbelief and consequent misery and torment of that people, after their final refusal to receive Jesus as the Messiah. Well did Jesus say to the Jews—"Had ye believed Moses, ye would have believed me; for he wrote of me: but if ye believe not his writings, how shall ye believe my words."—John v. 46, 47. These words illustrate what is said in the parable—"They have Moses and the prophets, let them hear them;" and "if they hear not" them, "neither will they be persuaded though one *rose* from the dead."

It only remains now briefly to consider that part of the parable relating to the poor man, or Lazarus. Prior to the change in the dispensations, from the Mosaic to the Christian, the Gentiles were poor indeed in religious knowledge, and excluded from the *peculiar* privileges of the Jews—the rich man. They could only approach the "outer court"—or "gate"—of the Temple service: where some of them sought the "crumbs" of knowledge which might better their condition. Still their general condition in regard to divine "things" was "evil." The time at length arrives when they are no longer to remain in this condition, and that change—to keep up the harmony of the parable—is represented by a death. They pass out of their previous state and find themselves in "Abraham's bosom"—partakers in that covenant God made with Abraham; for, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29. To this honor they are brought through the ministration of angels—*angellon—messengers.* Christ gave his messengers commission to "go into all the world and preach the gospel to every creature." Under this commission they brought many Gentiles into the Abrahamic covenant; for, "the Scriptures foreseeing that God would justify the heathen [the Gentiles,] through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. iii. 8. And the apostle adds—"So then they which be of faith are blessed with faithful Abraham:" they are in "Abraham's bosom:" a phrase which imports a partaker of his blessings and being in the same covenant relation to God. In this condition are all believing Gentiles, and are now "comforted;" while the obstinate unbelieving Jew from the time of Christ, or from the introduction of the Christian dispensation, has been "tormented:" and the "gulf" between the two dispensations is "impassable"—they cannot be joined in one: to come into the blessings of the Christian dispensation is impossible to any one still cleaving to the Mosaic for justification; and to return from the Christian to the Mosaic, is to "fall from grace," and to be swallowed up in the gulf.

We might greatly enlarge the proof that the foregoing is the true scope and design of the parable; but we believe enough has been said to satisfy the candid inquirer after truth, and we have no expectation that obstinate bigotry will be removed, even though another Lazarus should arise from the dead and affirm the truth of the exposition we have here given.

DIFFICULTIES.

FRIEND STORRS: If I get the right impression of your views, that the wicked have all their punishment whilst they live on earth, that death comprises this punishment, I fail to see that they have any more than the good, since all die. If you make their punishment to consist in the loss of the good the just receive, must they not have a conscious existence thus to suffer? How can the Queen of the south, or the men of Nineveh rise in the judgment and condemn a generation too wicked to be raised from the dead? or does the judgment precede death? And who are they that shall see Abraham and Isaac and Jacob in the kingdom of heaven, and themselves cast out? and when shall they see it?

If we lay a great stress on certain portions of Scripture, do we not find ourselves embarrassed with others, that seem to stand in conflict? Has this not been the cause of so many creeds and sects in the world?

That man is limited in his ability to know and to do, and that, within quite narrow bounds, is to us, often, painfully true; but when we attempt to set limits to the Almighty, we get quite beyond the commission assigned to the finite. The man that has existed in human form, a few years, died, and disappeared beyond all power of recognition. To appear again, as the man that was, is a sublime, a wonderful thought; learned only by revelation. So mysterious, that in the most enlightened nations of the world, there were those that thought Paul a babbler for preaching that doctrine. The day that shall reveal to us the *manifested* resurrection, will probably bring to our mind, that here we see in part and know in part. But let us thank God that when that which is in part shall be done away, that which is perfect shall come.

"Blessed day," as Dr. Scott says, when we shall receive a blessing as large as our capacities, durable as immortality, and surpassing our largest expectations.

Your brother, in hope of Eternal life in Jesus Christ. M. R. BURNHAM.

MADISON, N. Y. Aug. 26, 1870.

Response by the Editor.

WE hold that "The wages of sin is *death*," as Paul saith, Rom. vi. 23. The "loss" the wicked sustain is, they fail to "enter into life;" (Matt. xix. 17), because "Ye will not come to Me that ye might have life," saith Christ, John v. 40. "All" do not "die" alike. "The wicked is driven away in his wickedness," and his death is eternal; but "the righteous hath hope in his death;" for God and his Christ are pledged to restore them to life again "at the last day," and "they cannot die any more;" hence their restored life is eternal.

The life of the wicked is never restored. Would you say, the wicked must "have a conscious existence" to know they are in death? Do not forget, the punishment is not "to suffer," but it is *death*—a state in which there is neither consciousness nor suffering. Divest your mind of human traditions about torment being the wages of sin, and you will be relieved of the idea that death is no more to the wicked than to the righteous.

Your questions about the Queen of the South and the men of Nineveh, are sufficiently answered by saying, It was their *conduct*, and not their persons, of which our Lord spake. They showed an interest in the truth, and their *actions* proved their sincerity. In both these respects the Jews, of that "generation," failed; and Jesus tells them, that these heathen believers condemned the unbelievers before Him, who with far greater light remained unbelieving and impenitent; and that the judgment, then coming on that generation, would be justified and they condemned by the conduct of the Ninevites and the queen of the South.

You ask, "Does the judgment precede death?" The Scripture doctrine of judgment makes it twofold, viz., An investigating judgment, and an executive one. The first passes on all men while they live, or are on "probation" (which means, *trial*), and ends at death. The executive judgment takes place at the resurrection, when Christ, who has "authority to execute judgment," declares the final destiny of all men, and executes the sentence by raising those from the dead who are "justified unto life," and sealing up in the dominion of death all who have failed to secure this justification while they were in probation or on trial. The resurrection, therefore, is the judgment *executed*, and determines the eternal condition of both the righteous and the wicked: the first to life; the wicked, "not" to "see life:" death reigns over them eternally, because they refused the offered life when set before them.

You ask, "Who are they that shall see Abraham . . . in the kingdom of heaven and themselves cast out? and when shall they see it?" Your reference is clearly to Luke xiii. 28. If you will turn to Matt. viii. 11, 12, you will get a clue to the answer. Jesus there speaks of many coming from the east and west (Gentiles), and sitting down with Abraham . . . in the kingdom of heaven; and adds, "But the *children* of the kingdom shall be cast out into outer darkness; there shall be weeping," etc.

Now, who are "the children of the kingdom" here spoken of? Can there be any doubt but what Jesus meant the Jews? If so, then Jesus is not, in the language referred to, speaking of the kingdom of God in the world to come, but of it in its embryotic state here. This kingdom belonged to the Jews, or Israel, according to the flesh, previous to our Lord's first advent; and He now tells them, for the rejection of Himself, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. xxi. 43. That is: the promises of the kingdom made to Abraham and his seed are no longer to be confined to the Jews or literal Israel, seeing they have rejected the King of this kingdom; but "many shall come from the east and west" and share with Abraham and all the prophets the blessings promised to him and his seed, while "the children of the kingdom"—the Jewish people—will be in "outer darkness," which will result to them in "weeping and gnashing of teeth"—untold misery. How exactly has all this been fulfilled; "many" Gentiles sharing in the blessings of Abraham, while the Jews—or, "children of the kingdom"—have seen the prosperity of such as accept Jesus, (whom they rejected), and have been themselves filled with sorrows unnumbered.

We think our friend will see in these things an answer to his inquiries, as to who should see Abraham . . . in the kingdom of God, with many from the east and west, while others find "themselves cast out," and when they shall see it. Those cast out were "the children of the kingdom"—or the Jews, as a "nation:" and the time when they saw it was from and after the time when that people were given up, and no longer owned as God's peculiar people or kingdom. Since then, Gentiles who believe, have become Abraham's seed, and share with him in his promised blessings, and are now, embryotically, in the kingdom of God, soon to be developed in all its glory.

This developed kingdom no man can *see* unless he is "born again." Saith Jesus, "Verily, verily, I say unto you, Except a man be born again he cannot see the kingdom of God,"—John iii. 3. A man to be born again must first be *begotten:* and men are only begotten again "by the word of truth, and the Spirit of God;" so that no man can ever "see Abraham" . . . in the developed kingdom of God who dies in his sins; for, not being begotten again, before death, he has no life-giving principle in him to quicken him from the dead, and cannot, therefore, see the kingdom of God, and will not see Abraham, nor any other saint in that kingdom.

To be born again, in the strict sense of that expression, is to be made alive from the dead. In this sense, Christ was "the first-born from the dead;" Col. i. 18; "the first-born among many brethren;" Rom. viii. 29; and, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11. By that Spirit Jesus was "born again," and was "the *first-born* from the dead:" without such a birth "no man can see the kingdom of God" in its development and glory; and such a birth no man can have till he is first begotten again by the Spirit of God; hence, no man who is destitute of the Spirit of God, or has it not dwelling in him, will ever be made alive from the dead "at the last day."

"IS ANYBODY CONVERTED BY THE LIFE VIEWS?"

THIS is a question often asked. We know the truth of "Life only in Christ" is powerful with some to lead them to Christ, who otherwise cannot be reached at all. A few years since, when we were preaching in Botanic Hall, this city, a gentleman called on us, and said: "You have been a great blessing to me. I came to this city an infidel and a blasphemer—I was led by curiosity to hear you preach at Botanic Hall—it was on '*Life only through Christ*'—it was new and strange to me, and I became deeply interested, and determined to seek that life—I did so, and found the Saviour, and am now filled with joy in him. I went to my home, in another city, and told my wife I had given my heart to Christ to love and serve him, and she was induced to seek life, also; and now we are both rejoicing in the LIFE-GIVER. The Bible to us is a new and most interesting book, and so plain and easy to be understood—how different from what it used to be."

Such was a part of his conversation with us, and we could not refrain from praising God with our whole heart: bless his holy name. Here was given us living evidence that the doctrine of "Life only through Christ," presented and pressed home for the acceptance of the sinner, is made effectual by the Holy Spirit in leading to *seek* life. Again, we praise our Redeemer for his love and mercy.

Other instances are not wanting in which we have witnessed a like result to that named above; but we seek not to know *how many* are converted, but to be satisfied the doctrine we proclaim is the truth of God and honorable to his character and government. We are not, however, indifferent to the result, but we can trust that to the Author of the truth.

We desire all, who hold with us on the life theme, may not only present the glorious truths we have received, but urge it on sinners to seek life in Christ without delay; for, if death sets in on them before a union is established with Christ, they will sink in endless night, and "never see the light" again. Hasten, sinner, whoever thou art, to Christ *for life.* The *theory* is good, but you must have the *experience* or perish without hope. Delay not then another hour; take hold on Christ; consecrate yourself to him without reserve, and he will take away your sins and enroll your name in his "*book of life.*" May that, dear reader, be your happy lot. Come now; make the consecration while you read these lines; let there be no delay—no putting the matter off for an hour. Be the Lord's now and forever. So shall you be raised "up at the last day," and live to die no more.

FROM EMELINE WOOD.

BR. STORRS: This is the third time I have attempted to write since campmeeting; but my head is so bad from erysipelas that I have been prevented. I praise the Lord for his loving kindness to us, Life Believers, in making all things work for our good. May He bless you and dear Br. Thorne abundantly with wisdom, health and strength, is my daily prayer. I am glad that so many consecrated themselves anew to God at our late meeting: for them it was a precious season, and we received the blessing, and, glory be to our Father in heaven, I feel it yet. May we all put on the armor anew; for we will need it, as we do not know what we may be called to pass through before our LIFE-GIVER comes.

I trust my health may be better soon, so that I may be able to do more for the Lord and his truth than ever before. I sent a large number of the "Campaign Documents" to Chicago a few days since; and now I will send a new subscriber to the HERALD OF LIFE—our blessed paper; and may it prove as great a blessing to the receiver as it has been to me. I bless the Lord that Sister Robertson ever said to me, "Sister Wood, it will be such a comfort to you:" and so it has; and God has blessed and prospered me so much since I took it that I now want everybody to have it. The subscriber I send is too poor to pay for it and is sick, so I send $1 for six months, hoping it will be as great a blessing to him as Sister Tubbs said it was to her when she received it: she said to me, "I have been a Christian twenty years, but I never heard of such love for one another as the Life believers have: and such letters. Do tell them, my heart is with them all; and how I should like to see them; but I shall in the coming kingdom." As she is an invalid and cannot go out, the paper is a great comfort to her. She is a sincere child of God.

ALBANY, N. Y., Sept. 9, 1870.

FROM HELEN ROBERTSON.

BR. STORRS: I came here to Br. Percy's one week ago to-day, and found Br. and Sr. Percy well. The impression was at campmeeting that Br. P. was very sick, and that was the cause of their absence this year. He was sick last spring, nigh unto death; but the Lord blessed means used for his recovery, and his health has been better this last summer than it has been for many years in the past; for which, he and Sr. P. praise the Lord.

They were both very desirous to go to camp-meeting, but circumstances were such that they could not; but they are watching the signs of the times, and are hoping to be gathered with the redeemed out of every nation, very soon.

O what a hope! What a precious hope! And it really looks as if we would get home soon. My heart rejoices, and I say,

Come and reign,
Jesus, on thy throne.

The rest and the home will be sweet.

ROWAYTON, CONN., Sept. 16, 1870.

FROM J. S. POTTER.

BR. STORRS: I was very much disappointed in not being at the Anniversary of the "Life and Advent Union," where I could have seen our Editor, with many others whom I have not yet seen in the flesh, but who contribute from week to week such precious things to the HERALD OF LIFE. They have been food to the soul.

I love the paper much. It grows better and better. I am pleased with its Editor and his Assistant, Br. Thorne; may they both have wisdom from above, whereby they may be able to give the household meat in due season; for it seems we are living in an eventful time of the world's history. The beast that carried the woman, according to my mind, is gone into "perdition," and the rider will soon have to follow, for the Italians are after her in earnest. I am watching the events.

I inclose $5 for the HERALD OF LIFE. May it long live to herald forth the great plan of redemption—life from the dead to *believers only.*

MRS. SALLY DILLINGHAM, Ashland, Mass., sends $5 to renew her subscription, and writes: I prize the HERALD OF LIFE very highly, and hope I shall be instructed by it, as I have been the past year. I cannot do without the paper. I love its coming: it is all the preaching I have. I have no one to converse with on our Life views. With others I rejoice at the soon coming of my blessed Saviour. I do not feel like turning back from the blessed truths of the Bible, as held by us. The scales fell from my eyes, and I saw a little at first; then I began with your "Six Sermons" for my help, and found things therein which I thought were not in the Bible; but, by searching, found I was mistaken, for they were there. Some told me, I would be alone if I believed that doctrine, and I have been; but the Lord is with me and on my side, so I need not fear. O how I would like to converse with you awhile. Much love to all the brethren and sisters. I request an interest in all your prayers, that I may grow in grace and be fitted for the kingdom which is to come.

Remarks by the Editor.

Take courage, aged pilgrim; for though you are far advanced in life, and a lone widow, God, *thy* God is near thee always; and He will bear you safely through: so, "fear not," but keep thine eye steadily on thy LIFE-GIVER, who knoweth all His sheep, and careth for them all, however alone they may be here. Soon He will gather his flock; then follows eternal joy, and "sorrow and sighing will flee away" forever.

MRS. R. W. PIERCE, Milwaukee, Wis., writes: I herewith remit a Draft for $40, the amount of my pledge. I was much pleased to hear how soon and *willingly* you got the sum you needed for the HERALD OF LIFE. May the good Lord bless all those dear ones that have given so liberally to this glorious cause. I am so glad that we do not have to resort to the "Festivals and Fairs" to get money "for the Lord"—as they say. When there is a willing heart, there is a way; and if we make a deposit in our dear Saviour's Bank, it shall never fail. Yours, in hope of soon seeing that "dear Friend."

J. HAMILTON, SR., Fredonia, N. Y., writes: I have been made happy while reading the report from the Brethren of the seventh anniversary of the Life and Advent Union, for the good spirit that prevailed, and for the strong evidence that the blessing of God rested upon the effort to hold forth the word of Life. I believe, with Br. Thorne, that God will direct.

FORGIVENESS.

MY heart was heavy, for its trust had been abused, its kindness answered with foul wrong—so turning gloomily from my fellow-men, one summer Sabbath day, I strolled among the green mounds of a village burial place; where pondering how all human love and hate find one sad level, and how, soon or late, the wronged and the wrong-doer, each with meekened face, and cold hands folded over a still heart, pass the green threshold of a common grave, whither all footsteps tend—whence none depart—awed for myself, and pitying my race, our common sorrow like a mighty wave, swept all my pride away, and trembling, I forgave.—*J. G. Whittier.*

BUSINESS DEPARTMENT.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—William Dickinson, I. Jas. Schaff, Willis Perkins, Wm. N. Bragg, Jacob Bemis, R. F. Rowell, B. C. Kennedy, C. B. Randlett, Wm. G. Glidden, Caroline E. Dinsmore, Michael H. Rich, W. A. Rollins, S. A. Prescott, H. Hurd, George Waterhouse, F. L. Storrs, G. W. Gompf, Jas. Flood.

TWO DOLLARS EACH FROM—Enoch Holt, John W. Low, J. Hamilton, Sr., Charles Farnham, M. A. Couillard, Melissa A. Sawyer, S. C. Smith, H. A. Arnold, S. Shaw, Francis Apperson.

VARIOUS SUMS—George W. Denny, and James E. Alling, $2 50 each; George Young, $5; Eliza Harris, $2 50; Mrs. R. W. Pierce, $40 (on pledge); Margaret Robinson, $5; J. S. Potter, $7 25; Austin Pomroy and Wm. Delano, $3 each; Mrs. L. Johnson, $2 10: Jesse M. Smith; M. Smith, $2 50; Jane Alderson, $2 25; Henry Dunbar, $3; Anna A. Keach, $5; Amos French, $3 (pays to end of volume vii.); J. Hayes, $2.

PARCELS SENT SINCE LAST ISSUE.

G. H. Bundy, David N. Bool, Rev. Wm. D. Clapp, Jesse M. Smith, Jane Alderson.

TO CORRESPONDENTS.

DAVID N. BOOL.—There is $1 due on the present volume (Vol. vii).

I Shall be Satisfied.

Not here! not here! not where the sparkling waters
Fade into mocking sands as we draw near;
Where in the wilderness each footstep falters—
I shall be satisfied—but O! not here.

Not here! where every dream of bliss deceives us,
Where the worn spirit never gains its goal;
Where, haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourners may not know,
Where heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh infolds us,
Lies the fair country where our hearts abide,
And of its bliss is naught more wondrous told us,
Than these few words, "I shall be satisfied."

Satisfied! satisfied! the spirit's yearning
For sweet companionship with kindred minds—
The silent love that here meets no returning—
The inspiration which no language finds—

Shall they be satisfied? the soul's vague longings—
The aching void which nothing earthly fills?
O! what desires upon my soul are thronging,
As I look upward to the heavenly hills.

Thither my weak and weary steps are tending—
Saviour and Lord! with thy frail child abide!
Guide me toward home, where, all my wanderings ending,
I then shall see thee, and "be satisfied."

—*Selected by* E. C. M. Boyd.

Can the Soul be Killed?

"Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell."—Matt. x. 28.

These words are commonly supposed to teach that the essential nature of man resides in his soul, which is said to be a subsistance quite distinct from the body, which is only, we are told, a machine, constructed for the purpose of enabling the soul to live in, and hold intercourse with this material world. They are further asserted to imply the indestructibilty and deathlessness of the soul, which, it is affirmed, is altogether beyond the reach of any mortal injury, and that the utmost man can do is to destroy the material machine, or body, and effect its separation from the soul, which soars away to some new place, and in a new condition of existence.

Now I ask the candid and intelligent reader on what authority does he suppose that the soul is a distinct subsistence—a complete organization in itself—and constituting the human personality, apart from the body? Is this extensively prevalent notion derived from the Bible? Will the reader pause to recal any portion of the Sacred Scriptures, where the soul is so described as containing in itself the essential properties of the human being, and capable of a separate state of existence?

If we are not to hold the popular opinions about the human soul, what does our text mean? In reply to this question, I request the reader to examine the parallel passage as recorded in Luke xii. 4, 5: "I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear: fear Him who, after He hath killed, hath power to cast into hell." In this version of our Lord's words, the word "soul" does not occur; and instead of "are not able to kill the soul," we have the words "have no more that they can do." The meaning then is clearly the following: Although wicked men are able to kill the Lord's people, they can do no more than this—they have no power to keep them dead,—they cannot destroy the soul or life which the Lord has promised to give his people, by raising them from the dead to die no more.

The word "soul" is to be understood in this passage as the same in meaning with the word *life*: in proof of which I ask the reader's consideration of the following passages which occur in Matt. xvi. 25, 26: "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it: For what is a man profited if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" Now the word translated *life* twice in the 25th verse, and *soul* twice in the 26th verse, is one and the same Greek word in all four places. Why should one word receive different translations in two such closely connected and current texts? The answer is plain. The translators of the Bible held the popular heathen notions about the human soul, and therefore to have used the word soul in the 25th verse would have grated upon their ears. "Whosoever will save his soul shall lose it (!), and whosoever will lose his soul (!), for my sake shall find it." Hence they employed the word life in this verse, and the word soul in the verse following! But there is evidently no good reason why one Greek word, occurring as it does in this passage, four times consecutively, should be translated by two different English words. If the reader will substitute the word *life* in the 26th verse for the word *soul*, as is done in the previous verse, he will find a natural, and as I believe, the strictly correct meaning of our Lord's words, "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it: For what is a man profited if he shall gain the whole world and lose his own life, or what shall a man give in exchange for his life?" What our Lord says here is very plain; "Whosoever will save his life (in this world at the expense of his duty to me) shall lose it (in the world to come). And whosoever will lose his life (in this world) for my sake shall find it (in the world to come). For what is a man profited if he shall gain the whole (present) world and lose his own life (in the world to come); or what shall a man give in exchange for his (future and everlasting) life?" To lose the soul then, does not mean that the soul as a separate being, without a body, goes away to be everlastingly tormented; but means to lose the blessed privilege of endless life. When the soul is lost, the man himself, in his entire and complete nature, is lost, or cast away from conscious and endless existence, as Luke, in the parallel passage to that we are now considering, most clearly represents. "For what is a man advantaged if he gain the whole world, and lose *himself*, or be cast away?"—Chap. ix. 25.

The text at the head of these remarks is but partially and imperfectly understood by those who quote it with so much assurance in proof that the soul, as a separate being, cannot, and will not, be ever destroyed. What our Lord says is, that *man* is not able to kill the soul, or destroy the life which He will give his people; but He himself is able to kill the soul, and cut off the wicked from having endless or a future life. "Fear Him who is able to destroy both soul and body in hell." And as our Lord warns mankind to fear Him as having the power to destroy the whole man, he evidently implies that such is the punishment which he will visit upon the wicked. The subjects of the future punishment will not be perpetuated in conscious sin and suffering, but shall be burnt up as chaff or stubble.—*Selected.*

The Probation or Trial of Adam.

BY JOEL A. SIMONDS.

In the beginning God prepared a kingdom, Matt. xxv. 34, which is to have no end.—Dan. vii. 14. He made the earth to be the territory of this kingdom, (Zech. xiv. 9,) and adapted it to this end. He laid its foundations so that it never can be removed.—Psa. civ. 5. He prepared it to bring forth grass and grain and fruit.—Gen. i. 11. This adaptation of the earth to be inhabited, was to be inseparable from its existence.—Gen. viii. 22. He made man to inhabit it, to have dominion over it, and over all the animals below him; to multiply and replenish it, and to subdue it. He made him to serve him as long as the sun and moon endure, throughout all generations, Psa. lxxii. 5. He made him of the dust of the ground; an earthy man, to adapt him to the position he was to occupy, and to the work he was to do. He gave him a law, to which he was to be amenable. It provided that by being obedient, and by having access to the tree of life, he might live for ever. It also provided that if he should be disobedient he should be excluded from the tree of life, and surely die.

When this preparation for the kingdom was complete, and all the elements of it were prepared, and their relation to each other established, then, God took the man whom he made and put him into the garden he had prepared for him, and gave him his instructions, and set him to work. In this position, and while engaged in the work assigned him, he had his probation or trial.

What kind of probation or trial did this impose upon him?

He was not on trial for any future good, to be given him when his time of trial should expire. No such object was indicated in any of the provisions made for him. He was not on trial for his life. This he already possessed; nor for any other life than that which he had, for nothing was said about any other kind of life. His probation was not for dominion over the animals below him, or over the earth itself. This had already been given him. He was not on trial for any better position than the one he occupied, and the developments which must legitimately grow out of it. He could not look for any better position, or higher destiny than was involved in his present surroundings, because no other was indicated by any thing that was made.

What, then, was he on probation for?

Simply, to *retain* his life and his position which he then had, by continued obedience; or to lose his life, and consequently his position, by disobedience. He *ought* to obey; he ought *not* to disobey; but he *could* do either, being responsible to God for his choice. This was the kind of probation imposed upon him. He had his life, he had his dominion, he had free access to the tree of life, his legitimate business was assigned him, and if he had continued obedient, he would have continued to live. His obedience and his blessings would have been at all times exactly equal. Each moment's obedience would have secured the blessings for each moment. He could not have earned by his obedience to-day the blessings for to-morrow. His unforfeited life and blessings depended on his continued obedience. His obedience and his blessings are inseparably joined together. God gave him the position, and the blessings prepared for him, before he was tried. The question in his probation was not, If you will be faithful, I will give you a good position with its blessings; but, I have given you the blessings I prepared for you. Now be obedient and retain them, and not disobedient and lose them. Such was the probation of Adam; but such is not our probation. We have lost the life, the position, and the blessings. The question in our probation is, He that believeth the gospel, and is baptized, shall not perish, (finally), but have everlasting life. Our position is to be gained. Adam's was to be retained. We have our position only by faith: he had his in fact.

How long was Adam's probation to continue?

As long as he continued obedient. When he disobeyed, his probation ceased. His life, and consequently his position and blessings, were forfeited. If he had continued loyal forever, his probation would have continued forever. It is not so in our probation. With us, probation continues only through the present life.

A restitution must restore the probation that Adam lost.

Grand Rapids, Mich., Sept. 1870.

Total Depravity.

We speak of some men as being good men, but how does this accord with the idea that all men are totally depraved? In goodness there is virtue, and virtue is moral goodness. So if some men are possessed of moral goodness, how are all men said to be totally depraved, since total depravity admits of no goodness whatever?

There is a passage in Jeremiah xvii. 9, which reads as follows, "The heart is deceitful above all *things*, and desperately wicked." This is taken as the base of the above doctrine. Now, let us inquire, what is it that calls from the prophet such an expression? It would seem that Jehovah, the Almighty—is expostulating with Judah about their sin and, warning them lest they put their trust in man, urging them to trust in Him. The contrast used may be seen in this: "Cursed is the man that trusteth in man" . . . "For he shall be like the heath in the desert," etc. "Blessed is the man who trusteth in the Lord." . . . "For he shall be like a tree planted by the waters." Thus Judah was taught the utter helplessness of man and the almighty power, as well as mercy of God; and then, as if to remove whatever of doubt might remain, we find very abruptly declared the famous passage under consideration: which, let us examine, and perhaps a proper exegesis of it may dispel from our minds all doubts upon the subject.

First let us look at the two prominent words in the text, viz: "Heart" and "desperately." The former is defined, "The muscle in which is the seat of life." The latter is defined, "Hopelessly" and "incurably." There is another word in the text which equally demands our attention, it is, "Deceitful;" which means deceptive, and also has the sense of, uncertain. Now the word "heart" was used, by the Jews, often to express the whole man; sometimes the mind and, the affections; but in this case to express the seat of life, or that part which moves man to action.

By searching we learn that there are passages in the Old Testament where the word "desperately" is used, but translated differently, as in Jer. xv. 18, "Why is my pain perpetual, and my wound incurable" (desperate) "which refuseth to be healed." Another instance is in Micah i. 9, "For her wound is incurable," or desperate; or again—as the word will admit of such a definition—mortal; that is, past the help of humanity.

Again: the word "wicked" we are all familiar with; but what does it mean? We believe the following definition will bear close examination, to wit: A man who is wicked is one that is contaminated with evil. To be contaminated with evil is to be polluted or defiled; and to be defiled is to be diseased; therefore we conclude to be wicked is to be diseased. Now let us put this and that together and we will have the following paraphrase: "the heart (state of life) is deceitful (uncertain or deceptive) above all things, and desperately (incurably or mortally) wicked (diseased). Here we have the doctrine of total depravity in its simplicity; and when we speak of some men as being good, we do not mean that they are so intrinsically, but only as having certain traits in their character which renders them so in our estimation. Men are not totally depraved in regard to each other, for they possess the power of helping or assisting one another; and sometimes we hear of men dealing honorably and fairly with each other. It is only toward God that we consider them totally depraved.

Once more. When we speak of a man as being totally depraved, we do not mean that he is as bad, naturally, as he can be, but only as possessing within himself "no good thing;" or, to be more explicit, as having no power of salvation to save himself; and therefore we conclude, inasmuch as the seat of life is deceptive and incurably diseased, that man who puts his trust in man is like the "heath in the desert," good for nothing but to be parched and come to nought. But the man who feels that his wound, caused by wickedness, is incurable or his heart mortally sick, and looks to God and trusts in him for the great universal panacea of all disease to be applied to his heart, is indeed like "a tree planted by the waters." M. L. F.

Plain Words.

Men are generally willing to hear the Bible when it accords with their early instilled ideas; when it differs they often, and that unconsiously at times, set aside its teaching, as if they believed it to be destitute of authority.

If anything is to be gained by retaining dogmas and institution, the clearest statements in Scripture will, as a rule, be obscured and twisted by individuals and ecclesiastical corporations, sooner than they will yield to the voice of truth.

To speak of giving others the liberty of thinking for themselves, is to pretend to grant what we cannot withhold.

Quarrelling with one who differs from us on a question of philosophy, or Scripture interpretation, is immense folly; for if our opponent is wrong, the step we take is only fitted to confirm him in his error; and if we are wrong it will bind us to ours.

When men rail in argument, it is strong proof that they lack reason.

To conclude that men are bad because they differ in opinion from us, is to prepare ourselves for the blackest deeds of persecution, did not the civil arm restrain our passions. Hatred has wielded many a sword, and kindled many a flame.

If you blame a man who changes his views, you are virtually condemning him for not being God, who alone is incapable of growing wiser.

When a manufacturer adopts new plans, when a philosopher alters his conclusions to suit a fresh importation of facts, he is deemed worthy of approbation; when a student of the Bible renounces what he finds to be erroneous, and advances in the knowledge of Scripture, he is pronounced a fool by the unspiritual, the priest-ridden, and the vain, who, as yet, constitute the majority of mankind.

He who conceals a truth, robs the world.

It is far easier to be furious for othodoxy, than to be gentle and merciful for the honor of Jesus.

You are afraid of truth! If you were afraid of error, you would have none of that fear.

It was once in the eye of the world, disreputable to belong to a Christian congregation, it is now respectable to belong to one.

There are many friends of the poor slave abroad, who oppress their wives, children, and servants at home.

There is a way of smoothing over and down those who are beginning to search after truth for themselves, by assuring them that the points, however great they may be, attracting notice are of no moment.

Did he say "he would keep no more company with you as long as you held these views," then what was his company worth?

See how Jesus acted toward his apostles, who for a long time were most unteachable, and learn how to bear with the dull apprehension and the prejudiced around you.

Many profess to be trusting God for their eternal salvation, who cannot depend on him with child-like confidence for the supplies of to-morrow.

The safest place to lay up money is heaven, where moth and rust do not corrupt, and thieves do not break through and steal.

Keep your promises: what would you think of God if he could break his?

Obedience produced by the fear of hell, is the homage of the slave, the convict, and the serf.

Prayer: Its Object and Efficacy.

The object of prayer is understood by a knowledge of prayer. Prayer consists of adoration and supplication. These united constitute true worship. Therefore the great object of prayer is to "worship God."

In proof of the assertion that prayer consists of adoration and supplication let us examine the Lord's prayer. The expression, "hallowed be thy name," is the highest form of adoration—the sentence, "thy will be done," is the purest expression of praise; and the request, "give us this day our daily bread," is the most humble, confiding and child-like supplication.

Having thus investigated the object of prayer, we come now to consider the efficacy of prayer. As its object is understood by a knowledge of prayer, so is its efficacy.

The efficacious power of prayer is in accordance with the spirit of supplicating love. If ye forgive not, neither can ye be forgiven. The reason why men ask and receive not, is because they ask not in the spirit of prayer. Praying always, is to maintain the spirit of supplicating in love, and of trusting in hope, and believing in confidence. If we possess the spirit of prayer, when we supplicate the forgiveness of our sins, we "shall obtain mercy;" and if we ask for "daily bread," it shall be "measured" to us according to our willingness to bestow it on others. Therefore, "give to him that asketh," and do as you would have it done unto you: for so shalt thou receive, according to thy trustworthiness.

The christian spirit of prayer is to do to others in the same manner as ye would have it done to you, and to be as ye would have others be. This spiritual principle is that which produceth a reward, and also determines the kind of reward. God will grant all righteous requests made in the spirit of prayer, even to the plucking up of a mountain; and to ask in faith is to ask with that understanding of heart which would make the request a righteous one. We can never pray to God for that which is not in accordance with his will, because prayer is the desire of faith. Hence we conclude that the efficacy of prayer produceth a blessing.—*Selected.*

Children's Department.

Nobody Sorry for Being Polite.

I am now an old pastor, and as I cannot preach any longer, I take great pleasure in thinking over the events of my long life. When I preached in the city of B——, I had two neighbors. One of them, who lived at the right of my cottage, did not seem friendly to anybody. He seldom spoke to any one on the street, and the boys disliked him very much, because he was very cross and crabbed. He was noted for being penurious, and seldom did any poor person receive a gift from him.

To the left of my cottage there lived a poor shoemaker, whose whole time was occupied in taking care of his large family. He had a very pleasing face, was friendly toward everybody, and was just the opposite of my neighbor at the right. Among the old shoemaker's eight children there was a boy about eight years old, who had blue eyes, red cheeks, light hair, and was as cheerful as a squirrel. His name was Little Peter, and though his father was poor, he had trained him to be very polite; and Little Peter was one of the most polite boys I ever knew.

For my part, I thought a great deal of him, and when his school teacher, who was a member of my congregation, told me how industrious and talented he was, I felt very anxious to see him have a good education. One winter evening, as I was sitting at my desk preparing my sermon for the following Sunday, I heard a rap at the door. "Come in!" I said: and what was my astonishment to find my neighbor who lived at the right of the parsonage.

"Please, sir, do not be offended that I trouble you to-night. I have an important matter which I thought to lay before you."

"I am very much pleased to see you," I replied, "and I hope you will speak freely."

"You know," replied the neighbor, "that I take a walk every day, and as often as I pass the door of the shoemaker who lives close by us, his little boy Peter salutes me with so much kindness and such a pleasant face that he has deeply affected me. Though he has kept it up for a year or two, I have never returned his salutation, and yet he is as pleasant as ever. So I have been thinking to myself that his politeness must be natural to him, and that the boy has a good heart. One day I thought that I would test him; and, accordingly, as I went by the shoemaker's shop, I dropped my money purse right near where Little Peter was standing, and then I hurried on. I thought I would see whether Peter was honest as well as polite, but I had not gone a dozen steps before he came running after me, and, handing me my money-purse, said to me; 'This is yours, sir; please take it!' Now, this circumstance has affected me very deeply, and I have thought that I ought to do what I can to help that poor family. I am advanced in life, and am rich, and need but little to live upon. So, in the first place I would like to help the shoemaker and his family; and in the next place, I would like to do what I can especially for Peter. What I desire of you, sir, is to give me your advice."

I took hold of my neighbor's hand, thanked him heartily for revealing to me such good desires, and then told him that I thought the poor shoemaker and his family were very worthy objects of his attention. I then told him that little Peter was a boy of unusual talents as well as of great politeness, and of undoubted honesty, and then advised my neighbor to provide for his education. He then promised that he would pay especial attention to the wants of the shoemaker and his family, and after half an hour's time, he bade me "Good-night;" but the remarkable circumstance so affected me, and led me to think over the change that God had wrought in him, that it was a late hour before I went to sleep.

The next week this same neighbor went into the shoemaker's little shop. The ceiling was so low that he could hardly stand up in it, and he found out that the shoemaker did not make shoes at all, but only mended them, for there were piles of old worn out shoes all around the room, but there was not a sign of any new leather, or of any new boots or shoes. Of course, the shoemaker was almost beside himself with astonishment to see the man who had passed for a cross and ugly person, and who seldom spoke to anybody, come into his shop, and especially address him in the pleasant manner in which he did.

The rich gentleman then said: "I am needing a new pair of boots, and I would like you to make me a pair. Can you do it at once?"

"Well—well—I can make shoes, and boots, too, but—but—really, I don't know—I believe I haven't got—I haven't got leather enough."

The truth was, the shoemaker did not know what to say, yet he knew that he had no leather in his shop that was fit for making boots, for it had been many months since he had made a pair, and he was really too poor to lay in a fresh stock of leather.

As soon as the rich man saw the poor shoemaker's difficulty, he said to him:

"Oh! well; never mind the leather; I will take care of that."

The shoemaker hardly knew what to think of him when he insisted upon his taking his measure. But the measure was taken, and the rich neighbor bade him "Good-by." That evening there was brought to the shoemaker a large roll of leather, and if his name had not been on it, he would certainly have thought it was designed for somebody else.

The next day a supply of flour, meal, potatoes, and beef was brought to the shoemaker's little shop, and he and his family were rejoiced beyond measure at the good fortune which they had met with.

But little Peter's education was yet to be provided for. My rich neighbor saw the school teacher in regard to him, gave him a sum of money to pay great attention to him, to teach him in special hours of the day, to provide him with all the books that he needed, and to prepare him for the University with the greatest care.

Now, I am glad to say that all the kindness which this rich man showed to the poor shoemaker and his family did not have the slightest effect toward making them lose their politeness or kindness of heart. The tide now turned greatly in the shoemaker's favor, and as he began to put one new pair of boots or shoes on another in his little bow window, his customers began to multiply, and after a few months he had to move into a larger shop, and his business increased constantly. Little Peter progressed very finely at school, but nobody could say to him that the good fortune which he had met with had spoiled him.

Now, when the rich man saw that his kindness was not misplaced, but that the shoemaker and his family, and especially Little Peter, deserved all that they had received at his hands, he determined to continue his kindness toward others. In fact, he spent the whole of his remaining life in seeking out and aiding the poor and neglected worthy persons in the city of B——. But it was his regret, to the latest day of his life, that he had not commenced such kindness before. Still, his regret was sweetened by the fact that God had used Little Peter's kindness and politeness to soften his heart, and to lead him to devote the last of his life to a high and worthy purpose.

—*Selected.*

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Herald of Life

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REMARKS ON JOHN V. 28, 29.

BY JACOB GRIM.

WE have been asked if we would not give our views of John v. 28, 29. If we can be of any help to any one in understanding the meaning of the above text, we are willing to do so.

We answer, in regard to the literal interpretation of this text, we have no faith in it, from the fact, that it makes Jesus at variance with himself in John vi. 39, 44, 53, 57; and also, Luke xx. 35, 36; in fact there is not another expression of Jesus that is in harmony with it.

Is there any interpretation that will make this text in harmony with the rest of the Scriptures? We think there is. And first, we would inquire, What was the mission of Jesus to the world? In John vi. 38, He says, "I came down from heaven not to do mine own will, but the will of him that sent me." This agrees with Heb. x. 7, 9. "Then said he, Lo, I come (in the volume of the book it is written of me), to do thy will, O God." And what is this will? "Then said He, Lo, I come to do thy will, O God. He taketh away the first (covenant) that he may establish the second (covenant)." Here then we have the will of God stated plainly, and the mission of Jesus Christ to be, to take away the first covenant, or ministration ot death, and establish the second covenant of Life. And in harmony with this, Paul says in Gal. iv. 4, "But when the fulness of the time was come (to make an end of the first covenant), God sent forth his own Son, made of a woman, made under the law." (What for? Paul), "To redeem them that were under the law. Here are some persons that need a Redeemer; and Paul says, Jesus came to redeem them; and he states that it is from *under* the law that he came to redeem them. This agrees with Heb. ix. 15, "And for this cause, he is the mediator of the New Testament (covenant), that by means of death for the *redemption* of the transgressions that were under the first covenant, they which are called (from under that covenant), might receive the promise of eternal inheritance." For many are called from under this first covenant, but few are chosen to eternal life under the second. "He came to his own (under this covenant), and his own received him not. But as many as received him, to them gave he power to become (under the new covenant), the sons of God, even to them that believe on his name. Which were born, not of blood (of Abraham's descent), nor of the will of the flesh (of man), but of God."

Now that the whole house of Israel were under this law or covenant we have the words of Jesus. John vii. 19: "Moses gave you the law, and yet none of you keepeth the law." And "Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them."—Rom. x. 5. Now as Jesus said, none of them had kept the law, therefore they were all guilty under the law. This law required the blood of the guilty, as we find in the example of the offering under the law; the bullock for the time being was made the victim for the sins of the people. Paul describes this law in Rom. v. 13: "For until the law, sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses," even though there was no law. "Moreover the law (of Moses) entered that the offence (or sin against the law) might abound."

Here we are prepared to make our starting point. Adam sinned under his law, and there was no redemption clause in the law; hence, we read, "In the day thou eatest thereof thou shalt surely die." But in the other, or Moses' law, there is a redemption clause by which the sinner by a substitute may have his sins remitted from year to year, and finally, if a suitable substitute can be found, he may be delivered from the curse of the law entirely. And has such a substitute been found? We answer, as God told Abraham, and as Abraham informed Isaac, "God will provide himself a lamb."

Now in order to be a proper substitute it must be one of the same family, made under the same law, and one who has kept the law in all its parts, in order to make the law and the law-maker honorable; that is, to show that the law exacts nothing but what can be kept, thereby justifying the law-maker, and condemning the law-breaker. Such an one we find Jesus to be. Born of a woman, born under the law, and then keeping the law, when condemning those under the law. He says, "Moses gave you the law, and none of you have kept the law."—John vii. "Which of you convicted me of sin?"—John viii. 46. Here Jesus openly calls upon them to convict him if they could. But we have the strongest testimony of the purity of Jesus under his trials for his people. Paul says in Rom. v. 14, "Adam was a figure of him (Christ) that was to come." Now, God bore testimony to Adam's transgression by condemning him to the dust and driving him from the "tree of life." And God bears testimony to the obedience of Jesus, under his trial, by raising him from the dead and showing him to many witnesses.

We have Jesus then a minister of the circumcision to minister to those under the law, who were condemned under the law. And Paul says, "that the law hath dominion over a man as long as he liveth."—Rom. vii. So that there are only two ways for a man to get from under this law; either by the abolishing of the law, or the death of all under the law; so that in winding up the Adamic law, it demanded the lives of all under the law; so in winding up the law, of which we are speaking, it demanded the lives of all under it. But God had made provision for the redemption of all under this law if a proper substitute could be found. We have shown that such an one has been found. Now for the result. "Because we thus judge that if one died for all, then were all dead."—2 Cor. v. 14. "Who his own self bare our sins in his own body on the tree."—1 Pet. ii. 24. "For Christ hath once suffered the just for the unjust."—1 Pet. iii. 18. "Christ our Passover was sacrificed for us."—1 Cor. v. 7. "So Christ was once offered to bear the sins of many."—Heb. ix. 23.

Here, from these passages, it is evident that Christ died in the room and place of some person. The next inquiry is, Who were those persons? "He died to bear the sins of many." "Because we thus judge that if one died for all, then were all dead." Here we have *all dead* in some sense, and one dying for *all*. Now, what says the Apostle, Gal. ii. 19–21? "For I (a Jew) through the *law* am dead to the law, that I might live unto God. I am crucified with Christ." Why Paul! was you put to death on the cross, literally? "O, no; but we as Jews or Israel, were all dead under our law; and as Christ died for *all*, I as an Israelite died with him; therefore I was "crucified with Christ; nevertheless, I live." Why, Paul! what do you mean; have you been raised from the dead? Just now you said, you were crucified; and now you say, you live! "Not I, but Christ liveth in me." Then you mean that you expect to live in the future, through Christ, do you? That is not what I am talking about now: but "the life which I now live in the flesh (as an Israelite) I live by the faith of the Son of God, who loved me (as belonging to the house of Israel) and gave himself for me;" for, says Jesus to his disciples, "Go not into the way of the Gentiles; but go rather to the lost sheep of the house of Israel; for to *them* only am I sent;" and as the High Priest said, "Nor consider that it is expedient for us (Israel) that one man should die for the people, and that the whole nation perish not."—John xi. 50.

Now, if Israel was the nation under covenant with God, and they were at variance with God through the broken law, and the law condemned them to death, unless reconciled to God, and made one again—either by redemption or paying the debt they owe to God, it follows that the nation or the substitute must die. If the substitute's dying is satisfaction, then it is equivalent with God to the nation's dying. Then we can understand the Apostle, "If one died for *all*, then were all dead;" and Paul was of the *all* who were crucified with Christ; for, if the death of Christ was satisfaction to God for the demands of the law, then it was equivalent to all dying—"For, he hath made him sin for us who knew no sin, that we might be made the righteousness of God in him."—2 Cor. v. 21.

It follows, then, that if Christ died for the nation, then the nation was crucified with Christ; and Paul, as one of the nation, was crucified with him; and when Christ was dead the nation, in the sight of God, were dead in Christ; and when Christ was buried, the nation, in the eyes of God, were buried with him so far as the demands of the law were concerned. Hence, says the Apostle, "the life which I now live in the *flesh*, I live by the faith of the Son of God, who loved me (an Israelite), and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."—Gal. ii. 21.

Now, then, if Israel were all *dead* under their covenant, and were all crucified in Christ, it is manifest they must have had a resurrection of some kind in order to be alive in the flesh; and as Christ died for them, under their covenant, and his mission to the world was to do the will of God, and as the will of God, as we have shown, was, to take away the one covenant of Moses and establish the new covenant of Christ, so we understand the House of Israel, politically under Moses, died, and with it all that belonged to it. So we understand that all that were dead under that covenant were resurrected from under it, with a right to a life in the flesh, the same as Paul and any other Jew or Gentile, and free from all the penalties of the first covenant; and the establishment of the new covenant Jesus becomes the head of the House in the new covenant, as a Son, the same as Moses was of his house as a servant. "And now if any man be in Christ Jesus he is a new *creation;* the old things have passed away: behold they have become new."—2 Cor. v. 17. (E. P. Dis.)

We then understand Jesus as referring to the time of the removal of the law covenant in John v. 28, 29, as the time coming when all under that covenant, who were dead in a capital point of view, should hear his voice as the Son of man, appointed as Israel's Judge to execute judgment upon that nation; and they should all come forth; those that have done good, to the new covenant or new creation; wherein, also, ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. Here we are said to be risen with Christ. Moreover the law entered that sin might abound. But where sin abounded (in this first covenant, and not outside of it), grace did much more abound. It came over to the Gentiles in the new or second covenant: "that, like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life;" or, the new life: and as we—Jews under the broken law—were without strength, in due time Christ died for the ungodly, . . . and we also joy in God, through our Lord Jesus Christ, by whom we have now received the at-onement: as we understand it, by removing the covenant by his own sacrifice—and thereby removing the cause of estrangement; so we are made one, or at-onement with the Father by getting into the new life in Christ Jesus. Hence, Jesus has become the end of the law for righteousness to all them that believe (in him).

What of those that come forth to condemnation? "Moses says, a Prophet shall the Lord your God raise up unto you of your brethren like unto me. . . . And it shall come to pass, that every soul, which will not hear that prophet, *shall* be destroyed from among the people."—Acts iii. 22, 23. Were they all destroyed from among the people? You answer, *No.* What then are we to understand by this plain declaration of Moses? I answer:—The house of Israel, to whom Moses spake, were made the house by the first covenant, and they were destroyed from being partakers of the blessings of Israel, when Israel's house under the first covenant was transferred unto Christ, and his *house* under the new covenant. Israel under the first covenant lost their King, and became scattered as a byword. They that heard and obeyed came forth from under the old covenant and were transferred unto the blessings of the new covenant, and became members of the house of Christ; and thereby children of Abraham in the covenant of faith: of which we may say more at some other time.

PHILADELPHIA, PA., Sept., 1870.

IN CHRIST JESUS.

BY HELEN ROBERTSON.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death."—Rom. viii. 1, 2.

PAUL, in the chapter before, describes a state of great bondage; a state of conflict, and no rest. Two elements warring, each one trying to gain the ascendancy.

He speaks here of a law; calls it holy; also the commandment holy, and just, and good. He says the law is spiritual, too. Paul makes this law out pretty good. What is the matter? Why can't he and the law live in harmony, since it is all right? "I am carnal, sold under sin." Here is the trouble. The law is "weak through the flesh." This law throws light. "I had not known sin but by the law," says Paul. "For I had not known lust except the law had said, Thou shalt not covet." This law was light to Paul. It manifested what was before there only in a latent condition. Now he would like to keep it, but he can't. Evil is up in arms at once, and the terrible conflict goes on. Paul is taken a captive by the law of sin in his members. He can fight no more, but cries out, "O wretched man that I am, who shall deliver me from the body of this death?" He has seen his utter helplessness, and that there is no confidence in the flesh, so seeks it outside, and deliverance comes, "through Jesus Christ our Lord."

Paul has now got into Christ, and he says, there is no condemnation there, if ye keep away from the flesh, or the desires of the flesh, and walk according to the teachings of the Spirit. He has got into Christ, and there has got his eye fixed on another law. What is it? It is the law of the Spirit of life. A new law altogether. And what is better than all, it is "in Christ Jesus." Did not Paul desire at this point to have this law of spiritual life transferred from Christ to himself, to form a sort of spiritual or immortal entity in himself? No, no. He knew it was in better keeping. He had also got a thorough knowledge of himself, which was one important point gained; and of another he could also say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." What had Paul committed for safe keeping? Let him answer. To the Colossians he writes: "Ye are dead, and your life is hid with Christ in God." *Double* safety here, "with Christ in God;" and, as Br. Grim said in his sermon at camp-meeting, when the time comes due, God will remember his children, for he has the note in safe keeping. Paul had this same confidence, for he says, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

We think John teaches the same thing in his epistle: "He that believeth on the Son of God hath the witness in himself." Mark you, he don't say, he hath the *life* in himself, but the "*witness* in himself." "He that believeth not God, hath made Him a liar; because he believeth not the record that God gave of his Son." Let us look at this record. *God* has given it. Don't let us dare to trifle with it. "And this is the record, that God hath given to us eternal life, and this life is *in his Son.* He that hath the Son hath life; and he that hath not the Son of God hath not life."

Let those who were once enlightened take care, and not go back to the flesh, for what they once saw plainly was only in Christ. The only safety is in pressing forward toward the mark for the prize.

Jesus Christ is God's own beloved Son. And it hath pleased the Father that in him should all fulness dwell. This special gift of God, even eternal life, is also in his Son. No two interests, no two parties. All is a oneness. All is *in* Christ; and if we have the Son we have life. Abiding in *ourselves*, does this mean? No, no. God himself has recorded it, and he says, "This life is in his Son."

If we have been tempted through philosophy and vain deceit, and have got into the dark, and are laboring and heavy laden, let us go to Jesus, and learn of him. There all is light, and his yoke is easy, and his burden light. He is the vine, we the branches. Cut the branches off from the vine, and where is their life? Gone! They have no independent life of their own. The life is all in the vine. So with us. We are nothing separate from Christ. The life is there; the sap is there; the strength is there. Yes, all is there, even in Christ. He says himself to us, "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me. I am the vine, and ye the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing."

What could there be more beautiful? What more simple? The vine and the branches that we are all so familiar with. Let them remain united in a natural condition, and the branches bear fruit. Sever them, and the branch is henceforth good for nothing.

Lord help us to abide in Christ, and have his words abiding in us at all times; so we can bear good fruit, and be his disciples indeed.

Striving for the crown of life.

THAT BIBLE CLASS, NORMAL, ILL.

BR. STORRS: The accompanying communication to "That Bible Class," will probably explain itself. But I will add a few lines. After the reading of my third article to-day, there seemed to be increased interest manifested by some, and the discussion had commenced, when a gentleman arose and said, that he did not like that part of the paper that wanted all arguments from reason and nature left out. Also, that he did not like these anonymous communications. This was near the close of the meeting. He then moved, that the subject be dropped and the class take up the regular lesson for next Sunday; which motion was passed, though I know very well that many persons were opposed to it. But in this church, as in almost every other, there are a few ruling spirits, that have things pretty much their own way. Dr. S., the gentleman referred to, said, "The writer had probably come in for speculation," etc. I thought his remarks entirely uncalled for, and I know they were not approved by many present. When I came home, I wrote a copy of what I now send you, and it was handed to Mr. Leiper in the evening. Dr. S. is not a member of the church, but is one of the faculty of the University, and has considerable influence. He is a believer in final restoration, after a limited punishment. Of course I do not know but this will end the matter for the present, but the probability is that the subject will come up again after President E. comes home, as I have heard, from some of the class, that he made them a promise to this effect, some time ago. The fact is, there are some here who are "afraid" of this subject, although Mr. Leiper has said several times, "Don't let us be afraid of it."

Another gentleman present this morning (one of the teachers here), said he had no doubt my view could be supported by Scripture. It depended altogether on how the advocates of these different views interpreted certain texts; said that about a year ago he had heard Miles Grant in a debate, and considered him a very able man. For himself he could not at present give the subject the necessary study to enable him to decide. He knew what destruction meant, and he knew what everlasting meant, but he did *not* know what "everlasting destruction" meant. This gentleman was the leader of the class to-day, and was much in favor of the discussion. He said the spirit of the paper just read was right, and he thought we should all "search the Scriptures" more diligently on this point.

Yours, in hope,
E. H. PECK.

NORMAL, ILL., Aug. 21, 1870.

[We omit the communication read to the Bible Class, and give the following letter of Mrs. Peck's, sent to the leader of the class, afterward, which will explain matters in the vicinity of the "Normal University." All schools and colleges must meet the question of man's nature and destiny, willing or unwilling.—ED.]

NORMAL, Aug. 21, 1870.

MR. LEIPER: As my former communications to the class were sent to you, I will trouble you with just this one more. I was informed before service this morning, that I was suspected of being the writer of the papers recently read before the class. I did not suppose it probable that in so small a company the writer could remain unknown very long; and now a love for what seems to me to be the truth compels me to acknowledge that they did come from me. It seemed to me this morning that one ought to have considerable courage to bear all the weighty words that were uttered in regard to the writer; but the fact is, a natural nervous timidity causes me to shrink from everything of the kind. My whole nature is opposed to making myself prominent or conspicuous in any way; and this is the reason why I preferred taking some little part in our discussion, if I could, under an assumed name. But as I said, my love of truth is stronger yet than this feeling, and induces me to give my real name a little sooner than I had intended.

It seems to me I could not have made myself understood in my paper of this morning. I thought I said that "our *only* object is to find out if possible what is truth?" and also, "If I am wrong I desire above all things to be set right;" and yet it was remarked that I had "probably come in for speculation, and merely to hear what could be said." Now it seems to me that I am entitled to some little credit for honesty and veracity; and it also seems a little strange that the class should decide on one Sunday to go into an examination of a subject of great importance to us all, and on the very next Sunday, without any *good* reason, as it seems to me, conclude to drop it at once and altogether. I may be mistaken, but I thought there was a desire on the part of some members of the class to take up this subject, before "Truth Seeker" had written a word. But some of our number were not willing. Now, as I asked once before, why is this, if we are not afraid of it? Here in this little company of Bible students are individuals holding no less than three different views of the Bible doctrine of future punishment. We all know that the word of the Lord is not yea and nay. "Thy word is truth," said Jesus; and he prayed that his disciples might be sanctified by the truth. If God's word is not yea and nay, it follows that only one of these views can be the right one; and why should we not study to know which it is?

Dr. Sewell said, not long ago, that he cared so little to make proselytes, that he would not turn his hand to get any one to believe as he did. Now it seems to me the Dr. would be willing to do very much more than turn his hand, if he really knew that his fellow-creatures would be made happier by believing as he does. I have that much confidence in the Dr.'s benevolence and goodness of heart. Believing as I *firmly* do, now, I am very much happier than when I used to believe that the Bible taught endless torment; and I can see the goodness and mercy of God as I never saw it before. I think it would have the same effect on other minds to see this truth clearly; and for this reason, and *this only*, I feel anxious to do the little I can do to help them see it.

Another point on which I think I was misunderstood this morning. I did not object to bringing into the discussion any arguments from "nature," "reason," etc., excepting those that seemed to be opposed to the Scriptures. If there are such arguments that *agree perfectly* with the word, in support of any view, I should say, let us have them, by all means; and if Dr. S. can show me from reason, nature, *and the Bible* that final *universal* holiness and happiness is the true doctrine, I shall be glad to believe it.

So far as this class is concerned, I am now perfectly willing to drop the subject; but if it should be decided at any time in the future to reconsider it, I shall be ready to give my understanding of the Scriptures bearing on it, which were read before the class this morning.

I think that in justice to myself, this concluding paper ought to be read before the class next Sunday.

Yours, respectfully,
MRS. J. E. PECK.

A SOUTHERN METHODIST'S HOPE.

THE following extract from a Sermon, preached by a Methodist "Presiding Elder," on the 21st and 28th of August, with the attending remarks, was received by us from Dr. J. F. Lee, Union Co., N. C.

TEXT. Rom. viii. 25.—"The objects of hope are legion. Three only shall be the subject of the present discourse, (28th ulto.,) namely, 1st. The resurrection of the body. 2d. The immortality of the soul. 3d. We shall know each other when we get home to heaven."

He said, "This same body will be raised at the last trump—thank God—I do know this same body of mine will be raised and united again with *my immortal* soul. I thank God for this hope."

Nearly all he said on the resurrection is comprised in the following quotations:

2. "The Immortality of the Soul." "We have presumptive evidence of its immortality from the testimony of Plato, Socrates, etc. The classical scholar may readily call to mind the passage in Homer, relative to the spirits conversing, etc. One passage from Scripture is sufficient to prove the immortality of the soul, viz., '*The wicked shall be turned into hell and all the nations that forget God.*' David said—The child could not come back to him, but he would go to it!"

On the 3d division: "he declared he would see his wife the first of any when he went to heaven, and know her, and love her; that he did not believe with Fletcher, that he would be one hundred years in heaven and not know or see his wife, though she was all the time by his side! O, no! the love we have on earth—special, particular love, will be renewed in heaven. Our memory will not be lost. We shall recognize all in heaven whom we knew on earth. Thank God for this hope! We love some more than others. Christ loved Peter, James and John; but he loved John the most of any. I thank God for this particular special love. This same body will be raised at the last day, and my immortal soul will be united with it; and I will see my wife again in heaven—thank God."

He repeated the words, "I thank God—and thank God" so frequently that I hardly know how often, whether fifty or one hundred times.

One text was sufficient to prove the immortality of the soul! and the *fact* that the rich man saw Abraham and Lazarus in heaven and knew them was all-sufficient to prove all he said!

He solemnly declared, "he could not see how any man could preach the gospel, who did not believe in the immortality of the soul"—"he believed it was impossible to preach the gospel, unless we believe in the immortality of the soul! nor could we comfort or console the sorrowing souls, at the death of their departed loved ones, unless we believed it!" "I thank God for the privilege of visiting the sick and the dying, to tell them they are going home to heaven, and will *then* see, and recognize their loved ones, who have gone thither before them. I thank God for this privilege—I thank God ——."

I decline making any remarks on his sermon, and send you the foregoing brief sketch of it, nearly in his own words. Had it been taken down, (the whole sermon)—it would not give you a more correct view, or a more exalted opinion of the preacher, so far as his knowledge of the text is manifested throughout his discourse. "If our Gospel is hid it is hid to them that perish." Paul in his epistles, or in the Acts of the Apostles, shunned to declare the immortality of the soul. He never once mentioned it; nor did he, nor any of the inspired, illuminated penmen of the Scriptures name it; no, nor nine tenths, or ninety-nine hundredths of what this Presiding Elder advanced in his sermon.

According to his statements, the sequence of which would be, that Abraham, Dives and Lazarus were cotemporaries; that they were acquainted, and that Abraham and Lazarus died previous to the death of the rich man. All, says this Pres. Elder, "who were acquainted with each other, will recognize, (when they go home to glory), one another." I must confess that in the multitude of words, contained in his sermon, he gave utterance to one truth, i. e., "that of all the words in the English language, there is not one word so commonly misapplied, or so little understood, as the word *hope*." His discourse is a proof of the truth.

Methodist ministers seem to be illuminated

far beyond the bounds of Revelation, and rely on Heathen writers for the proof of this belief; they sermonize on eternal torments, woe and misery, and on the immortality of the soul almost in every discourse; and, according to Elder Black, it is impossible for *them* to preach the Gospel, unless they believe it. Well, I suppose there is such a thing as, The Gospel of Methodists: and The Methodist Gospel is very different from what Paul preached. SUFFICIT.

P. S.—I want to procure "Documents." Tracts teeming with the weapons that will annihilate the fancies of heathen philosophy, the fictions of poets, and the fallacies of Theologasters. The tracts and documents are in harmony with the Bible.

Note by the Editor.

Let us know what "Documents" you desire, and we will endeavor to furnish the supply at short notice. We think you have good mission ground, if the sermon reported is a sample of Southern preaching. Pagan darkness!

DEATH AS A MOTIVE.

"THE Advent Herald," in an editorial headed, "Death not the Mighty Motive," justly rebukes the practice, so common among believers in the immortality of the soul, of representing death as a motive to repentance, etc. It says:

"From the frequency with which death is referred to in preaching and prayer-meetings, books and conversations, one might suppose that it must be presented in the Holy Scriptures as the mighty motive to lead men to repentance and a life of godliness. On examination, however, it will be found that it is seldom if ever thus used. The only passages which with any show of reason are often quoted as leaning in that direction are Isa. xxxviii. 1, and Rev. ii. 10.

"The Advent Herald" then shows, very clearly, that the two passages named have no such meaning as is attributed to them, and will admit of no such construction; and its argument is conclusive. It concludes its remarks as follows:

Sometimes the words, "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh" (Matt. xxiv. 44), are quoted as referring to death. But this is a perversion of the text—an exposition that is unwarranted by the context. The coming of the Son of man means the coming of the Son of man, the descent of "the Lord himself" from heaven (1 Thess. iv. 16), and not an event that occurs almost every second of time.

When will men learn—especially public teachers—to give "that blessed hope" of the glorious appearing of Jesus Christ, the resurrection from among the dead, and the establishment of the everlasting kingdom of our Redeemer, the place in their teachings which it occupies in the Oracles of God? If "our beloved brother Paul" "in all his epistles" speaks "of these things" (2 Pet. 3d chap.,) why should not ministers, now-a-days, in all their sermons allude more or less to them? By what authority is the coming of the Christian's best Friend placed so far in the distance that a telescope is almost needed to see it, while his "last enemy" is perpetually paraded before him? Why are the apostolic "words of comfort" to bereaved ones (1 Thess. iv. 13–18; 1 Cor. 15th chap.,) if read at all on funeral occasions, treated as silent letters, and not as living burning verities? Why is the mighty, Scriptural motive to godliness, drawn from the crown as well as the cross of Christ, thrown into the shade, and the fancied fable of the world's conversion and our liability to die at any time dragged into the foreground? Is it not because the prophecy of 2 Tim. iv. 3, 4 is being fulfilled before our eyes? Read, reflect, and answer.

FROM W. H. WHITMAN.

TO THE READERS OF THE HERALD: We are living, it seems, in the last days of Gentile rule. We may attend the meetings of the sects, and we will never hear them speak of the signs of the times, the coming of Christ, nor the resurrection of the dead. Why is it so? Because they have substituted an "immortal soul" to go to heaven or hell at death, instead of preaching the coming of Jesus and the resurrection of the dead. We cannot enjoy ourselves with them, because they deny the great truth of the Bible.

It seems the French dynasty has gone down, and the harlot woman's destruction is now pending. What next? Will not the Man of sin be revealed, whose coming is after the working of Satan, with all power, and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved? Does not this show the workings of "Spiritism?" Has not the Mother of harlots, and her daughters, set at naught the truth of man's nature, the coming of Christ, and the resurrection of the dead? Is not the world now ripe for "Spiritism" to come in and take the lead? Is not the world about ready to accept the coming man of "Spiritism?" Has not Romanism and Protestantism ignored the great truth of Life only in Jesus Christ?

We feel certain some will object to these questions, for they think the Man of sin has been revealed in Romanism. Now let us all wait, watch, and pray. For if the Man of sin is yet to be revealed, it can be done in a very short time. And there is no telling how soon God's trump will raise the dead saints, and change the living ones. So let us wait, and be ready.

GALESBURG, ILL., Sept. 18, 1870.

THE HERALD OF LIFE.

NEW YORK, SEPTEMBER 28, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE HERALD OF LIFE.

THE present number closes volume vii. The first of October opens with volume viii. Our mail books must be arranged by that time; and all persons who have not renewed their subscriptions for the new volume are desired to do so during this month: do not delay.

SPECIAL NOTICE TO SUBSCRIBERS.

IN looking over our mail book we find a few who have not paid any thing on volume vii., now closed: quite a number of others have paid only in part. If any one fails to receive the first number of volume viii., they will understand it is because they are in one or the other of the above-named classes. We shall send neither "duns," "bills," nor papers to such, unless they make a remittance for the coming volume. If they wish the paper sent them, and will send $2 immediately, we will cancel their past indebtedness and credit them *in full* for volume viii. But those on whose papers we have to prepay postage must add twenty cents for that purpose.

Many subscribers have not yet remitted for the new volume, now about to be commenced; yet to all who have paid in full for volume vii. we shall continue to send for a few weeks, trusting they intend to renew; but if not heard from soon, they must not be disappointed if the HERALD OF LIFE ceases to visit them.

Now let all our friends see how much our subscription list can be increased by sending us *new* subscribers, or by stirring up delinquent ones to accept ou offerr above.

If any mistakes are made in our discontinuances, we shall be glad to correct errors when informed of them; but give us the information immediately.

Preachers to whom we have sent papers *gratis* who neither write for it nor send subscribers must not feel disappointed if they do not receive it again.

"EARTH'S PURIFICATION."

To the article on the last page, under the above head, we call the attention of the writer to what seems a discrepancy, if not a contradiction of Paul's testimony. While the earth is undergoing a purification by literal fire, he says:

"The people of God during this fiery ordeal . . . will be caught away to meet the Lord in the air," and this will be what Isaiah means when it is said, "Come, my people, enter thou into thy chambers . . . until the indignation be overpast," etc.

He then represents these, "waiting in those chambers," as keeping "the feast of the tabernacles," and remaining there, "until the new earth is prepared for their reception." He then speaks of "many of them that sleep in the dust," awaking, and adds,

"But ere they awake, the . . . heavens shall depart as a scroll, revealing our glorious LIFE-GIVER as he descends to perform the last act in the great scheme of human redemption, viz: to raise the dead."

The discrepancy is this: The writer seems to teach that the living saints will be "caught away to meet the Lord in the air" *before* the purifying fire sweeps over the earth; and that the dead, or sleeping saints will not have their resurrection till *after* that purification of the earth.

If this is his meaning—even if we believed in the burning being a literal fire, we could not accept such an exposition, because Paul saith, "The dead in Christ shall rise *first*: *then* we which are alive and remain shall be caught up *together* with them in the clouds to meet the Lord in the air," etc. The Apostle is here very explicit in stating that the saints who are sleeping in the dust of the earth shall rise from the dead *before* the living ones shall go to meet the Lord in the air.

THE TREE AND ITS FRUIT:

OR, LIFE FROM THE DEAD TO TORMENT AND KILL AGAIN A SPECIOUS HERESY.

IF a resurrection from the dead with torment after and dying a second time "is the wages of sin," or the penalty of the law, then how is an atonement to be made? Did Christ die twice? Did He rise from the dead and suffer torment for awhile and then die again? If not, how are his sufferings and death *once* an atonement for sin? or, how did He vindicate the claims of the law, seeing He did not come under its penalty at all? Surely, this new invention of penalty strikes down the atonement, as Christ did not come under any *such* "curse of the law." In this sense of the penalty, He was not "made a curse for us." But the Apostle affirms, "Christ hath redeemed us from the curse of the law, being made *a curse* for us."—Gal. iii. 13.

Here then we plant ourself—Christ has not "redeemed us" at all—as He did not suffer such "a curse" as that of life from the dead to be tormented and die again—or the penalty for sin was to die "once," and not two deaths, as maintained by the advocates of a future life to the wicked, with torment and another death. Such a doctrine is a virtual denial of the atonement, and "Christ is become of no effect" for salvation "from the curse of the law," according to that theory. But "Christ being raised from the dead dieth no more; death hath no more dominion over Him" . . . "He died unto sin *once*"—"Christ was *once* offered for sin."—Rom. vi. 9, 10. Heb. ix. 28. If once in death is not "the wages of sin," we repeat it, no atonement is made, and there is no deliverance for any child of man from the curse of the law.

To our mind it is a self-evident truth that no wicked man, dying in his sins, will ever live again: his death is final and eternal: "he is "holden with the cords of his sins," and "utterly perishes in his own corruption." —Prov. v. 22. 2 Pet. ii. 12.

WHAT IS DEATH?

CRUDEN, is his Concordance, under the word *Death*, thus expounds its meaning, and the nature of the curse which Adam has transmitted to his posterity.

"Death," he says, "signifies the separation of the soul from the body,—this is *temporal death*. A separation of soul and body from God's favor in this life, which is the state of all unregenerated and unrenewed persons, who are without the light of knowledge, and the quickening power of grace,—this is *spiritual death*. The perpetual separation of the whole man from God's heavenly presence and glory, to be tormented forever with the devil and his angels,—this is the second death, or *eternal death*. To all these kinds of death Adam made himself and his posterity liable, by transgressing the commandment of God in eating the forbidden fruit.

This strange and unnatural definition of the Scripture word death, is that which is generally held by modern Christian teachers. Can such extravagances fail to shock the understandings of an intelligent and truth-seeking people? Who can be surprised that such teaching should furnish a theme for the severest sarcasms of the skeptic, and enable him to point the finger of scorn at the Christian profession? If the above be the definitian of the Scripture term death, then it must be applied, to be consistent, to other passages where this word occurs. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man."—Heb. ii. 9.

According therefore to the definition given by Cruden, Christ must have suffered this threefold death. 1. Temporal Death, or the separation of soul and body. 2. Spiritual Death, or the separation of the whole nature from God's favor in this life. 3. Eternal Death, or the perpetual separation of the whole man from God, to be tormented forever with the devil and his angels! Can any one believe that Christ suffered this? Of course not; not even the "orthodox" believe this, though in consistency they should. They urge a *commutation* theory to remove their difficulty.

In the following passage the word death occurs three times. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage."—Heb. ii. 14, 15.

Now the common sense principle of interpretation requires us to understand that *the death* mankind feared, the death the devil had the power of, and the death which Christ died, are all the same. If, therefore, it is the *threefold* death which satan had the power of, and mankind feared, Christ must have suffered this threefold death. But this would have made redemption impossible, because one element in this death is eternal torment in a state of perpetual banishment from God! Modern theologians and Scripture are as much at variance, on this topic, as their theology is at variance with common sense. The passage just quoted, moreover, obliges the conclusion that death in the apostolic age, and prior to that period, had no such mystic sense as that which now has the accredited seal of popular theology, viz: a separation of the conscious and immortal soul from the unconscious body; that, on the contrary, it was regarded as a complete and dreaded dominion over the entire conscious humanity, which blasted the hopes, froze the energies, and broke the spirit of the race so far as no clearly defined views of a future life by resurrection were possessed. Under such circumstances, its melancholy anticipation sat like an incubus upon the life-loving heart of humanity—it was a "bondage" which clung with dismal and oppressive tenacity to them all their life-time, and from which they could only be effectually delivered by a sure and certain hope of resurrection from the dead, through the resurrection of Christ. Surely, it was the fear of this all-engulfing death, not of the threefold death of modern theology, which begat the "bondage" of which the text speaks.

DOES THE SPIRIT LIVE WHEN MAN IS DEAD?

WE never expect to satisfy those who, like the Sadducees, think a resurrection impossible because they cannot comprehend "*how* the dead" are "raised up." As to the state the spirit of man is in while dead, it is in vain to speculate; and we can know nothing about it further than God has been pleased to make known. The offence with our opponents is, that we maintain the dead are unconscious—that there is "no knowledge in sheol"—the state of the dead. This is what strikes the death-blow to their natural immortal-soul theory.

The idea that because consciousness may cease in this present state and yet the spirit be alive, therefore the spirit may be alive, though unconscious, after the man is dead, is not well founded. A *fact* is undeniable. While the man is alive the signs of life are evident; but when the man is dead, there is no sign of life, and therefore no evidence of the spirit being exempt from death; to pass beyond that point, looking for life still existing, is to launch into an unknown land. That the *identity* of the man is maintained by the power of his Creator, we have never doubted, and have always contended. But that *life* is essential to maintain that identity is what lacks proof. And to assume that if the life of the entire man is suspended, God cannot restore the same man to life, is a palpable denial of the resurrection of the dead; it is an error that originates in "ignorance of the Scriptures and the power of God." It has been said that the identity of the body depends not upon the same particles of matter of which the body was composed, but "upon organization." The same identical organization must of necessity, when made alive, develop the same identical mind, and we have no occasion to suppose the mind or spirit had been kept alive to re-inhabit a house built for it. Not to philosophize about this matter, we regard the objection, that if the whole man dies, then to resurrect would be to create anew, which cannot be the same thing, just as we would the objection of an unbeliever in the days of Abraham, who might have said to that Patriarch when about to offer up his son as a *burnt* offering—"Abraham, if you thus sacrifice your son, the promise of a multitudinous posterity through him can never be realized; for if God raise him up from the dead, as you say, it will not be your Isaac—it will only be one *like* him; and you can never know certain that it is Isaac that God promised should 'come forth out of thine own bowels;' surely it will not be *that* Isaac, and God's promise will fail after all."

The truth is, unbelief is never satisfied, and never can be. All we have to inquire is—What has God said? Has he said he will raise *the dead?* Has he told us that any part of man is exempt from death? Has he said, that in order to enable him to raise the dead, man must be only *half* dead? If so, there is to be only half a resurrection; for that which is not dead cannot be raised to life.

The expression "breath of lives" (Gen. ii. 7), is not expressive of a "double life." The original is *ha'yim*, and is the same in Gen. vii. 22, where, in speaking of the death by the flood, "of fowl, of cattle, beasts and every creeping thing, and every man," it is added, "all in whose nostrils was the breath of *ha'yim*." The expression, Gen. ii. 7, therefore, imports nothing more than that man was made to live by the same breath which was common to fowls, beasts and creeping things. It was the breath of *all lives*, or of every living creature as well as man. Many examples of this truth might be urged from the Scriptures, but we think this is sufficient.

As to the text, Job xxxiv. 14–15, we think it is God's Spirit, and God's breath that is there spoken of. In the previous chapter, verse 4, Elihu had said, "The Spirit of God hath made me, and the *breath* of the Almighty hath given me life;" thus showing how we are created and by what means man lives. Then, in the same discourse, he says, "If he (God) set his heart upon man, if he (God) gather unto himself *His* spirit and *His* breath," [by which man was "made" and had "life," what would be the result?] "all flesh shall perish together, and *man* shall turn again into dust." That would be man's destiny, if God withdraw *His* spirit and breath from man. This text, therefore, we regard as decidedly against the idea of a "double life" in man. The same explanation is applicable to Isa. xlii. 5, as to that by Elihu.

The text, Zech. xii. 1, has a rational exposition without resorting to the preposterous idea that there is a man within the man formed of the dust of the ground, or a distinct entity, called spirit or soul. The Mosaic account of man's creation gives no countenance to such an idea.

The term "spirit," Zech. xii. 1, is *ruach*. Turn to Prov. xxix. 11, and we find the same word translated *mind*: "A fool uttereth all his mind—*ruach*—but a wise man keepeth it till afterwards." Does a fool utter—*yotso, bring out*—all his internal *entity* when he speaks? Again: God saith, Hab. i. 11, of the Chaldean—"Then shall his mind—*ruach* —change?" Did the Chaldean's "second," or internal "entity" change?

To assume that the mind—*ruach*—is a distinct entity, and so constituted as to form a second man, which may live independent of the man formed of the dust of the ground, is an unfounded assumption.

The text Zech. xii. 1, means no more than that God formed an *intelligent* being with mind—a mind of a higher order than other animals.

The text Job xxxii. 8, expresses the fact that there is a spirit—*ruach*—mind "in man," in consequence of which he is capable of receiving "the inspiration of the Almighty," and so obtain "understanding;" but proves nothing of a distinct entity, or real being in man, called a spirit. The very idea, to us, is a palpable absurdity. Man is *man*, and not *two* men. This notion has filled the theological world with confusion. "The spirit of man within him" is the *mind*, and not an entity. "Our spirit" with which "the Spirit bears witness," is our mind. "Understanding and knowledge are ascribed to" man *as man*. If there is in us an entity, called a spirit, that is capable of receiving "understanding and knowledge" independent of our organization, let it be proved. It never has been proved; though it has been and still is often assumed. Again we say, man is man—he is a unit; when, therefore, it is said—"the Spirit beareth witness with our spirit," it is but saying, that its testimony is in agreement with our own consciousness of the fact.

The text Eccl. iii. 21, taken with its context proves that man and beasts "all have one breath"—*ruach*—spirit, or breath, "so that man hath [in death] no pre-eminence above a beast, . . . all go to one place." Surely, in the very next verse he does not contradict himself! A foolish man might, but a man wise as Solomon did not do it; hence he did not affirm (verse 21) what is so often alleged, viz: that man's spirit goes up and a beast's down at death! No: the verse is an affirmation of the truth of what he had just said—"Man hath no pre-eminence above a beast," [in death;] "all go to one place." He then challenges any man to produce the knowledge in evidence that the spirit of the one goeth upwards and the other downwards at death. The verse is a question and challenge. "Who knoweth the reverse of what I have just stated?" That this is the sense is obvious from the context, and also from the 9th chapter, where he affirms "there is no knowledge in sheol"—in the state of the dead.

On Eccl. xii. 7, the same remarks are applicable that we have made on Job xxxiv. 14–15. "*The* Spirit" may be understood of the Spirit of God, by which man was made of the dust of the ground, which, when God resumes or withdraws to himself, "who gave it," *man* shall return to the dust as he was. We are further confirmed in this view from the language of Solomon in Eccl. viii. 8, "No *man* hath power over the spirit to retain the spirit . . . in the day of death." Here the man is one, and the Spirit is another. The man cannot control the Spirit. It leaves *the* man—God withdraws His Spirit—man dies; and unless God again "sendeth forth" His "Spirit," they will remain dead.—See Psa. civ. 29–30.

"Her spirit came again," Luke viii. 55, evidently means no more than the spirit of *life*; *i. e.*, she revived. In this sense the term spirit is often used. Thus it is said of Sampson, when he was fainting with thirst, Jud. xv. 19, "when he had drunk his *spirit came again*, and he revived." Also, 1 Saml. xxx. 12, it is said of a man who was found faint in the field, that they made him drink water, and gave him figs and raisins to eat, "and when he had eaten, his spirit came again to him:" *i. e.*, his vitality, or vital energy was restored. So in Luke viii. 55, Jesus said, Maid, arise, and her vital energy returned, and she arose straightway.

The "grain of wheat," 1 Cor. xv. 36–37, to our mind, teaches an actual death; and that whole chapter is a clear statement of no future life without a resurrection; and that the first Adam was *not spiritual*, (verse 46,) but was of the earth, earthy, (v. 47,) and such are they also who are only of the first Adam, (v. 48.) We do not question but what there is a "germ" from which God will bring up the resurrection man; but admitting that to be a fact, it does not prove that germ is a living spirit; it is quite as likely the germ is to be found in some portion of the bodily organization, which the power and omniscience of God preserves till the time it shall come forth at the call of the Son of God, quickened once more by the life-giving Spirit of God.

"Your life is hid with Christ in God," Col. iii. 4, has no bearing on the subject to favor the view of the spirit of man being alive when the man is dead, as we can see. Paul was addressing Christians who were living; not talking about "disembodied spirits." The life of these living saints, to whom he wrote, was *then* "hid with Christ in God;" hence, he adds, "When Christ, who is our life"—the author of that life of which he spake—"shall appear, then shall ye also appear with him in glory." Christ never did—and we have no authority for supposing he ever will—appear a "disembodied spirit." The Christian's life spoken of in this text is clearly that eternal life of which Christ is the author, and which he is coming again to bestow on those who now "die unto sin." This "life exists when the" man is dead, who dies united to Christ. To say, simply, it "exists when the body is dead," it seems to us, falls short of the truth.

To say "these spirits will God bring with him"—Christ—is not speaking, in our judgment, as the oracles of God. God brought Christ "from the dead," (Heb. xiii. 20), and Paul assures the Thessalonians that so certain as "Jesus died and rose again, even so *them* also that sleep in Jesus will God bring with him"—from the dead, of course; for that was the place from which "God brought that great Shepherd of the sheep." The apostle teaches us that this work is a work of resurrection; for, saith he, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the *dead* in Christ [not the *alive*] shall rise first, then *we* who are alive, and remain—unto the coming of the Lord—shall be caught up together with *them* [the resurrected ones] to meet the Lord in the air." Their spirits did not come down from heaven with Christ; but the dead saints are "brought again from the dead" at the voice of Christ and by the power of that Eternal Spirit which brought Christ from thence. Thus, when Christ returns from heaven, "whether we wake or sleep," *i. e.*, dead or living, *then* shall we "live *together* with him:" *i. e.*, when he returns—not before; for the life spoken of is eternal life—"Christ dieth no more;" and they who are accounted worthy to attain that age, *and* the resurrection from the dead, cannot die any more.—Luke xx. 35–36; Rom. vi. 9; 1 Thess. iv. 14, 16, 17.

Having said thus much on the subject suggested, we leave it for each one to satisfy his own mind as to what is truth on the topic; feeling assured that nothing is gained to the cause of truth by an admission of a spirit entity in man. and those who do it will find our opponents will give them no rest by such admissions. They will find it is only an apology for their unbelief and lack of knowledge of the *power* of God: and it will be used by them to push the admission that the spirit lives, when men are dead, to an acknowledgment that it is also conscious. We could very easy believe the latter if we admitted the first. But we firmly believe *the man* is dead: in other words, the entire life of the man is suspended; and if there is no resurrection, there is no future life.

REVIEWERS REVIEWED.

THE "Star in the West," a Cincinnati journal published in the interests of the doctrine of final restoration, reviewing some arguments affirming the endlessness of future punishment, put forth in the "Standard," a Baptist publication, of the same city, says:

"We object to the doctrine of the endlessness of punishment, and make bold to affirm of that, that from its nature it cannot commend itself, nor be commended by others, to the affections of the world. True punishment is filial in its character, and although it may not be 'joyous but grievous,' nevertheless, as the apostle teaches, 'afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby.' It is because the doctrine of endless suffering permits no afterward, and is cruel, vindictive, and malignant, serving no good end in the divine economy, and violating the first principles of the Eternal Love that we object to it.

Our friend, of the "Star," has fallen into the common error of using the terms "endless punishment" and "endless suffering" interchangeably. This, of course, is not surprising, since he looks at the matter from the stand-point of inherent immortality, but it is seen to be far from reasonable or logical when viewed from the stand-point of Scripture teaching on the subject. If he had simply said of endless suffering, "it is because

the doctrine . . . is cruel, vindictive, and malignant, serving no good end in the divine economy, and violating the first principles of the Eternal Love," he would have stated a proposition which he could have defied the world to controvert; for the theory which represents God as keeping beings in a state of torment with no idea of benefiting them or others, racks with cruelty, vindictiveness, and malignity, and, therefore, offers grossest violence to the principles of Divine love. But, using the terms punishment and suffering interchangeably, he overlooks the fact that there is a punishment that "permits no afterward," which is *not* "cruel, vindictive, and malignant;" which *does* serve a "good end in the Divine economy," and which is in perfect accord with all "principles of the Eternal Love." That punishment is *death* — "the wages of sin." It is a punishment which, when properly understood in its relation to man's real nature, does "commend itself," and "is commended by others, to the affections of the world." Even sinners, when they come to understand it, not only see justice in it, but also recognize it as an act of love. Our friend forgets that punishment is not always designed to benefit its subject, and he offers the following salient argument. He says:

"True punishment is filial in its character, and although it may not be 'joyous but grievous,' nevertheless . . . afterward, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

This point the "*Standard*" seizes upon as follows:

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them, then the parents were to bring him to the elders of the city and have him stoned to death.—Deut. xxi. 12. This was a punishment that did not yield the peaceable fruit of righteousness to him who received it. But our good neighbor will hesitate ere he calls it cruel, vindictive and malignant, and serving no good end in the divine economy."

Well, yes, we think he will "hesitate," at least. In fact, we think he will not do it. Seriously now, dear Mr. Editor of the "Standard," did you understand your "good neighbor," of the "Star," to denounce *temporary* suffering as cruel, vindictive, etc.? Did you fail to observe that he was talking of "endless suffering?"

Into one error these Cincinnati editors have both fallen. Paul is not speaking of "punishment," as such, in this connection. He says: "Now, no chastening for the present seemeth joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. xiii. 11. Punishment is any pain or suffering inflicted because of disobedience; and hence it *may* differ entirely from "chastening," which is always designed to correct, and prepare for future good. Webster says: "Punish and chasten differ in the object aimed at. The former is designed to uphold law—by the infliction of penalty; the latter is intended, by kind correction, to prevent the repetition of faults and to reclaim the offender." It will be observed that in the law cited from Deut. the "rebellious son" was first to be "chastened" (for discipline and correction, of course) and if the chastening had not the desired effect; if he was still stubborn, hard-hearted, and rebellious and refused to "obey the voice of his father, and the voice of his mother," then he was to be stoned in the manner described, in punishment for his rebelliousness, as an example to others; for the language is, "so shalt thou put evil away from among you; and all Israel shall hear and fear." It is *chastening* which is designed to yield "the peaceable fruit of righteousness unto them which are exercised thereby;" punishment, as such, has quite another aim. Paul uses the term "chastening" in its true Scripture sense of correction, or discipline.

What child of God has not been subjected to this chastening? "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." There is love in God's punishments. He does nothing harsh except as a last resort, and always the very best thing that can be done. But His chastenings are *all love*, and they are kindness at every step. There is no wrath or vengeance in them. The discipline may *seem* harsh; we may not be able to see why we are dealt with in this or that way, but we feel sweet consolation in *knowing* that it is all the work of love, and hence that there is no needless suffering. We may not be fully aware of those faults or weaknesses which God designs to correct and cure, and we are very likely, therefore, to count the discipline very "grievous," but when it has yielded "the peaceable fruit of righteousness" we rejoice and thank Him for even His harshest dealings. Even when the rod of chastening is upon us, faith whispers that God is all-powerful, and then we feel that nothing will be done amiss. The thing He aims at will surely be accomplished. The whole Divine economy is love, and there is nothing about it which, rightfully understood, does not "commend itself to the affections of the world," but eternal woe is no part of that economy. As sinners are brought to see that all God's dealing are in love, they love in return, and are won to Christ. Could all *religionists* be brought to see it there would be a far greater degree of faithfulness practiced, and less reproach brought upon the name of religion.

L. C. T.

The Old Claim Disproved.

THE advocates of inherent immortality, for the lack of Scripture argument, are constantly crying out, "All nations and people have believed in the immortality of the soul." This is not true; though uttered, doubtless, under the impression that it is. But "ignorance is the mother of devotion," is an old saying: and certainly it is "the mother of devotion" to the doctrine of inherent immortality; or else some other worse element is; for there is no such doctrine taught in the word of God. This fact is what makes its advocates fly to heathenism for help, and cry out, "All nations and people have believed it."

MR. CONSTABLE, *Prebendary of Cork*, in reviewing a Mr. Pridham, who had set up this old plea for inherent immortality, thus responds to it, in "The Rainbow" for Sept:

In his endeavor to strengthen his position, Mr. Pridham refers to *heathen opinion*. He says that he might "make nature also an opposing witness in this controversy; for the voice of conscience, whenever audible at all, confesses an indefinite futurity of joy or woe." When will this old mistake be removed? We beg leave to tell him that so far from there being an all but universal belief on the part of heathen nations that all souls would exist forever either in woe or joy, it was their all but universal belief that there was no future life at all for good or bad. Tartarus and Elysium were favorite topics with poets, and favorite themes in schools of philosophy, but were laughed at and rejected by the great mass of mankind, whether educated or ignorant. We dare say that Mr. Pridham will be surprised at this, for he has probably all his life been hearing the contrary. We will, however, lay facts before him, and ask him to correct his opinion. Of all the schools of heathen philosophy the *Epicurean* was the most widely prevalent. It denied a future life altogether. But perhaps he will say that the *mass of men* believed it. We hope he will accept the testimony of St. Paul, that the mass of men had no such belief. He will find the apostle's testimony to this effect in 1 Thess. iv. 13. Perhaps he would like to see a testimony from an early Christian writer to the same effect. He shall have it from Tertullian, who is the more to be heard here, as he labors to show, as much as possible, that heathen opinion concurred with his notion of the immortality of the soul. In one place he says, "to the belief of this (viz. the resurrection) truth compels us —that truth which God reveals, *but the crowd denies*, which supposes that nothing will survive after death:" he adds—"*the wise, too*, join with the vulgar crowd in their opinion sometimes. There is nothing after death, according to the school of Epicurus. After death all things come to an end, even death itself, says Seneca to like effect:" (vol. ii. 215–16 Tertullian. Edition Dr. Roberts). What then becomes of the universal heathen belief in the immortality of the soul? It is a myth repeated in our ears till we have believed it! The truth is that belief in immortality was *not* a part of heathen belief. Christ came—not to confirm an existing belief—but to restore a faith which had been lost. Mankind in Christ's time believed there would be no future life for any: Christ came to announce that through himself there would be eternal life for his redeemed.

No Hope Till Christ's Return.

SECULAR papers, politicians, and popular theologians, are all fancying that out of the wars and revolutions going on in the old world is coming *their* millennium—or, "peace and safety," without Christ's personal return from heaven. In this we have no doubt they are all doomed to disappointment. Yet the "millennium" is at hand, by the personal return and reign of Christ on the earth. We give those who fancy a millennium without the presence of Christ, personally, the following extract from the Introduction to a volume of Sermons by John King Lord, who died in Cincinnati, Ohio, 1849. The author of these Sermons was son of the late Dr. Nathan Lord, who was President of Dartmouth College, Hanover, N. H., for about 35 years.

The extract is as follows:

"There is nothing in the disordered nature and constitution of man; nothing in the organizations of social life, which are but the aggregation and embodiment of depraved individuals; nothing in the law of life and continuance impressed by the Creator equally upon individuals and collective bodies; nothing in the prophecies of Scripture which have been fulfilled in the past history of the nations; nothing in the present state of the world, Pagan, Jewish, or Christian; nothing in unfulfilled prophecy if interpreted in consistency and harmony with the past; nothing in the doctrinal theology of the Bible, or any ethical science built upon it; there is nothing in all or any of these which justifies the belief of a self-restoring power of man, or the progressive development of society into a perfect state, or any purpose of God to produce by his word and Spirit in connection with natural civilization, a universal perfect state before the dissolution of the present order of things, and the second coming of Christ. But, contrarily, it is evident, that the universal perfect state which is promised in the Holy Scriptures in which righteous men shall possess the earth, God has provided for by a particular and express supernatural covenant, which is independent and exclusive of all natural civilizations, and has its successive fulfilments in all ages, only as they are successively overthrown. . . . It cannot fail to impress the diligent student of the Bible, that the inheritance of the earth is not promised to mankind in general, descended by ordinary generation from Adam, who is of the earth, and earthly; but only to the ecclesia, who, by a supernatural generation, are descended from the second Adam, the Lord from heaven. To Adam no promise was made, but remotely and obscurely, that the seed of the woman should bruise the serpent's head. To Noah none was made, but in respect to earthly and natural society. 'But to Abraham and his seed were the promises made;' and to them only with express and specific limitation: 'He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.' Only in this distinct and independent supernatural line do we obtain: 'If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise.' The inheritance is equally specific; namely, the regenerated earth: 'For, in thy seed all the families of the earth be blessed.' Till that predicted time of restitution, when the

'Redeemer, King, Creator,
Returns in bliss to reign.'

the earth is alien, wicked, and abominable. It is vexed by the passions of evil men, and all the related ills of a fallen state. It is plagued by unchristian and anti-Christian powers, that fill it with confusion, violence, and crime. These allied powers of evil are symbolized in Scripture as ferocious wild beasts, and their course is described equally by letter and by symbol, till it is terminated by judgments of God: Dan. vii."—*pp.* 79–82.

"Go Work."

BY A. BOYNTON.

IF ever there was a time for God's people to *feel* and *act*, it is *now* in the harvest time; in the *harvest* did we say? Rather the gleaning *after* the harvest. And are we thus? what then is our duty? Go out quickly into the streets, lanes, highways, hedges, and compel them to come in.—Luke xiv. 21, 23.

1st. As a preparation to and for work, we must be really consecrated to the Lord ourselves; all our being, power, will, time, money, honor, *all*, *all* must be laid on the altar of love, *cheerfully* laid there, more than this, *kept* there a living (or constant) sacrifice."—Rom. xii. 1. Then is the vessel fit for and can be used by our Master, Jesus. Then it is, God works within us both to will and to do of his good pleasure. Then we can work the works of God, as the sons of God, holding forth the word of life.—Phil. ii. 13–16. But the soul thus qualified oft inquires, Lord what wilt thou have me to do? Not to be dictatorial in this matter,—for God's Spirit, through or by the word addressed to your understanding, your reason, must direct,—we will give a little of our experience, in hopes thereby, to help some of the little ones. While comparatively few are called as public teachers, yet, "let him that *heareth* say, *come*." And if we are slow of speach we can turn Colporteur; buy a small trunk for about fifty cents, fill it with such matter as we deem best, and take it as our companion as we go out among men. This is our ammunition box, which should be always well supplied and ready for every emergency; it helps amazingly as an introduction for us anywhere. A poor pilgrim must sell when he can; it answers a twofold purpose; 1st, helps keep him in funds; and 2nd, it tests the one who buys, showing his desire to receive the truth, and by a small investment induces him to study more readily what he has paid for; as we prize things according to what they cost us. We love this work, it requires little capital and no "license" from the powers that be. Here is a great privilege to gospel pedlars over those who trade at "Vanity Fair." Why should not more of us use it? The Mail and Post Office too; what means of blessing. The postage having been paid once on your publications, you can hand them in at any Office for individual distribution, so that any friend may be reached through their P. O., without further travel or time. See how the world do in these matters, and go thou and do likewise.

One point seems to be overlooked. All of God's children are to make it their *first*, their *special* work to *save men*. "Seek first, (not first, and forever after put it in the background, making it the last thing, or perchance omitting it altogether) the kingdom of God, and its righteousness; and all these things shall be *added* to thee."—Matt. vi. 33. God's blessing follows obedience. The reason why God is not seen more in temporal things, is, we have reversed the order. Let me repeat it. brethren, we seem to have mistaken our calling; or, at least, we neglect to furnish ourselves for it. The trader or buyer of produce, cattle, etc., as he goes out is furnished with the "means" of trade; every one prepares himself, that his needs may be supplied; but it is the creature or animal wants that all look after. Who furnishes himself to work for God.

"Go work." O that this might sound in all our ears and so affect our hearts as to induce right action. Yes, *right* action. This is obtained by a prayerful and careful observance of the mind of the Spirit, as seen in circumstances and things, together with a subjugation of that unruly thing, the will. There is a zeal *not* according to knowledge; we think a good deal of that is seen and felt from our opposers. God pity them; they know not what they do.

Our paper, the HERALD OF LIFE, for some weeks past, after reading, we have said, It is too good to lay by idle. Introduce it to your friends; get these truths before the people. Give away, if you can, sell if you must; or lend if they will not buy. Let the holy leaven be diffused wherever the meal is found to receive it. Sow the seed; what if the fowls do pick the most of it up; a few precious ones may be gathered into Eternal Life as the result. The salvation of one is greater gain than millions of gold, which perisheth. Well, brethren, whatever you may do in this matter, we shall heed Jesus' words to Peter: "What is that to thee: follow thou me." Wilt thou "go and do likewise?"

WEST BATAVIA N. Y. Sept. 1870.

Letter to an Orthodox Friend.

BY ELD. J. PARRY.

WHAT do we think of this French and Prussian war? Louis Napoleon took a great stride north, to milk the Prussian bull; and, not only went back dry, but was tossed over the fence. Served him right. That other old bull at Rome must now take care of himself; and we shall see if his Infallibility will save him; his horns are broken off, and all he can do is to bellow and tare up the ground with his cloven hoofs, till he is cast in the lake of fire, brimstone, and saltpetre that is to be his final doom, according to the book.

The scarlet beast, that has carried this poor old Pope so long, has had a pretty good scorch of this lake of fire himself; and if his people, the French, do not come to terms with the enemy, their boasted beautiful city may soon be part and parcel of that same lake of fire; for the beast and false prophet are both in the same boat, and shall go alike into perdition. Only think; nearly 500 of Rome's biggest and best men stand up before all the world, in the nineteenth century, and blasphemously declare that old man in the vatican "infallible!" Is not this the climax of presumption and folly, filling up the measure of his iniquity, sitting in the temple of God, and claiming his attributes as God on earth? What other attribute of Deity will vain man usurp to himself? The serpent in Eden pronounced him immortal, "Thou shalt not surely die," but be as gods, knowing good and evil; and *all the churches* have endorsed this first lie; and stick to it, in spite of the declaration, "The soul that sinneth *it shall die*," etc. Well, I thank God I am out of this vain delusion. It is enough for me, that immortality is promised to those who seek for it, by patient continuance in well doing, at the resurrection of the just.

SANDY HILL, N. Y: Sept. 1870:

Note by the Editor.

The foregoing letter was received some ten days since. Things have progressed in regard to the Papacy since it was written. The wolf seems to be in the Papal fold, and "we shall see what we shall see."

From Dr. J. F. Lee.

DEAR BROTHER: Dreams, fables, and frailties constitute no small portion in the cup of human notions. The phantoms of hope, the pride of life, the innate desire of self-indulgence, are as natural to man as hunger or thirst. Man's first and last wish is, the gratification of his feelings, his lusts. He is inclined to place his happiness in such enjoyment, and were he assured that he could always remain healthy and vigorous, and continue in his present state for six thousand years, he would not exchange his situation for all the honor, glory, and immortality that will be conferred on the saints at the last day. What is happiness? What is it to be happy?

The definitions given to the words are various and numerous, and would be much more so, were the notions of every mortal, since the scene in the garden of Eden transpired, now be added to mankind.

Cicero uses the word felicitas, felicity, implying success in one's undertaking; but, as an abstract term, employs these words: *vita beata—beate vivere*—as more appropriate for happy and happiness. The happiness of life, in his estimation, consists in virtue only: "*beate vivere est una positum in virtute—sempiterno œvo frui.*" He employs other words as expressive of happy and happiness, such as, "*fortunatus, beatus, felix, faustus, gaudere, lœtari,*" etc., etc., but these may suffice.

Webster gives us various definitions. Some suppose man's first desire is for endless happiness. What they mean by such an expression, it is not so very easy to say. But were I permitted to give to it such an interpretation as suits nature in its unconverted state, I should unhesitatingly aver, that, the natural man's first and only wish is for the endless gratification of his lusts. Grant him this, and he would say, "It is enough." How many seek happiness in everything under the sun, but *pure virtue?* Some are quite unhappy when deprived of a chew of tobacco! the pipe, the segar! Some are longing for French brandy, Holland gin, rye whiskey, Irish whisky, rum, ale, porter, cider, all sorts of stimulants—and when their longing is gratified, O how delighted, how happy, how "O, be joyful," are they! What glorious frolics. *Pic-nics* make many folks happy. Man seeks happiness in *rich apparel*—a gold-headed cane, a quizzing glass, a luxuriant goatee, whiskers.

Since the day Adam bid farewell to Eden this world has been one vast graveyard for the dead, and a lunatic asylum for the living. Man unenlightened by education, uncultivated, untaught either by the wisdom of the world, or even by revelation, does not seek happiness where alone it may be found. And even a vast majority of those professing the Christian religion are not better than Judas Iscariot, or the Jew, who cried out, *crucify Him, crucify Him*—Jesus Christ, the Saviour of men. And millions who believe, or profess to believe they have immortal souls, will barter themselves for a glass of brandy, and drown their sorrows and cares in the bowl—strongly as they believe in eternal torment for the wicked. Their first wish is sin—the violation of that law that leads or brings to Christ, that teaches them to deny all ungodliness and worldly lusts. Worldly lusts and ungodliness are the very things their appetite craves; just what they wish and desire. Do they naturally crave such a life, such a bliss or happiness as the gospel promises to those who love God? I think not.

All men are naturally deranged—laboring under a mortal disease. It is clearly, faithfully described in the law of God; and the gospel points out the remedy, the effectual cure, the only Physician, who can cure the maladies of mind and body. Here then in the holy Bible the disease and the infallible cure are made known. The Physician asks no price, no money. The cure is warranted. Ho! all ye diseased, and lunatic—come and drink of the water of life. Will they all come and be healed? Many are called—few chosen.

To enumerate all the vices and abominations in the world is not necessary; enough is said of them in the Bible, and history furnishes us with a black catalogue of crimes. Each one knows his own antecedents and proclivities, and may ascertain, upon a slight self-examination, how he stands in the light of divine revelation. From all the writings, sacred and profane, ancient and modern history, biography, I have ever read, I come to this conclusion: no man uninspired or not taught of God ever longed for or *desired sincerely*, or sought for happiness, such as God alone can give—no man naturally ever thirsted or hungered after such righteousness as is brought to light in the gospel of Jesus Christ. It is vain and idle, if not iniquitous in any *theologian* or *doctor* to imagine that man by nature has an innate desire for immortality, and then conclude, from such a false fancy, that he has really an immortal soul! No, no; man is mortal.

MONROE, N. C., 1870.

From Maria M. Weaver.

BR. STORRS: Again we find ourselves in a land of strangers. This last move was the *hardest* for me to be reconciled to of any yet made. But it seemed to be in the order of Providence.

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

If we are only where God wants us, it is the safest and best place on earth. There seems to be an opening for gospel labor here. We intend to commence work in a few days. Expect to see some good accomplished. Never lived in a place yet without making a few fall in love with the truth, under the blessing of him who hath said, "Lo, I am with you, *always*."

When we get meetings going we would be glad to see brethren from the "regions round about" come in to help us. Br. J. C. Day, may we not expect to see you? Are there not others who can "come over and help us?"

The songs and sermons, exhortations and prayers of the camp-ground are still sounding in my ears. Glad I had a chance to see the poor pilgrims before coming into this place. Should time continue, how pleasant it will be to meet again, where "*free* breezes may blow." How different the free spirit is from the spirit of bondage. And yet we would not abuse this freedom. It should have some sort of limits.

The HERALD is to *live*. *Of course* it is, till all who love it are dead. How could we do without it? I wish those who think it right to adorn themselves with the vain things that unholy fashion-seekers wear, could be persuaded that their money would be more profitably spent in payment for the HERALD and some good tracts. O it is dangerous to get the spirit of this world so much as to feel obliged to trim and re-trim, cut and re-cut, make and re-make every time the "Empress Eugenie" appears in a new dress. Is it not foolish? Is it not beneath the dignity of those who are sons and daughters to the King of another country?

Those who have means to follow the vain fashions of earth, but set the example for those who are poor; those who think they can wear "gold and pearls and costly array," without being proud, or having their hearts set on them, set the example for those with weaker minds who *cannot* so do. It is a question with me if *any* one can be decked contrary to the gospel without having their minds badly influenced thereby. God help us to "glorify him in our bodies which are his." Amen.

WENDELL DEPOT, Mass., Sept., 1870.

From L. H. Rowe.

BR. STORRS: I have the privilege, through the mercy of God, of saying a few words to those of "like precious faith," who are scattered abroad over this wide earth. I am rejoicing in the love of Jesus, and in the fellowship of his waiting people, and am anxious for the dawn of that day which shall gladden the hearts of the weary-worn pilgrims of the cross, and cause their mourning to be turned into joy, and when "sorrow and sighing shall flee away."

Well, children, the good Lord is very precious to me, and I thank his dear name for what I enjoy in my poor heart. I rejoice that "the grace of God which bringeth salvation," and which "hath appeared unto all men," is sufficient to keep me in the right way when assailed by opposition without, and doubts and fears within. But I feel that I am one of the least of God's dear children. Poor in this world's goods, worn down with disease contracted in our late war in this (so-called) Christian land, I am at times almost despondent. And then again, when I think of the nearness of that day when sin and suffering will be swept away, and the whole universe of the Creator will be free from the curse and taint of sin, and every creature on the earth shall be found praising God; then joy and peace springs up in my soul; and I really feel that I can well afford to endure to the end; for my divine Master has said, "He that endureth to the end, the same shall be saved." Glory be to God! how this promise cheers us on the journey, when everything around us seems to retard our progress and hedge up our path. Bless the Lord, there is a strong arm to lean upon; and one who is Almighty and able to save has promised "never to leave nor forsake us." Tried and tempted on every hand, and having many easy-besetting sins to guard against, the way looks dark to me, oftentimes, but I think I can express the sentiment of Paul under like circumstances: "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory."

But notwithstanding all these things which becloud my mind, at times, there is a bright side to the picture; and there are many hours of sunshine when my whole being is filled with that peace which is "like a river." And knowing there is a crown laid up for me, if faithful, I desire to so live "that I may attain unto the resurrection from the dead," and be made "equal unto the angels," to die no more.

LEWISTON, ME. Sept. 20, 1870.

Eld. W. S. Campbell.

FROM HIS DAGUHTER, MRS. N. H. IVES.

BR. STORRS: Father wished me to ask you to send his paper to New Britain, and state that his address will be NEW BRITAIN, CONN., after this. His health seems to be improving; but he cannot walk any yet, and may not for some time to come.

His desire to be at home has been so strong that mother has concluded to go, as the doctor thinks he can be moved now without any injury.

OBITUARY.

FELL asleep, at Lincolnville, Crawford Co., Pa., Sept. 7, 1870, MARSHALL W., only son of C. N. and Mary A. BUZZELL, aged 3 years and 11 months.

Thus again has the enemy triumphed, and in nine hours our precious one yielded to that dreadful disease cholera. Dear brethren pray for us, for if it was not for our blessed hope we should be well nigh heart-broken. Oh, how our hearts echo the cry, "Come, Lord Jesus, and come quickly," and bring our loved ones from the land of the enemy. May we be an unbroken family then.

Now little Marshey sweetly sleeps
Beneath the cold, cold ground,
No sound can ere disturb his rest
Until the trumpet's sound.

Then he'll awake and join the blest
On that immortal shore,
And in the kingdom ever rest,
And shout his sufferings o'er.

Your Br. in affliction,
C. N. BUZZELL.

Crisis please copy.

THE POST OFFICE *address* of Dwight J and Maria M. Weaver is now Wendell Depot, Mass.

ELD. S. W. BISHOP will preach at Cooper Institute (Room 24), New York, next Lord's day, (Oct. 2).

No. 25.—"WHAT A FARMER HAS TO SAY or, An Instructive Letter. By Jared Hoadley."

"THE WRATH OF GOD: WHAT IS IT? By Dr. James F. Lee.

The above is the Title page of a new Tract added to our Campaign Documents as No. 25, and now ready for delivery. Price 2 cents.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—H. H. Corbin (pays to end of Vol. vii.,) A. Boynton, D. Cass, Eliza Hays, S. A. Cobun, Maria E. Bellmy, Jas. W. Smith, J. W. Whitney, F. Sheldon.

TWO DOLLARS EACH FROM—Joshua W. Reed, Juline French, Joseph Eaton, John Turpie, T. W. Vaughn, C. T. Roe, A. S. Whitney, Samuel Mann, John Hunt, John Buttolph, C. H. Casstenson, Gates Chapman, Thomas Boardman, Mrs, D. Bush, A. Morse, Wm. P. Bond.

VARIOUS SUMS—Jasper Stone, $5; Nathan Ward, $4 15; George Atkinson, $5, (nothing due on Vol. vii;) Israel Putnam, $5; Horace Bigelow, $5; Wm. Wood, $3; David Rollin, $3; Geo. U. Lewis, $3 50; Peter Garcelon, $10; Wm. Cooper, $5; B. Gifford, $5; John Lightfoot and Sylvester Havens, $3 each; E. A. Walker, $3; Mrs. Polly Eastman, $5; Isaac S. Small, $3; Jared Converse, $2 50.

RECEIPTS TO TRACT FUND.

Wm. Cooper, $5.

NEVER MIND.

What's the use of always fretting
  At the trials we shall find
Ever strewn along our pathway?
  Travel on and never mind.

Travel onward—working, hoping—
  Cast no lingering look behind
At the trials once encountered—
  Look ahead and never mind.

And if those who might befriend you,
  Whom the ties of nature bind,
Should refuse to do their duty,
  Look to heaven, and never mind.

Friendly words are often spoken
  When the feelings are unkind;
Take them for their real value,
  Pass them on, and never mind.

Fate may threaten, clouds may lower,
  Enemies may be combined;
If your trust in God is steadfast,
  He will help you, never mind.

—*Selected by* H. R.

ANOTHER GOSPEL.

BY J. S. POTTER.

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel: Which is not another; but there be some that trouble you, and would pervert the Gospel of Christ."

The above text was brought to my mind by reading the title page of a new tract written by Eld. J. H. Waggoner; which reads as follows: "A Vindication of the Doctrine of the Resurrection of the Unjust."

Had Elder W. said, A vindication of *the theory*, he might have used the definite article, which would be more in harmony with his subject; but instead, he has applied the definite article to the word *doctrine;* which would lead many of his readers to suppose that such *a doctrine* originated in heaven, and has been revealed by the *gospel* to the inhabitants of earth!

The word *doctrine,* when used in connection with the gospel, is always in the singular number, and never in the plural; but Elder W. has *a* doctrine for the resurrection of the unjust; and as he has not "vindicated" the claims of the *just,* in his argument for the unjust, I suppose he has another *doctrine* to meet their case, which would come under the head of "Another gospel," "which is not another; but there be some that trouble you, and would pervert the gospel of Christ." So says the apostle Paul.

Thank you Paul for the record your have left behind. We are on the look-out for these men that trouble the church with other *doctrines,* contrary to the DOCTRINE of Christ; and a word from one who has "seen Christ" is better to us than a whole book written by those who depend upon *latter day* "visions" for their *doctrines.*

I have always understood the word gospel to signify good news. "And the angel said unto them, (the shepherds) Fear not: for, behold, I bring you good tidings of *great* joy, which shall be to all people."—Luke i. 10. So the word "doctrine," when used in the gospel, in its strict sense, relates to that which is good; which will bring "great joy." Turn to Deut. xxxii. 1, 2. It reads, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. *My doctrine* shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." How this language agrees with the prophet Isaiah in chapter xxvi. 19: "*Thy dead men* shall *live,* together with my dead body shall they arise. Awake and *sing,* ye that dwell in dust, for *thy dew is as the dew of herbs,* and the earth shall cast out the dead." Just as the dew of heaven refreshes the herb and grass of the field, so will the dead "awake and sing" when the "refreshing shall come from the presence of the Lord and he shall send Jesus Christ." I would ask the Elder, if the "unjust" will awake and *sing* and partake of that "refreshing?"

We read of the doctrines of men and the doctrines of devils; but these are all outside of the gospel plan. Then again, we read of "my doctrine," "sound doctrine," "the doctrine of God our Saviour." These last quotations are of the right sort; they are *sound.*

The Apostle says, "If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to *the doctrine* which is according to *godliness;* he is proud, knowing nothing but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings." etc. If half of the time was spent in searching after *truth* as there is in writing against it, there would be more "godliness" in the body of Christ; for "God is love." But "God can be just and the justifier of him that believeth in Jesus:" and if Elder W. is "entirely unsatisfied" with that kind of justice, we cannot help it, the gospel, or "good news," must be preached, and that is, "Life from the dead" to *believers* only.

The arguments put forth to prove the resurrection of the *unjust* as well as the *just,* are so unharmonious with the Scriptures of truth, that they remind me of the "linsy-woolsy garment" that was forbidden to be worn under the "law," or in the days of the old "schoolmaster," which pointed us to Christ. And as some of the Adventists are so tenacious for mixing law and gospel together, I will turn over and read a little in Deut. xxii. 9–11. "Thou shalt not sow thy vineyard with *divers* seeds: lest the fruit of thy seed, which thou hast sown, and the fruit of thy vineyard be defiled."

The Son of man sowed the good seed, but the devil sowed the tares. "The good seed are children of the Kingdom, but the tares are the children of the wicked one." Now as Christ did not sow but one kind of seed, the fruit at harvest time will not be *defiled* with *tares,* as they, (the tares), "are none of his."

"Thou shalt not plow with an ox and an ass together." As the ox was often used for sacrifice, and their blood pointed to the great atonement made by the Lamb of God, it pleads for the righteous who have accepted it through Christ. But I believe the blood of the ass was never used for that purpose; and if that animal be a *type* of the wicked, who die in their sins, they will be "holden with the cords of their sins;" for there is no atonement made for them; they have neglected to come to Christ the only "LIFE-GIVER."

Again "Thou shalt not wear a garment of *divers sorts,* as of woollen and linen together." If wool represents the sheep, and linen the goats, the reason is obvious why they should not be worn together. As the sheep are to be set on the right hand, but the goats on the left, at the coming of Christ.

"The law and the prophets were until John: since that time the kingdom of God is preached;" and we are told not to sew "a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse." Don't try to patch up the law with the gospel; for we are not under the law, but under grace. We have discharged the old "schoolmaster" with his old clothes and old bottles, and have got our new wine "put into new bottles," and are not afraid of getting them broken by the long "range" from that *Fort* erected in "Eden" by the "serpent," nor by the short range from the guns of a *mortal* resurrection.

The God of heaven has had Forts erected by the apostles and prophets, all along the coast of man, and they have stood every shock from the enemies' guns. I will be your guide to a few of them.—Isa. xxvi. 14. Prov. xxi. 16. Psa. xlix. 14. Psa. lxxxviii. 5. John iii. 16. Luke xx. 35, 36. Rom. vi. 23. 1 Cor. xv. 52. James i. 15. 2 Pet. ii. 12. Ezek. xiii. 22.

EAST BOSTON, April 20, 1870.

THE EARTH'S PURIFICATION.

BY ELD. WILLIAM STUART.

THE Earth is not to be burned up, but only purified with literal fire. I have never met an Adventist who believed that this earth would be literally burned up. But a great many do believe that it will undergo a great and radical change by the action of literal fire. This view is, I think, abundantly sustained by the word of God. All who believe the Bible will readily admit that the antedeluvians were destroyed by literal water, both man and beast, except Noah and those with him in the ark. Nor can we doubt that many important changes were made on its surface by the action of the waters of the flood: for Peter, alluding to this subject, expressly says, 2 Peter iii. 6, "And the world that was, being overflowed with water, perished." This was the first general death of the world. Now if it is admitted that the first agent of destruction and death was literal water, why not as well admit that the second agent of destruction and death will be literal fire? Especially as the same apostle in the next verse says, "But the heavens and the earth which are now, are by the same word kept in store, reserved unto fire against the day of judgment and the perdition of ungodly men." Jude also, speaking of the judgment of the great day, says in verse 7, "Even as Sodom and Gomorrah and the cities about them, in like manner giving themselves over to fornication and going after strange flesh, are set forth as an example, suffering the vengeance of eternal fire." Perhaps none will deny that the fire here spoken of was literal; and if so, it is the example or pattern (*deigma*) of that which is to take place at the judgment of the great day. John the Revelator also says, Rev. xx. 14, "And death and hell were cast into the lake of fire, which is the second death." Now, as the agent of the first death was literally a lake of water, why not believe that the agent of the second death will be literally a lake of fire, according to the "pattern" given us by Jude? And not only so, but Jesus himself says in Luke xvii. 29–30, "But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. *Even thus* shall it be in the day when the Son of man is revealed." And Peter referring again to this example or pattern, says, 2 Peter, ii. 6, "And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that should afterwards live ungodly." And still referring to the same thing he says, 2 Peter iii. 10, "but the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

Much more could be adduced to show that literal fire is the agent which God has chosen for the destruction of the finally ungodly world. But while it will utterly consume everything that opposes itself to God, it will at the same time renovate the earth, and purify it from the corruption occasioned by sin. And as the flood destroyed every vestige of the harmony which existed at the creation, and the elements, air, earth, fire and water were let loose, often carrying devastation and ruin in their path, so will the fires of the antitypical *Gehenna,* or lake of fire, destroy "every trace of sin's sad story;" and from earth's smouldering ruins and chaotic mass God will restore it again to all its Eden beauty, as at the beginning, when the morning stars sang together, and all the sons of God shouted together for joy.

But, you will ask, Where will the people of God be during this fiery ordeal? They will be caught away to meet the Lord in the air. Then will be said, "Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."—Isaiah xxvi. 20–21.

And as the feast of tabernacles has not yet had its fulfilment, it will then have its antitype, while the redeemed of the Lord are waiting in those chambers or temporary habitations, until the new earth is prepared for their reception. Then will the prophecy of Enoch be fulfilled: "The Lord my God shall come and all his saints with him." "And then the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, and all dominions shall serve and *obey him.*"—Daniel vii. 27. But before these things can transpire, many of them that sleep in the dust of the earth shall awake; but ere they awake, the vail of the true tabernacle will be rent in twain; or, in other words, the heavens shall depart as a scroll, revealing our glorious LIFE-GIVER as he descends to perform the last act in the great scheme of human redemption, viz., to raise the dead. That this is the order of events will be seen from Job xiv. 12, "Lo, man lieth down, and riseth not till the heavens be no more. They shall not awake nor be raised out of their sleep." For until the last saint shall have gotten the victory over the last enemy, which is death, redemption can not be completed. Hence, at the close of the gospel dispensation the blood of Christ ceases to plead in the holy place, heaven itself, and the doom of all will be irrevocably fixed. Then shall the elements be in subjection to him, who, even in the days of his mortal flesh, could say to the winds and waves, "Peace be still," and they obeyed.

Dearly beloved, that day of doom is hastening greatly. None can tell what a day may bring forth. Then while mercy lingers, and while there is yet access to God through the peace-speaking blood of our great High Priest and Mediator, let all be in earnest to secure life—eternal life, through the only channel which God has opened for us to attain unto it.

PHILADELPHIA, PA., 1814 Vineyard St.

THE FALL OF NAPOLEON.

BY ELD. B. MATTHIAS.

AN Empire has fallen, and nobody excited over it! The wonder is, that everybody is not. We are so used to great events, they have become common place. But if we will look at the magnitude of the event, we cannot suppress emotion and noise.

An Empire is fallen! and among other things, theories are shivered,—not all—some are vindicated, and verified.

This event in anticipation was too great to be credible; now regarded as an incident, a circumstance, and a thing of course—a logical event.

The fall of this empire and dynasty while in anticipation, was believed to be immediately connected with the incoming administration of our Lord, and the kingdom of heaven. So it is. It is one of the last things, if not the last, in the two lines of prophecy of Daniel and Jesus, and is the victory achieved by him who sits upon the white horse making "righteous war"—whose name is, "the Word of God"—"Lord of lords, and King of kings."

In Dan. xi. 45, we read, "Yet he shall come to his end and none shall help him." The capture of Louis Napoleon, and his army, makes that end. In Rev. xvii. this power is represented by the scarlet colored beast; which beast ascended out of the bottomless pit, (a revolution)—and was to descend into perdition; has gone by the way of a "lake of fire." It is specifically noted as intermitting its power for a season. "Was; is not; and yet is."

An other creature is involved in this fall. By the showing of prophecy, and the facts in history, Papacy also has come to its end; is in the same perdition. "And there is none to help" her. Her recent flourish of infallibility has disgusted all mankind, and part of herself; so that the sentiment of all men, beside these two culprits, accepts of this double ruin with satisfaction, and complacently look on and see the beast and his rider go into "perdition." Let them go! "Rejoice over her thou heaven, and holy apostles and prophets, for God hath avenged you on her."—Rev. xviii. 21.

One would think, with the convincing proofs of the times, the papists would begin to believe themselves *most fallible;* drinking as they are the dregs of the cup of Divine vengeance. What a desolation! Their power gone, neutralized, made void and nugatory; henceforth a shadow: no better than a "dead lion." Amen, "Alleluia! Salvation, and glory, and power unto our God; for true and righteous are his judgments; for he hath judged the great harlot, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they, (we) will say, Alleluia *as* her smoke ascends up for ever and ever!"—Rev. xix. 1.

These powers have become as chaff: as light as "the dust of summer threshing floors;" easy blown away. Napoleon, who thought himself destined to be "very great" (according to certain interpretations, of which he was informed) without doubt attempts to carry out the programme with reckless impunity: but suddenly comes to his end, as poor of power, as dead Cæsar, "with none so poor as to do him reverence."

King Pope living henceforth by the merest sufferance, can command no independence, and no authority. "So mote it be!"

"*At that time* shall Michael stand up." That is now, at this time, if not before. It will not be a later event. The reading is, "At that time;" possibly in the early part of the "time of the end." At the latest, at the fall of the Napoleon dynasty.

The last link of the chain of dynasties, known in prophecy, has been added, tried by a great strain, and parted by the *last* ship of the "line"—Napolenia—and has gone ashore. There she lies; a magnificent wreck: a ghost of empire among others of earlier times, who are saying to this addition to the shadows of things that were; "Art thou also become as weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy rivals. How art thou fallen! They that see thee, shall narrowly consider thee, saying, Is this the man that made the earth to tremble?"—Isa. xiv. "Since thou art laid down, no fellow has come up against us." Verse 8 same chapter.

AN EFFECTUAL REBUKE.

ON his way home from his last tour in Ireland, Rev. Rowland Hill was very much annoyed by the reprobate conduct of the captain and the mate, who were greatly addicted to the ungentlemanly habit of swearing. First the captain would swear at the mate, and the mate would swear at the captain, and then they would both swear at the wind.

"Stop, stop," shouted Hill, "let us have fair play, gentlemen; it's my turn now."

"At what is your turn?" said the captain.

"At swearing," replied Hill.

After waiting until his patience was exhausted, the captain urged Mr. Hill to be quick and take his turn, for he wanted to begin again.

"No, no," said Hill, "I can't be hurried; I have a right to take my time and swear at my own convenience."

"Perhaps you don't intend to take your turn," responded the other.

"Pardon me," said Hill, "but I do as soon as I can find the good of doing so."

The rebuke had its desired effect; there was not another oath on the voyage. As a preacher, Hill was simple, clear and fluent. His powers of imagination were far above mediocrity, and he had remarkable talent for illustrating and simplifying great and important truths.—*Exchange.*

THE LAMP WITHOUT OIL.

WHILE spending a week lately in the society of a great number of faithful pastors from the Canton of Vaud, one of them, at a public meeting, related to us the recent conversion of a lady in his parish. She was one of those who lived only for this world; the thoughts of her sins had never caused her uneasiness; she was careful and troubled about many things, but neglected the one thing needful. One night, whilst alone in her room, she saw the lamp which lighted it suddenly go out. Although she was alone, she said aloud (thinking only of the accident which left her in the dark), "There is no oil in my lamp!" The words thus spoken echoed in her ears with a new sense. She recalled the parable of the five foolish virgins, who had no oil, and whose lamps had gone out at the coming of the bridegroom; and from that moment, day and night, that word of God remained in her soul, as an arrow remains in the side of a stag who flies away from the hunters. It occurred to her constantly: "No, I have no oil in my lamp! My God! What will become of me? I have not thy grace in my heart!" She was filled with fear; then she began to pray, and continued in prayer until God answered her favorably, and gave her his peace through the Holy Spirit, and now she is happy and full of zeal. Like Enoch, she walks with God; and we trust, that like him, she will continue to do so until the end.
—*L. Gaussen.*

THE WAITING SAVIOUR.

"But this Man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."—Heb. x. 12, 13.

Long has he stretched forth his hands that were nailed to the cross, and his arms of mercy, inviting us to come to him and live. His bowels of great compassion have long moved towards us, and his justice has passed by our sins. From the throne of his Father he has long beheld his love and mercy scorned, his laws despised, his name blasphemed, his providence accused, his gracious plans opposed, the wicked's triumph, his saints reproached maliciously, confusion spreading everywhere, and creation groaning to be released. But creation will not groan long, for the Judge is at the door,—justice will soon go forth, the dead will rise, the day that many thought would never come will arrive,—even that day long expected but only wished for by the good. Jesus has tarried long, so long that the love of many has waxed cold, and some have tauntingly said, "Where is the promise of his coming?" But soon they will say so no more, for the reproach will be wiped away and every word of God be found true. The waiting time of Christ and the church will terminate. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

—*Advent Herald.* J. FAXON.

"DEATH IS THE COMING OF CHRIST."

THE "Prophetic Key" gives this illustration of the absurdity of confounding death with our Lord's coming, as is often done:

"Death," said Mr. Smith, "is the same to a man as the coming of Christ to *him.*" "Yes," returned Mr. Jones, "the same of course—for when death comes a man goes *into* the grave, and when Christ comes he comes *out of it!* The coming of Christ and death then are just the same—just as into and out of are the same." "I never thought of it that way," replied Mr. Smith. "I think it very doubtful," said Mr. Jones, "whether you ever thought much of it in any way." "Fact," answered Mr. Smith, as he left.

CHILDREN'S DEPARTMENT.

THE GREATEST OF THESE IS CHARITY.

AN incident in the life of a young man in this city came to our knowledge the other day, which from the spice of romance it contains, as well as an illustration of what a vast deal of good a slight bestowal of charity sometimes does, makes it worthy of record.

As the young clerk and friend were passing hastily along Broad street, one raw, chilly day in November, a few years ago, they saw standing near the corner of India street, as they turned to go down the wharf, a poor old woman, thinly clad in a calico dress, tattered bonnet and shawl, holding on her arm a small basket in which were a few uninviting looking apples which she vainly offered the hurrying pedestrians that passed her. Her stockingless feet thrust into old slippers, and a few threads of white hair scattered over her forehead, she stood shivering in the keen, searching wind as our two clerks drew near.

"Poor old woman!" said one, as he approached the poor old creature, and with a sudden impulse he plunged his hand into his pocket and grasping every cent it contained, threw it into her basket. The old woman's "God bless you's" followed him on the frosty air as he rapidly passed away. His companion, who witnessed the act, ejaculated at the moment of its performance—

"Bill, you are a fool to throw your money away in that manner on street beggars."

"Perhaps I am," said the other, "but I could not help it; she may have been an impostor, but I do not believe it."

The next summer, one day as the young man was busy over his ledgers in an inner counting room at his employer's store, he was summoned to the outer office by the message that some one wished to see him. Going out he saw waiting a fine looking sailor in nautical costume, who eyed him closely as he approached—

"Did you wish to see me, sir?"

"Is your name William——?"

"Blue eyes, light complexion, standing straight, speaks quick," said the sailor, half soliloquising. "Yes, you must be the man you *look* just like it," said the tar.

"Just like what?" said the young man, a little surprised.

"Why, I'll tell you; overhaul your log and tell me if you recollect seeing a poor old woman about ten months ago, shivering in the cold in Broad street, and trying to sell a few apples to keep her from starving; you threw a dollar and a half in silver into her basket and walked on,—you did, didn't you,—you can remember it, can't you?" said the sailor, with feverish anxiety.

Somewhat staggered by the questioner's eagerness, it was a moment or two before the young man could collect his thoughts, when he replied that he did recollect throwing some change into a poor woman's basket, but that the circumstance had passed out of his memory.

"Ah! but she hasn't forgot it!" said the sailor, warmly, "but do you recollect what the man walking with you said?"

"Why yes, now that I recall the circumstance, I think I do." He said, "Bill, what a fool you are to throw your money away."

"That proves it," said the sailor joyfully, and dashing his hat on the floor he seized the astonished young man by the hand, with a hearty grasp, saying, "God bless your soul, sir! you saved my mother's life, you did—I knew you must be the man," continued he to the astonished clerk, "the moment I set my eye upon you; why bless your generous heart, that poor old woman was my mother," said the sailor, a big tear running over his brown cheek.

Drawing his guest aside, the clerk learned that he was the second mate of a ship now in port; that he had been searching for his mother's benefactor for nearly three weeks upon almost every wharf in that part of the city; that during his absence, the winter before, he had been taken sick in a foreign port, his mother had met with misfortune, had heard nothing from him, and was deprived of the provision he had made for her support during his absence; that expecting to hear from him she had managed, by various means to eke out an existence till the chill month of November found her without food, fire or clothing, and driven to the street to procure it; that the handful of change which the young man threw into her basket, provided her with necessaries till other means fortunately reached her.

In answer to the clerk's inquiry as to what clue he had to direct him in his search he replied—"My mother marked you, sir, although you walked off so quickly, and her description of the color of your eyes and hair, and of your height are correct. Furthermore, she heard your companion call you "Bill," and say something about the wharf, consequently I concluded you must be in a store on the wharf; so I've been into every store on the wharves where there were any Williams and overhauled about two dozen 'Bills,' but I did not run along side the true Bill till I found you, sir."

"There," concluded the sailor, "that's my yarn. I felt I couldn't rest easy till I thanked you,—and that's what I've called to do. My old mother is well provided for now, and I'm second mate of a ship. God bless you sir, I'll never forget your name, and may you never know what it is to be poor!" And the sailor wrung the hand of his benefactor, whose heart glowed with the richness of the poor man's blessing, as he departed.—*Commercial Bulletin.*

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Herald of Life

AND OF THE COMING KINGDOM.

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GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

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THE PUNISHMENT OF THE WICKED.

BY JOEL A. SIMONDS.

I WRITE, because it is important to understand this subject. It occupies nearly as prominent a place in the Bible as does the reward of the righteous. It reveals God's character as it stands related to his law, and to the destiny both of the righteous and the wicked. I write, because the subject is not well understood generally. Almost every shade of sentiment is entertained, from endless misery to none at all; from the universal resurrection of the wicked to be punished, to no resurrection at all. I write, that we may all speak the same thing, that we may all be perfectly joined together in the same mind, and in the same judgment on this subject.

The different views that are now held as to the punishment of the wicked, are urged as being taught in the Bible. Each class has its proof texts by which to defend its peculiar view; and feels great assurance that it is right. One quotes the Saviour's own words, "These shall go away into everlasting punishment," as proof of eternal torment. He thinks this is so plain and direct, that it is strange that everybody does not see it. He says, If there was no other passage in the Bible on the subject, this is sufficient to prove that the wicked will be tormented forever. He flatters himself that it is a wholesome, and an essential doctrine of the Bible.

Another, to prove that all the wicked will be made alive to be punished, quotes from the Saviour's words, "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." This, to him settles the whole question, and proves beyond a doubt that all the wicked, who have ever lived, will be raised to life to be damned; and he does not care to hear any more on the subject.

Another, to prove that the wicked will enter immediately upon their punishment when they die, quotes the case of the rich man and Lazarus, as a final disposition of the matter. These are the words of the Saviour, and he cannot see how a man can be a Christian and not believe them.

And yet another, to prove that the wicked will not be raised to life at all quotes, "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him," and says, what further need have we of testimony; this must be the truth, for it is said in so many words, that he that believeth not the Son shall not see life.

Thus the various sentiments on this subject are claimed to be taught in the Bible, each class maintaining that all other views should be explained in harmony with its own. These proof texts, used as they are, can never settle this question. We may study the Bible all our lives, in this way, and still hold our contradictory views as firmly as we do to-day. And yet the Scriptures exhort us, with great earnestness, and in apparent sincerity, "to speak the same thing, to be of the same mind and of the same judgment," just as if such an end is attainable. They seem to assume that we may, and that we ought to be of one mind.

The apostle claimed that as God is true, his words were not yea and nay. Then, the Scriptures are all on one side of this question. They do speak the same thing when they are correctly applied. But who shall instruct us how to apply them? *The Scriptures themselves.* Let them answer the question, and let their decision be final. Let us then come reverently and teachably to the Scriptures and ask,

WHAT IS THE PUNISHMENT OF SIN?

In the first description of the punishment of sin given in the Bible, it is said, *Thou shalt surely die.* These words are simple and easy to be understood. They come within the comprehension of a child; they seem to be a complete and finished description; they appear to describe the whole of the punishment of sin; it seems to be fixed. This punishment must surely take place. When it has been executed upon the sinner, according to this description, it is impossible to conceive how any thing, more or less, could be done to him.

These four simple words, give us a complete description of the whole punishment for sin, unchangeably fixed and final. It shall surely be done: no more is required and no less will do. This punishment was made known at the right time to affect the whole race. At no other time in the history of our race could it have been so appropriately given. If it had been given at any later period than it was given, it could not have been brought to bear upon the whole race. It was given at just the right time. It was given to the Father of the race, so that the knowledge of it might be extended to all of all generations. It was the penalty of the law God gave to Adam, to have jurisdiction over him and his posterity forever. It was under this law, guarded by this penalty, that man was to live forever, if he had continued loyal; or, if disobedient, that he was to die. It was the penalty of the law of the kingdom which was prepared when the world was made. God is perfect. His work is perfect; therefore this punishment for sin was the best that could have been given, and never can be improved. It must be the punishment for sin in all time to come, throughout all generations, whether they are loyal or disloyal. If this punishment was right and just, then, to add to it, or to diminish from it, would be wrong. And as God cannot deny himself, he can never refuse to acknowledge the completeness of the punishment, which he himself established, when he gave law to the world. We are absolutely shut up to this view. There can be no other taken of this first description of the punishment for sin, "*Thou shalt surely die.*"

The first occasion for a more particular description of this punishment was found in the transgression of this law by Adam. The Lord called him to an account; condemned him, and passed sentence upon him in these words, "In sorrow, and in the sweat of thy face shalt thou eat bread till thou return to the ground, for out of it wast thou taken, for dust thou art, and unto dust shalt thou return;" and thus explained the completeness and the finality of the penalty of the law. Dust thou art, and unto dust shalt thou return, is so simple and so plain a description of what is meant by the declaration, "Thou shalt surely die," that it seems impossible that any one, even the most stupid, should ever misunderstand it.

After this explanation was given, immediate measures were taken to secure its execution by excluding Adam from the tree of life, lest he should eat of it and live forever. Not to live forever, is a further explanation of what the penalty of the law is. And again, we have another which is an absolute demonstration of what the punishment of the wicked is. "All the days that Adam lived were nine hundred and thirty years, and he died." This was the complete and final execution of the punishment for sin. Thus we have in the simplest and plainest words that can be used, a description of the punishment for sin. 1. In the law, "Thou shalt surely die." 2. In its explanation when the sentence was passed upon him. 3. In the means used to secure its execution, lest he eat of it and live forever. 4. In its execution, when he died so as not to live. How is it possible that the punishment for sin could have been made plainer?

This was the penalty of the law given to Adam before he sinned. This would have remained its penalty forever, if he had never sinned. After Adam sinned it remained the same. The same punishment described in the law, was explained and executed under the gospel. Therefore, in the beginning, the punishment for sin under the law, and under the gospel were the same. Surely, if the punishment for sin under the gospel was to be the punishment of the law repeated, or if it was to include a resurrection to life in order to its execution, or in any way to be changed, it should have been mentioned in this first example of punishment under the gospel. But as no such change is mentioned or intimated in the explanation of it, or in its execution, we conclude that no such change was intended.

The one punishment explained and executed in the beginning of the gospel, is the only punishment for sin that the gospel requires. That punishment will be the final punishment of all men. "As by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." "The broad road leadeth to destruction." "Those who sow to the flesh shall reap corruption." "The wages of sin is death." "The end of sin is death." "When sin is finished it bringeth forth death." "He that is dead is freed from sin." "The wicked shall utterly perish in their own corruption, as brute beasts perish." This is but one punishment. When wicked men have reached death, or destruction, or corruption, or have perished *once*, they have suffered the whole, complete, and final punishment for sin.

This is the punishment of all the wicked.

GRAND RAPIDS, MICH., Sept., 1870.

DIVINE LOVE—A MEDITATION.

"The consolations of God."—Job xv. 11.

"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered."—Psalm xl. 5.

"Like as a father pitieth his children, so the Lord pitieth them that fear him."—Psalm ciii. 13.

"How precious also are thy thoughts unto me, O God! how great is the sum of them!"—Psalm cxxxix. 17.

"The Lord is very pitiful, and of tender mercy."—James v. 11.

"God is love."—1 John iv. 8, 16.

THESE—O my soul, take and eat these precious words! Blessed be my God and Father in Christ for such gentle oracles! How they comfort me under cares, and sustain me amidst trials, and lovingly smile upon me through the frowns of brethren—like a golden sunbeam through black clouds—I cannot tell. The Lord knoweth, and I adore him for causing these words to be written. My weary heart falls back upon them as a refuge from the storm, enjoys them as a holy luxury amidst bitter experiences, and clings to them as the infallible declarations of that heavenly Friend who cannot deny himself. Yes! "the word has gone out of his mouth, and shall not return." He will be all that he has said of himself, and do all that he has promised to his children. Let my faith be strong, my courage undaunted, and my peace like a flowing river!

Am I conscious of utter unworthiness? Yes; but my answer to the self-accusation is, "Worthy is the Lamb that was slain!" Do I deserve nothing at the hands of the Lord? He who gave himself for me deserves everything that is good, and great, and glorious. Have I promised much, and performed nothing? "I will cry unto God Most High, unto God that performeth all things for me. He shall send from heaven, and save me from the reproach of him that would swallow me up. God shall send forth his mercy and his truth." On this I would rely with the assurance of perfect confidence. Why should I doubt? The value of the promise is determined by the character of the Promiser, and *that* is the most beautifully glorious thing in the universe. It is tenderness, grace, love, light, beauty, infallibility, omniscience, and omnipotence, all in one! Doubt GOD? Why, you worm of the dust, who is *God* that you should do this most foolish thing? Think of this, O my soul, and then a passing cloud will not be mistaken for an eternal eclipse, or a temporary difficulty for a proof that God has forgotten to be gracious. When I look at myself, I am undone; a sense of weakness, ignorance, and folly comes over me, which makes me envy the anchorite, and wish for "a glen in some lone wilderness," far from "the strife of tongues," the fury of maddened nations bent on mutual extermination, and the humiliating spectacle of a church rent into fragments; but when I look at the Lord and think of what he did, and said, and suffered, and ask the *meaning* of it all, I am ashamed of my cowardice, and feel determined to hold on to the end under the leadership and in the strength of the glorious Captain of Salvation. "Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever."

Feeling my responsibility to the MASTER, and, as a secondary motive, animated by love to my fellow-servants, I desired to do some little service during my short day in diffusing truth respecting the church and kingdom of Messiah, and in helping to remove certain spots which tradition and vain philosophy have brought upon common theology; but for this service, undertaken in all sincerity and truthfulness, I have suffered grievous reproach, have been shunned, deserted and misrepresented, and have been publicly branded in pulpits and papers as a denier of certain portions of God's precious word. But, "bless the Lord, O my soul: and all that is within me, bless his holy name! Bless the Lord, O my soul, and forget not all his benefits!" His tenderness, his pity, his love, have been a heavenly balm to my wounded spirit all this time. I could have wished to retain the love of certain very estimable Christian men, whom I am sure to meet in the kingdom of heaven, if I myself am permitted to enter; but God's thoughts have been very precious to me during this trial; the divine love has wonderfully made up for the human love which I have lost, and though my brethren "of my Father's house" have turned their backs upon me, the light of my Father's countenance shines upon me with a loving radiance that fills my heart with "joy unspeakable, and full of glory."

Yes, O my soul, "God is love," and thou knowest it. "The Lord is very pitiful, and of tender mercy." Forget not to praise him; trust in him at all times; and make his service thy chief joy. Who loves like him? Who but he can turn darkness into light, and make the sorrows of life material for exultant joy? Seeing the end from the beginning, and comprehending every incident of the way, and its exact bearing upon the mind, he so arranges in his infinite tenderness that every tear shall become a gem, and every sigh a song of grateful adoration. His love makes music of our moanings, and transforms our weakness into holy strength. Having given Christ, the Son of his love, to deliver us from sin and death, *with him* "he freely gives us all things," and fits us through the discipline of grace to wield the sceptres of glory; therefore let him have the tribute of praise before we get the triumph of perfect victory. He is my song and strength, and the horn of my salvation. Blessed be God!

And "thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Does not humanity shrink aghast at the fierce shock of hostile armies, the agony of suffering, the terrible carnage, the wailing widows, and desolate orphans? "The nations are mad." The war fiend, in his blind fury, destroys the splendid gifts of God in the fruitful fields. He who should have filled his arm with the golden grain, matured by genial shower and sunshine, is on the field of horrors killing his fellow or lying dead among the horrible mass of victims to royal ambition. O my soul, take refuge again in the *love of God*, for he will most surely "send Jesus Christ," the Prince of Peace, that an end may be put to this long, long story of blood. The millennium so long promised by preachers, and writers, and politicians, as the result of Christian civilization, science, education, and commerce, has not come, and *cannot come!* I have not looked for it, neither have I taught others to do so. If men are disappointed in their expectations, they have no right to talk about "the mysteries of Providence," for there is *no* mystery in the matter. The millennium *is* coming, for the KING *himself* is coming, and the day of his advent cannot be far distant; but woe to the oppressors of men and the scourges of the earth in that day! In that day "he will cut off the spirit of princes, and be terrible to the kings of the earth."—Ps. lxxvi. 12. It will be a day of darkness, gloom, and terror, and "as a destruction from the Almighty shall it come." The destroyers of the earth must be destroyed (Rev. xi. 18), that "the blessed and only Potentate" may reign in peace, righteousness, and glory, over a renovated world. "The zeal of the Lord of hosts will perform this." Love to his Son and his people, and pity for bleeding nations and a groaning creation have engaged him to do this, and he *will* do it. "Our Father which art in heaven, *thy* kingdom come!" Thy way is best. Come, LORD JESUS. Amen!—DR. WILLIAM LEASK, *Editor of the Rainbow.*

WHY MUST HE REIGN?

IT is impossible for any thinking man to read such emphatic language as that contained in 1 Cor. xv. 25: "For he must reign till he hath put all enemies under his feet," etc.; and again, that contained in the fifty-third verse: "For this corruptible must put on incorruption," without having the questions forced upon the mind, "Why must he reign?" "Why must this corruptible put on incorruption?" I believe upon the right understanding of these declarations depends the reception of that heaven-born truth —*Immortality in Jesus only.* If Christian men would answer these questions honestly from the word of God, they could not fail to see in the one the final destiny of the wicked, and in the other the final destiny of the righteous.

Why then must he reign? It may be said, because he is God's anointed, or his own answer to Pilate, when asked, "Art thou a king, then?" "To this end was I born, and for this cause came I into the world." But even these answers will not suffice; these only prompt other questions. Why was he anointed king at all? Why was he manifested as Son of man as well as Son of God? This brings us to the point. By turning to 1 John iii. 8, we have the complete answer: "For this purpose the Son of God was manifested, that he might *destroy* the works of the devil." To the "seed of the woman" was intrusted the redemption of the creation from the devil's power. But how is this mighty work to be accomplished? In one of two ways; either by *immortality* on the one hand, or *judgment* on the other. But before immortality could be bestowed on man, he must be redeemed from the curse of the law, which came by sin. This Jesus did by being made a "curse for us." Man being thus "redeemed from the curse of the law," God can present immortality to him in the person of his Son; and that this is just what he does is manifest from the declaration of Jesus himself: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have everlasting life." No need of perishing, now that the curse has been borne and taken away, or abolished. Before man can perish, he must despise this everlasting life which is God's gift to him; had God bestowed this blessing indiscriminately and unconditionally, we should have found all in possession of it. This he has not done. What saith the Scripture? "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John v. 11, 12. If men will despise God's gift of eternal life, "there remains nothing but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries" (for neglect is contempt, and refusal is rebellion); and this the Son of man shall execute in order to carry out the purpose for which he was manifested—"the destruction of the works of the devil." We now see that the great primary purpose why the "Word was made flesh;" why he who was from the beginning, took upon him the nature of man—a nature which was corruptible, and as such, could never inherit incorruption—was, "that through death he might *destroy* him that had the power of death, that is, the devil" (Heb. ii. 14); in other words, wrest the power from the hands of the usurper, destroy him, and abolish all traces of his works. But how could this be accomplished in man's nature? By turning to John v. 26, 27, we learn how that Christ was especially qualified for the work: "As the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of man." As Son of man he suffered death, as Son of God he giveth life; as Son of man he gave himself up to the death for us all, as Son of God he was the "gift of God" (eternal life), to us; sent by him, having accomplished redemption from the curse in man's nature, he now lives to make us "partakers of the divine nature."

We now come to the question, "Why must this corruptible put on incorruption?" I answer, first, because we could not otherwise bear "the image of the heavenly," which all believers will do by virtue of their union with Jesus in resurrection life. Again: "Being begotten again to a living hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, undefiled, and that fadeth not away;" and as it is impossible that corruption can inherit incorruption, we must of necessity be made meet for the inheritance by putting on that which is incorruptible or unfading.

What I have advanced then, is this: That he who now reigns as god of this world is a usurper, having subdued it to himself by the introduction of sin; that God has determined a time of restitution of all things; *i. e.*, that all things shall be restored to the state in which they came from his hand at first; that for this purpose the Son of God was manifested in the flesh; that he must reign till he hath put all enemies under his feet; that "the last enemy" (of necessity the last, all others having been destroyed) shall be destroyed, that is death—that until this is accomplished Christ will not deliver up the kingdom to the Father, and God will not be all in all.

We will now glance at some of the objections brought against the "doctrine of eternal judgment," which is destruction. It is said that if the torments of the wicked are not to be eternal, God would never have given up his Son merely to save men from a limited period of suffering. I reply, the objection will not stand, inasmuch as it is based upon a false idea of the mission of Christ. God sent his Son into the world as the giver of life to men who had no life in themselves. Jesus says, "I am the living bread that came down from heaven, that a man may eat thereof, and not die."—John vi. Jesus came to manifest the Father's will, and this is the will of the Father, that Christ should give eternal life to all that believe on him; so that punishment in hell is not what Jesus came to deliver the world from. He came to "bear away the sin of the world" and abolish death. This he has done, so that death or destruction in gehenna is not the original curse, but the "second death," or curse pronounced on the Christ-rejectors or life-despisers, from which there is no restoration. Believers are saved from this death, inasmuch as they have accepted God's gift, and therefore "shall not come into condemnation, but have passed from death into life."

But another objection is urged that the doctrine of final destruction, when preached to the world, is calculated to make sinners more careless by destroying all fear of hell. This objection, like the other, has also the disadvantage of being based on ignorance of the word of God. God never intended to drive men into heaven through fear of hell. In all his dealings with the children of men, he has manifested himself in the character of love, and it is only after men have abused his goodness, and with base ingratitude despised his love, that he is forced to execute judgment. What, I ask, is the effect produced by the preaching of eternal torment in hell? I can testify from experience that in a great many cases it is ridicule and scoffing. One instance in particular: After a preacher had finished his discourse, having depicted in awful colors the eternal flames, a young man remarked in a jesting manner, that one might have smelt the brimstone, the preaching was so hot. I can also testify that during the last nine years of my experience, those who have gone back after professing themselves converted to God, were in most cases those who were terribly excited under the fear of hell.

When will those who profess to have been entrusted with the glorious gospel abide by the pure gospel? What says Paul of the gospel? "It is the power of God to salvation to every one that believeth." Men now-a-days seem to feel great pleasure in painting the fiery glories of an eternal hell, as Mr. Maude expresses it. Another class who are determined to have eternal torment meted out to every lost soul at all hazards, denounce the eternal destruction of the wicked as a doctrine from the pit. This simple class have only to be asked if they really believe the devil has sent forth the doctrine of the destruction of himself and all his works, when they perceive their error and hang their heads with shame. One feature of all classes of objectors in common (I have found no exceptions) is the want of meekness, or a proneness to get soon angry; but we do not wonder at this after they contend for such vengeance on their fellow-creatures. If any man, or even an angel from heaven, preach any other doctrine than the final destruction of the devil and all his works, he contradicts Scripture, and understandeth not the extent of redemption, nor the full work of Christ.

J. PATERSON.

NEWBURGH, FIFE.
—*The Rainbow.*

DOES OUR DISCIPLESHIP COST US ANY THING?

WHILE religion is not purchasable by self-denying service or sacrifice as a meritorious cause, sacrifice is inseparably connected with religion, as an essential condition. It has nearer place to the gospel than a prefix. Contact, however close, does not name it. It issues out of religion—is its product and fruitage. The very conditions of spiritual life, if they be truly met, will compel a daily crucifixion. To bring the sluggard soul to activity; to break the idolatrous spirit away from its idols; to quell and overmaster and put away the lusts of the natural heart that are so clamorous for indulgence; to wage warfare with all that is evil; to oppose the prevailing tendencies to sin in the individual life and in the life of the world; to stand as a witness for Jesus, a living epistle, that men may read every day with no danger of false guidance, bringing no reproach upon the dear Lord and no harm to his precious cause; to have the life of God in the soul, a reality, a power, a vital force, antagonizing all worldliness and selfishness and earthliness, and pushing us out to all Christian activities; to do all Christ-like work in a Christ-like spirit and with Christ-like fidelity and constancy in this utterly Christ-like world; surely this is an impossibility without sacrifice. And there can be no real spiritual life where this is not sought to be done.

Self-denial is the essential law of the gospel, "Take up thy cross daily," is Christ's command to every believer. "Deny thyself" arches the very entrance gate to the narrow way of Life. It is written in letters of living light all along and on either side that narrow way, clear up to the gates of the New Jerusalem and city of God. Our gospel, with all its freedom and with all its joy, promising rest to the weary and beauty for ashes and gladness for bitterness, is nevertheless a cross-signed, yoke-bearing, burden-imposing gospel. It is the gospel of the crucifixion. And the crucifixion is not only at Calvary's cross. It is in human hearts and lives—the crucifixion of sin and self—the crucifixion of pride and lust—the sacrificing to God at a cost. "Whosoever doth not bear his cross and come after me, cannot be my disciple."

It becomes us to inquire whether we have not measurably lost sight of this great gospel condition. Does our Christian discipleship cost us any thing? Do we know any thing of "daily" cross-bearing for our dear Lord's sake? What does the church think about this? What do indulgence-loving, ease-consulting, world-conforming, pleasure-taking Christians think about it? Let us be specific, and not lose the force of the truth in generalities.

Apply this law of self-denial to Christian benevolence. By what rule do we commonly decide the measure of our liberality? How many are there in the church, continuing to give up to the point of giving at a cost—until giving compels the denial of some cherished gratification? It may, indeed, pinch some souls to give at all: the least of their contributions to the Lord's treasury being doled out in beggarly pittances from plethoric pockets with great reluctance. Here is self-denial, indeed, resulting from the violent wrench that conscience sometimes gives to covetousness; but it is hardly the cross-bearing enjoined of Jesus. And even where we see the "cheerful giver," is it common to find him going up the scale of Christian beneficence and adding to the sum of his contribution until he says, "If I give that I shall feel it; but I will not offer what costs me nothing?" Some of God's poor do it. Their untrumpeted mites, given of want, most sweetly

exemplify this spirit of Gospel self-denial! But if the church at large did it, what a grand impetus Christian evangelism would have in this country and the world!

Again: apply this law of self-denial to Christian work. There is such work—needed work—that waits to be done—that must be done, or men must die. Work with a cross in it. Work that shall sweat the brow, and tire the muscle, and go against natural inclination, and breast the current of easy desire and brave a shower of a rainy Sabbath, and confront with God's truth the impenitent and the unsaved, and make our altars and our closets wrestling places and scenes of sore conflict, instead of places of lame and lazy and effortless petition. We can work when we have a natural taste for the work. But what if it be self-denying work, to do which will cost something, and jostle us out of our accustomed paths of self-indulgence, and send us to God for help? We can pray, when to pray is simply to go through with the phraseology of prayer. That is, at no cost. But the men that have moved God, have been at some expense of time and effort and struggle and strong crying and tears. Is our praying after this sort?

Worldly work has self-denial enough; should it have so great a monopoly of it? Is not the church of the living God, of all places, where it should be most manifest? And here, if we be truly possessed with the Spirit of the Master, ought we not to be led to *cheerful* sacrifice?

Religion is love. And God is love. And he that dwelleth in love, dwelleth in God, and God in him. And love's divinest office is to suffer. And the divinest expression of all this was when our suffering Saviour took up his cross, saying: "Lo, I come: I *delight* to do thy will, O my God." Can we stand blessed and folded about in that suffering love of His, and yet know nothing of self-denial for Him? Can we expect all the benefits of his cross, and yet carry no cross? Ah, we should be ashamed of forever seeking out smooth paths, and forever avoiding rough places in all that relates to work for God. Burdens should be uplifted under love's glad inspiration. Crosses should be upborne and carried, because somehow it was the way the Master trod. The spirit of self-denial should have its spring in the love of the soul for Jesus, and in the hunger of the soul to be like Him. Standing beneath the cross and looking up into the face of the Man of Sorrows, it should be in our hearts to say, "All for Thee, O Lord! Oh my Jesus, *all for Thee!*" —*Am. Presbyterian.*

Thoughts on Life, Death and Immortality.

BY H. B.

"The living know that they shall die."—Eccl. ix. 5. So to live is to have knowledge. This is the state of the living. "The dead know *not anything*."—Eccl. ix. 5. To be destitute of knowledge is the state of the *dead*. Therefore the *dead* are not waiting in expectation of any event to take place. They take no note of time. They know not that they are dead or have been in a state of knowledge or living existence. They have no remembrance of God. Psa. vi. 5. They have no hope (in the state of death) of a future immortality. Such hope, or faith, is in the present life; antecedent to death.

The infidel enters the state of death without an antecedent hope of immortality. He can gain none in the grave, for the Scripture says, "There is no work nor device nor knowledge nor wisdom in the grave." Eccl. ix. 10. So he receives the everlasting punishment of sin, *death*. For without the propitiation of Christ (of which he is destitute) the state must be eternal. The christian enters the state of death, but hopes to awake at the last day "I will raise him up at the last day" to a state of immortality by the mighty power of God through Jesus Christ our Lord, who came to save *from* that state; which is the only eternal penalty of sin; or, in words of Scripture, "The wages of sin is death." Rom. vi. 23; or, "Sin, when it is finished, bringeth forth death." "The soul that sinneth it shall die."—Jas. i. 15; Ezek. xviii. 4, 20. Therefore, without Christ all sinners are under condemnation to *death*. The believer passes, by hope or faith, from this state of condemnation to life through Jesus Christ; and at death (for he cannot make a note of time) receives immortality by a resurrection to life from *death*. Therefore, "never tastes of death."

C. T. Roe, Greenville, N. Y., writes: My heart is often full, and I would like to express it through the Herald of Life, but circumstances seem to prevent me. I am deeply interested in the opening of the new era or age with all its solemn truths, which speak joy to the righteous, but the reverse to the wicked. My kind heavenly Father seems to be opening my understanding wonderfully. I feel that the net has been cast into the sea, and is now being drawn to the shore; the good placed in vessels prepared for them; but the bad cast away. So it is to be at the end of this world, age, or dispensation. With another, who has written in the Herald, I feel to say "Allelulia." for, "the Lord God omnipotent reigneth."

Albin Chandler, DesMoines, Iowa, writes: My love for the Herald of Life has not abated in the least, nor for the blessed truth it proclaims. I rejoice to see the willing hands the Lord has found to nourish and sustain it. May it live to welcome Jesus, is my prayer. I have been sick so much the past year that I cannot do as much as I wish, but pray our Father to open the door for me to do good in His name, and I will try to be faithful. Yours, longing for eternal life in the kingdom of God.

THE HERALD OF LIFE.

NEW YORK, OCTOBER 5, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Herald of Life.

With this number we commence volume viii. How soon seven years have passed away since the paper was first sent forth on its mission in vindicating the character and government of God from the imputations with which good and bad men have reproached both by their representations. The good have done it ignorantly in unbelief, and through the force of long standing traditions; and bad men have done it for selfish ends, and to keep the unenlightened masses in such dread of the awful as to render the services of their professed teachers essential, and thus to feed themselves on the miseries their theories of the character and government of God have produced.

The foundation of all the corrupt theories of Christendom has been the doctrine of man's inherent immortality, dragging after it the liability to eternal torture of the souls God has made. Against these soul-destroying and truth-corrupting doctrines, the Herald of Life has borne its unwavering testimony, and will continue to do it; hoping to diffuse a better view of the character and government of our Creator, so as to win men to a willing and joyful obedience to Him whose name and nature is "Love"—for, "*God is Love*" is the grand truth of the Bible.

We desire to be truly thankful that God has not suffered our labor to be in vain; for the fact comes up from every quarter, that the truth of "Life only in Christ" is spreading, and driving the torture theorists to make such shifts as shows the battle has not been in vain; and some of the ministerial advocates of those theories are endeavoring to shift them so far as to carry *probation*, to most sinners, into a future life. "What, orthodox ministers doing this!" Yes, friends, we speak that we know, that some "orthodox ministers" have become so alarmed at the horrible idea of eternal torture that they now take the ground that none will be subjected to such torture till they have had *equal* means employed for their salvation that the most favored sinner ever had, not excepting Saul of Tarsus; for, say they, "God's ways are equal, and He is no respecter of persons; therefore all of the human family must have, here or hereafter, the same means employed to save them before they will be consigned to eternal torture."

Such is the strait to which "orthodoxy" is being driven to uphold inherent immortality and endless torments, and to vindicate the character and government of God. One step more lands them in *universal restoration*, the natural and legitimate result of the doctrine of man's inherent immortality.

Let all our friends rally to the support of the Herald of Life, whose mission is to clear the moral atmosphere of all these corruptions of the truth of God.

We have given most of our space this week to others, and trust there will be no complaint of want of *variety*, whatever may be said of the soundness of the matter: for that, the individual writers are alone responsible.

Light Wanted.

Br. Storrs: It seems you have got the Red Beast "into perdition." Yes, but where are the "ten horns?" We have seen him but not them. The ten horns must have ceased, for they work with him "until the words of God shall be fulfilled."—See Rev. xvii. 17. Where are those kings?—See Rev. xix. 19. Again, it looks as though the "Red beast" is alive with the kings, and he is taken with a false prophet, and they were both cast alive into a lake of fire and brimstone; and the remnant (kings, probably), were slain. If Napoleon is the Red beast, what is to finish the prophecy?

George Atkinson.

North Attleboro, Mass., Sept. 20, 1870.

Response by the Editor.

We do not wish to be too positive in any explanation of the symbols of Revelation; yet it seems as certain as any thing therein revealed, that the Napoleon *dynasty* (not either Napoleon *alone*,) is the "scarlet-colored beast;" and it looks as if it had gone into perdition for the last time; but if to be revived we shall soon see it done. It went into the bottomless pit in 1815: it ascended out of that pit about 1850; and was to go into perdition—or come to a *final end; i. e.*, it will be revived no more. Such seem to be the facts; but time must determine.

The going into "a lake of fire, burning with brimstone," was to be while the beast and false prophet were "alive:" and it may indicate that their end was not so complete, at once, but what they might experience inexpressible agonies before their fate should become an accomplished fact. Such seems to be the present condition of the Napoleon dynasty and the Papal prophet: both are tormented for the time being. How long that will continue before their cases are made hopeless, we cannot say. We wait further developments on these points.

As to the "ten horns;" that is a more difficult subject. They may represent the ten States of Italy; but we have doubts on that point, and are not prepared to present any theory on the subject. It may be that the prophecy is intended to indicate a *confederation* of States that should immediately arise at the time of the beast and false prophet's immersion in a lake of fire. If so, we may soon see such confederation on the territory of the beast and false prophet, which shall be essentially *atheistic;* and then would follow the "war with the Lamb."

Turn which way we will, however, there are difficulties that, at present, we see no way to overcome; and hence say again, we wait for further developments. God's counsel will stand, and none of His words will return void, but shall accomplish all His pleasure. Instead of having our minds too much occupied to find out what is yet obscure, let us specially see to it that our hearts are kept in constant preparation to meet our returning Lord and King.

Perhaps before closing our remarks we ought to reply to our brother's inquiry—"If Napoleon is the Red beast, what is to finish the prophecy?" We answer—*Much*. After the beast and false prophet go "alive into a lake of fire," comes the slaying of "the kings of the earth and their armies," who are clearly distinguished from the beast and false prophet, (Rev. xix. 19–21), and are called "the remnant," verse 21, and are to be "slain with the sword of him that sat upon the horse." For this slaying process some length of time will doubtless be occupied.

After this is accomplished, the power symbolized by the dragon is to be bound, which involves another period of time. What this power is, we will not now pretend to decide; but that it is some earth-born ruling power we have no doubt. Yet time will have to determine what one is intended by the symbol.

All these things appear to precede the resurrection of the martyrs. If so, does our brother not see there may yet remain much "to finish the prophecy," even if the "Red beast" is the Napoleon *dynasty*, and has "gone into perdition?"

Do not let us grow impatient in waiting; but thank the Lord that we have time to work in His vineyard, and dig out the obnoxious weeds of inherent immortality and hopeless torment in a future life; and to cause the truth that "God is love" and willeth not the death of any, to go forth to the glory of His name.

The Sting.

"I have not time to add more," said Cowper the poet, in a letter to a friend, "except just to say, that if I am ever enabled to look forward to death with comfort, which, I thank God, is sometimes the case with me, I do not take my view of it from the top of my own works and deservings, though God is my witness that the labor of my life is to keep a conscience void of offence toward him. Death is always formidable to me except when I see him disarmed of his sting."

Death is an enemy which no mind, not diseased, can regard with composure unless it has that "perfect faith" which "casteth out fear," coupled with a knowledge that its sins are forgiven. The sting of death is sin; and the strength of sin is the law.—1 Cor. xv. 56. If we have put off "the old man, which is corrupt according to the deceitful lusts," and have put on Christ; if so far from being "conformed to this world," we are "transformed by the renewing of our mind," proving, by christian faithfulness, "what is that good, and acceptable, and perfect, will of God;" if we have formed a living union with Christ, the author of eternal salvation unto all them that *obey* him, then will the "sting" be withdrawn, and though we may not desire death, we may laugh at it and defy its power, knowing that God, who cannot lie, has promised to redeem His people from the power of the grave. "My sheep," said the great Shepherd, "hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall *never perish*." It is the will of God that Jesus shall do this. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." But if men will not "believe on him" then the "sting" is not withdrawn, and consequently death has power to utterly kill. With sin, the "sting of death," withdrawn, or its poison counteracted, we may fearlessly meet death, and lie down in peace to sleep, having the perfect assurance that in God's good time we will come forth triumphant over death. Standing upon the banks of deliverance; crowned with glory, honor and immortality; decked with the bloom of eternal youth, we may in triumph shout, "O death, where is thy sting? O grave where is thy victory?" That this shall be the happy experience of us all, may we strive to grow in grace, and hold fast unto the end.

L. C. T.

Work for Others.

We have heard of an aged man who, busying himself with planting and grafting fruit trees, was interrupted by the interrogation, "Why do you plant trees, who cannot hope to eat the fruit of them?" The old man, leaning upon his spade, and looking his questioner in the face, replied, "Some one planted trees before I was born, and I have eaten the fruit; I now plant for others, that the memorial of my gratitude may exist when I am dead and gone."

Followers of Jesus should be governed by the same principle in religious matters. Before the present generation of believers were born, faithful men and women of every century throughout the christian dispensation, enlightened by the Spirit respecting certain portions of gospel truth, went forth with their lives in their hands seeking to establish, to the extent of their knowledge, the pure gospel of our Lord Jesus Christ. For this they suffered reproach, ignominy, privation, torture, death; and we who follow after eat the fruit of their labors.

Still does the "Comforter," the Spirit of truth, continue to lead and guide into truth, and though the enemies of truth have no more the power to torture and kill, there are yet sufferings to be endured by them who would stem the fierce torrent of prejudice in efforts to establish that truth. Comparatively few, we think, of them who are brought to see what is regarded as new truth, but what in reality is eternal truth newly understood by men, are willing to come boldly out and openly identify themselves with it because they dread the disapprobation of their fellow christians. They have not the courage to run the risk of having their names cast out as evil by men, even to build up what they know to be truth. "This is clearly gospel truth," say they, "and it is directly opposed to the church generally; but, after all, it *may* not make christians any better than they are, nor make more of them, and if we proclaim it openly we will lose our influence for good in the church. So we will just keep pretty quiet, and maybe we can get some others to see it by telling it to them little by little, slyly." Poor, deluded religious cowards! Think you God will bless the efforts of such as are afraid to acknowledge His truth openly? What "influence for good" can he have upon whom the blessing of God does not rest? If you can speak plainly for Jesus and the truth where you are: then we say to you, by all means remain there; but if you cannot do this then, holding truth dearer than popularity, come boldly but meekly out, determined to stand by the truth and be identified with it, come what will. It may almost seem to you that if you do this the very heavens will fall; but don't be afraid. The heavens never did fall, and it is not likely they ever will on your account. Some part of the theological heavens may fall but that won't hurt anybody nor interfere with them, except to benefit them.

Suppose the faithful old man had said: "If I plant trees people will ridicule me, and will call me a weak-minded zealot, and may be, after all, the trees will not bear any fruit. But I like the idea of planting trees and so I will come out slyly sometimes and set out a sprig here and a sprig there; perhaps they will take root and grow:" how much fruit would the next generation get from trees of his planting? Don't be ashamed of the truth nor afraid to stand by it. Others have suffered far more than you will be called to do, and the christian world is in the enjoyment of what, under God, their sacrifices secured. Therefore let us be willing to bear our part of the burden "that the memorial of" our "gratitude may exist" when we are, like them, sleeping in Jesus.

L. C. T.

Murdock's Syriac New Testament.

Geo. W. Young, 25 Chambers St., New York, will supply "Murdock's Translation of the Syriac New Testament" *for two dollars and sixty cents:* this is 26 cents less than the regular price.

Note by the Editor.

Let those who wish that work send their orders as above. Mr. Young is reliable.

"Fear not" is the first word in the first annunciation of Christ's conception; the first word in the first annunciation of his birth; the first word in the first annunciation of his resurrection; and almost the last word in his last exhortation.

All One In Christ.

BY JACOB GRIM.

I am asked the question: "How is it, Br. Grim, that you make so much of the Scriptures belong to the Jew, and leave the Gentiles out of the question almost entirely; while most of the preachers give and apply almost everything to the people living in our time?"

I answer: In order to understand the Scriptures there are several things necessary—among them are the following: We have found the best and only way to understand any revealed truth, is, to get as near the time in the world's history when the truth was uttered as possible, and inquire to whom it was addressed, and by whom? To illustrate: Suppose a child should ask the question, why is it necessary to put new wine into new bottles—so that the bottles will not break? Now, the child knows nothing about any bottles except glass ones, and it would be quite necessary to carry the mind of the child back to the time when our Saviour uttered the words, and explain the fact that bottles were made of skins, and a new hide, while green is much stronger than one that has become dry and hard and liable to crack.

So we find, in dealing with the children of men, God has adopted several plans; and as the common Father of all mankind by creation, He has a perfect right to make such laws as may please himself. So when we find any thing from the Lord, we inquire to whom was he speaking? Now, God deals with mankind in several different ways. First: we find he makes a law and places Adam and Eve under that law, and makes it very simple, and this law relates to Adam and Eve only; for when they sinned, God drove them from the garden and all that the law pertained to, and closed up all the avenues leading to the *garden;* the subject embraced in the covenant. We can see no reason why God could not make a new law or covenant with any of Adam's children.

We find that God did accept Abel, one of Adam's children. Enoch walked with God, and God took him. Noah pleased God, and was accepted of him. Abraham obeyed God, and a number of worthies during that dispensation. We have the testimony that Abraham pleased God and received the promises. Now if God could save one man in any dispensation, the same condition would save any number that complied with the condition. I am asked, what law Abraham was saved under? I answer: Obedience. It seems through all the time intervening between Adam and Moses, the Lord had made no special law, but dealt with men individually. But during the days of Moses it pleased God to place his people under a special covenant. God had promised Abraham and his seed the land of Canaan for an everlasting possession. This involved the resurrection of the dead; and so Jesus informs us, Luke xx. Therefore the promise of the inheritance was through the resurrection of the dead. Now it was through faith or belief in God's promise that Abraham received the promise that he should have a seed that should be heir of the world.—Rom. iv. 11. And it was Abraham's unbelief that caused God to give him the seal of circumcision.—Gen. xvii. 17. "Then Abraham fell upon his face and laughed. . . . And Abraham said unto God, O that Ishmael might live before thee. And God said, Sarah thy wife shall bear thee a son;" not Ishmael. God introduced the law of circumcision for some purpose; and we are informed that it was the covenant between God and Abraham and his seed in their generations.

Now if this promise only related to Isaac, then the thing was soon accomplished. But it was the covenant of promise pointing down through all their generations to Christ; and Paul says, "Now to Abraham and his seed were the promises made. He saith not: and to seeds, as of many; but as of one; and to thy seed, which is Christ. And this I say, that the covenant that was confirmed before, of God, in Christ, . . . for if the *inheritance* be of the law, it is no more of promise; but God gave it to Abraham by promise. Why then *serveth* the law (or what purpose does the law serve), it was added because of transgression, till the seed should come to whom the *promise was made*; and it was ordained by angels in the hand of a mediator."

Paul says, God confirmed the promise with an oath; and "an oath of confirmation is the end of all strife."—Heb. vi. 15, 16. And this promise included the "possession of the gate of his enemies."—Gen. xxii. 17. Now this land by the oath of God belonged to Abraham's seed; and Paul declares that seed was Christ. And he further said, the law and its conditions were to serve until the seed should come. The dispute in the days of the apostle seems to be that those under the law claimed the possession under the law; and Paul contended for the same inheritance under the promise of God to Jesus Christ. And he further says, the law cannot annul the promise made and confirmed of God in Christ.—Gal. iii. 17.

Now it seems clear to my mind, that God under the law involved not only all that were under the law, but the inheritance itself was involved under the law; and although the law may involve the inheritance, it could not affect the promise of God; and therefore God instituted the law of purchase or redemption; and, as in the case of Boaz and Ruth, it must be one of the family or near kinsman. Hence we read, "Since then the children have one common nature of blood and flesh, he also in like manner partook of these: (flesh and blood). Besides he does not in any way take hold of angels (because they cannot die), but he takes hold of the seed of Abraham."—Heb. ii. 14–16.—*Emp. Dia.* We read that Jesus was made of a woman made under the law, to redeem them under the law.

We read in Eph. i. 13, 14, "In whom, (Christ), also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the *redemption* of the *purchased possession*, unto the praise of his glory" (who purchased it). "Now I say, that the heir, as long as he is a child differeth nothing from a servant though he be lord of all; but is under tutors and governors until the time appointed of the father."—Gal. iv. 1, 2.

Now what are we to learn from the apostle's argument? That Jesus, until the time appointed of the Father, was under tutors. In Luke ii. 46, we find Jesus in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions: "And all that heard him were astonished at his understanding and answers." Whence all this knowledge and understanding? We answer, He is under tutors and governors until the time appointed of the Father. You ask, Who is his tutor? I answer: The Holy Spirit. For we find, even at the conception of the child, the Holy Spirit overshadows the mother; and we read, the Spirit is given him without measure. The Father by the Holy Spirit watches over him and instructs him, to prepare him for his mission at the time appointed.

Now we have found that thus far the Gentile world has not come into the notice of God in all his dealings with the children of Israel. And then after Jesus underwent his trial and came forth victorious from the contest, we read, He "came to his own inheritance, given him by the promise of God, made sure by an oath, and confirmed by the sacrifice, two immutable things; and his own received him not." The inheritance was his without purchase: it was his by promise. He could have demanded it at the time, but for the truth of God, Rom. xv. 8, "Now I say, that Jesus Christ was made a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. And that the Gentiles might glorify God for his mercies."

Here we have the object of Jesus' becoming a minister of the circumcision. Paul says, It was for the truth of God; to confirm the promises. Was God's truth involved? It seems so from Paul's argument. It seems that God made a promise to the fathers in which the Gentile world were to have a part. And it seems that God did involve the promise and his word under the law, and in order that the inheritance should revert from the law back to its original promise, it was necessary for it to be purchased from under the law; and therefore we find the mighty effort on the part of Jehovah put forth to redeem not only his people but the inheritance from under the law; and the Gentile world is left out entirely until this great work has been accomplished. Therefore we read, Eph. ii. 12, 15, "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise; having no hope, and without God in the world." O what a condition for the Gentile world to be in: without "hope and without God!" This covenant which made God the God of the Jews, must first be taken out of the way in order that God may extend mercy to the Gentiles.

"But now in Christ Jesus, ye (Gentiles), who sometimes were far off, are made nigh by the blood of Christ;" (for his blood was shed to take that covenant out of the way). "For he is our peace, who hath broken down the middle wall (the covenant) of partition, (which separated us from God), having abolished in his flesh the enmity, the law of commandments, for to make in himself one new man."

Here then we stand, and believing until the making of this new man, or the new creation, all the promises belonged to the Israel in the flesh; and therefore believe that all the teachings of Jesus and his apostles, until this new man was perfected, belonged to the Jews. But since Jesus has accomplished in himself this new creation, He has commanded the "preaching of peace to us who were afar off (from God), and to them that were nigh;" and the reason is assigned: "For through him we both (Jew and Gentile) have access by one Spirit to the Father."—Eph. ii.

Now, then, from this point we accept all things in Christ Jesus as belonging to us and the Jews in Christ, as one and the same. And He, "Christ," is the head of the body, the church. For it pleased the Father that in him should all fulness dwell. And he is before all things, and by him all things consist, in this new creation. If there is one thing above another for which I glorify God, it is for the matchless gift of Jesus, and for the accomplishment through him of the great plan through which we poor Gentiles are made partakers of the new creation. Jesus, I love thy matchless name; 'tis music to my ear; fain would I sound it out so loud that all the earth might hear.

Philadelphia, Pa., Oct., 1870.

No. 25.—"What a Farmer has to Say: or, An Instructive Letter. By Jared Hoadley."

"The Wrath of God: What Is it? By Dr. James F. Lee."

The above is the Title page of a new Tract added to our Campaign Documents as No. 25, and now ready for delivery. Price 2 cents.

A Misapprehension Corrected.

Br. Storrs: If on reading my article on the "Purification of the Earth" you had observed that if all the saints were to accompany Jesus to take possession of the new earth, they must all have been previously gathered into those chambers spoken of, and not left in the burning earth. And I think that the words, "but before these things can transpire," etc., as well as the words, "ere they awake," etc., show plainly that I there returned to give the events connected with the advent in their order.

These events were as follows: first, Jesus leaves the mercy-seat, or comes out from within the vail; second, the heavens depart, according to Job xiv. 12; third, the resurrection of all the righteous dead, and the change of all the righteous living, according to 1 Cor. xv. 52; fourth, they are all caught away to the chambers or temporary habitations, in accordance with the type, and also Isa. xxvi. 20; fifth, they accompany their victorious King as he descends to take possession of the everlasting kingdom under the whole heaven.

In connection with the above, allow me to add the following: The great question to be settled is, Are men and women to be left on the earth after Jesus comes, and is the propagation of the species still to go on? In so far as the immortalized saints are concerned, we all agree that they shall be as the angels of God, neither marrying nor giving in marriage; and we are probably all agreed as to the order in which immortality shall be conferred upon them, according to 1 Thess. iv. 15–17. But do these include all that will ever receive immortality?

We showed in our previous article, by Dan. vii. 27, that all nations were to serve and obey the Lord. This agrees with Rev. xi. 15: "and the seventh angel sounded, and there were great voices in heaven, saying the kingdoms of this world are become the kingdom of our Lord and of his Christ; and He shall reign forever and ever." Now, as this covers the entire ground, and there is no nation nor place where he does not reign, we shall inquire who are his subjects, and what is their nature—are they corruptible or incorruptible?

We observe first, that the seventh trump is the last of the series; and the apostle says, in 1 Cor. xv. 51, 52, "Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." And as the apostle does not qualify the expression "the dead," it must mean, we think, all the dead that will ever be raised to life. Now as he had previously declared, in the fiftieth verse of the same chapter, that flesh and blood cannot inherit the kingdom of God, we are prepared for his conclusion of the matter in 1 Cor. xv. 53, 54, "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, that is written, Death is swallowed up in victory." Hence, as death is the last enemy that is to be destroyed, the victory cannot be proclaimed while there is one saint of God dead, or one subject to death by reason of the mortality of corruptible flesh. Some were raised from the dead after the crucifixion; some have been translated. But the enemy is still at work, and victory has not as yet crowned the Saviour's work. But when it is done, it will be complete and eternal: and this will be at his advent, for he is to judge the quick and the dead at his appearing and his kingdom.—2 Tim. iv. 1. Then the time shall have come, spoken of in Rev. xi. 18, "and the nations were angry and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward to thy servants the prophets, and to the saints, and them that fear thy name, *small and great*, and shouldst destroy them which destroy the earth." Then will the living temple be finished, and the shoutings of grace, grace unto it, will reverberate through heaven's wide dome, and the antitypical Zerubbabel will be King over all the earth; and as the world began with a pure theocracy, with Adam the first for its king, so will it ultimate in a pure theocracy with Adam the second for its King.—See 1 Cor. xv. 24.

Wm. Stuart,
1814 Vineyard street, Philadelphia, Pa.

Looking for Christ Constantly.

[The following fragment from the pen of the late Sylvester Bliss, we hope the readers of the Herald of Life will treasure up in their hearts, and by their daily walk show to the world the *value* of their hope. w. h. s.]

"The value of one's hope depends on its practical effect on the daily life. What is the effect of the hope of the Advent near? It certainly cannot be deleterious. The apostle assures us that he who has the hope of being made like Christ when he shall come, purifieth himself even as He is pure. (1 John iii. 2, 3.) Vain is the faith of him on whom it has not this influence. A realizing sense of the sublime expectation that on any day, or on any hour the parting skies may reveal the glorious coming of the Son of God, who will reward every man according to the thoughts and intents of his heart, cannot but have a practical effect on the life of the believer. . . . Believing and loving the appearing of Christ, will beget a determination to be in continual readiness for the event. It destroys the indifference, the carnal security which generally comes over those who do not believe, nor love the coming of the Saviour. Believing in the coming of Christ at any moment, reins Christians up to the performance of duty. They feel more that the eye of the Majesty of Heaven takes cognizance of all they say and do, and that they may have no moments for repentance. Death always looks at a distance, to those in health and in the heyday of youth. They feel the blood thrilling in their veins, with indication of life. They put off the evil day, and enjoy present scenes—waiting for a more convenient season to attend to their salvation. But when Christ's coming is viewed as an event that may at any moment transpire, no present sense of security can defer His coming. The healthy beatings of our pulse, and all the outward indications of health are no evidence that the next moment may not usher us into the presence of our descending King. Those who have this hope within them, will take heed to the injunction to *watch*, because they do not know the hour or the day of the Lord's coming. They will so live that whether the Master cometh at midnight, at cock-crowing, or in the morning, they will be found watching, so that whether they are in the field, the workshop, the bed, or on the house-top, they may be taken, and not left. While such is the result, how can any Christian feel otherwise than disposed to cherish the hope of soon seeing the Savior in the clouds of heaven—offering up their prayers continually for the hastening of that glorious day."

Letters and Extracts.

From Geo. U. Lewis.

Br. Storrs: The packages of tracts and pamphlets arrived safe, and are now preaching the gospel to those who received them so thankfully. Some cheerfully paying for them: others promising to read attentively, and give to their neighbors.

I am satisfied the tracts will be read with profit, as I conversed with nearly all to whom I gave them. Some to whom I offered them refused to accept them. They were satisfied with their belief and did not wish to investigate farther.

I found several who had known "George Storrs" years ago; had heard him preach, etc.; appeared glad to hear that he is still alive and in the work; for which we, also, praise our Father.

The camp-meeting passed off pleasantly. The preachers were Elds. Cleaveland, Carpenter and Matthewson, of Vermont; and Elds. Couch and Kimball, of N. H. Eld. H. F. Carpenter preached some excellent practical sermons.

The preaching by brethren Matthewson and Couch was on prophecies mostly, *i. e.*, in the day-time. I was not at any of the evening meetings.

The last day it was estimated that there were twelve hundred teams driven on to the ground, and that there were more than six thousand people present. Of the result of the meeting I shall not speak, but leave it to be decided hereafter.

I formed some new acquaintances with Life believers. Br. and Sr. Elliot, and Sr. E.'s mother, of Waterbury, Vt., were among the number. They were *alive* and "ready for every good work." We were disappointed at not seeing Br. McAllister. Suppose he has a good excuse for not being present.

Bethel, Vt., Sept. 23, 1870.

From Stewart Carlisle.

Br. Storrs: Enclosed find $5 for the Herald, which I believe to be the best religious paper that I know of; and for which, put me down $10; and may the Herald and its Editor both live until the return of the "Prince of Life" to order and establish His everlasting Kingdom, and give His people that eternal life which God the Father hath been pleased to hide in Him. Oh happy, happy day. May it hasten on.

Please send a few tracts on the "Devil," as we are entirely out. He has some very earnest advocates around here; and if he were taken away from them, it would be almost equal to taking away their Gods; for, "No devil, no God: no hell, no heaven: no eternal misery, no eternal happiness." "The one, necessitates the other: as every thing must have its opposite." Thus they wrap it up, and "love to have it so." They have agreed or covenanted with "Him that hath the power of death," that they "shall not surely die;" but find death to be a friend, a "kind porter, to open the gate and let them into endless joy;" and they have entered into "an agreement with hell," that the wicked, (though they die) *shall live* again; and either *live* eternally in torment, or be killed over again: and all this, they would have us believe, is the truth of God!

"But their covenant with death shall be annulled; and their agreement with hell shall not stand, and the hail shall sweep away the refuge of lies, and the overflowing scourge shall pass through; then shall they be trodden down by it." And in that day, may it be said to us, "Come my people; enter thou into thy chambers, and shut thy doors about thee: Hide thyself, as it were, for a little moment, until the indignation be overpast."

Yours, in hope of eternal life.

Wilmington, Del., Oct. 2, 1870.

From W. H. H. McAllister.

Br. Storrs: I had intended to have written something more before this, for the Herald of Life; but our little girl has been sick with scarlet fever, and my time has been so much occupied caring for her that I have had barely enough left to perform my official duties. Thanks to a kind heavenly Father, she is now better, and we are somewhat relieved.

Though I cannot write anything more for the volume just closed; I can send a word of welcome to the volume just opening. The first number of volume viii. is being made up, and will soon go on its way to hundreds of houses, in all parts of the country, bearing its precious burden of truth to enlighten and cheer. May it be indeed the Herald of Life to those to whom it is sent.

I have made up my mind to be more faithful to its support for the year to come than I have formerly, and I hope to send contributions more frequently than heretofore.

There is at present a good interest in the Methodist meetings here. The pastor is an excellent man and is doing a good work.

I must ask you to excuse me at this time. I thought I must speak just a word of welcome to the new volume.

Yours for the truth.

St. Albans, Vt., Sept. 30, 1870.

From Eld. H. Rockwell.

Br. Storrs: The few days that have so swiftly and so sweetly flown since we took the parting hand with you and a great company of kind-hearted, loving, prayerful brethren and sisters at our last gathering at Camp Springfield, I have never been more hopeful, more sure of final triumph, in the end, than now. I do not expect to pass the deadly struggle between truth and falsehood without a hard fought battle; but I have already passed through so many conflicts, in temporal things, in the hurricane of the storm-clad ocean, the howling of wind, the deafening roar of the billows, the forked lightnings, the blinding flash, and the death-dealing thunder of the enemy's cannon, that although I had some little trials to pass through to Plainville Camp-meeting; I understand that calm, cool, and considerate action will save more lives in a sinking or burning ship, than fear or confusion. Some seem to act as though the old ship was quite leaky, and their fears are not all groundless; but let us keep cool, for the life-boat remains to all that shall be found worthy to obtain that world, and the resurrection from among the dead ones.

O Brethren, truth is all powerful, and it will prevail. Neither good nor bad men can ever overthrow or prevent the onward march of love and truth. Let us deal out this last diamond, which has so long laid in obscurity, with a kind, gentle and loving spirit, so that the adversary will not be able to gainsay or resist successfully. But a few days in the future, and our last conflict will be past, the victory will be won, the glory will be the Lord's, and the joy will be to all the saved ones. May the Lord help us all to be one of the company.

I arrived home on Wednesday, and called on Br. W. S. Campbell at his dwelling, to which he returned the previous Saturday: found him in a cheerful mood, and quite hopeful. He sustained the remove, without inconvenience: talks pleasantly about walking on a crutch, sometime, to preach, unless the Lord comes and gathers his sick, lame, and weeping children into the kingdom, where the lame man shall leap as an hart, the tongue of the dumb sing, the deaf hear, the blind see, and none of the family shall say, "I am sick;" when the Lord brings again Zion, and the glory of God shall fill the whole earth as the waters fill the sea. O Lord, hasten the glad day; So will we ever pray.

New Britain, Conn., Sept. 29, 1870.

From Polly G. Pitts.

Br. Storrs: Amid the great, important, and startling events that are coming to pass, I feel a rejoicing in spirit at what God is doing in the earth; especially in Europe, the Roman earth. This morning I think of Jesus and his rejoicing; the buffeting, scourging, and crucifixion stood out plain before Him, and *soon* to be suffered; yet in that hour He rejoiced in spirit, and said, "I thank Thee, O Father, Lord of heaven and earth; that Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it seemeth good in thy sight. Bless the Lord. If it had not been revealed to babes, and the weak things of the world, I should never have heard the joyful tidings. I can realise this morning the blessed words that God has often brought before my mind. He says, "Have not I written unto thee excellent things in counsels and knowledge, that I might make thee know the *certainty of the words of truth*; that thou mightest *answer* the words of truth to them that send unto thee?" Yes, blessed be thy name, Thy word is truth. O sanctify thy people through the truth. Rejoice with me, my brothers and sisters, that this short space dynasty, whose throne stood on the bottomless pit, has gone to perdition. And what next? I suppose that Rome is *now* invested with the power and authority of the ten kings, or Italy; and the last vestige of the Pope's *temporal power* has forever ceased; and they have eaten her flesh and made her naked. What next? "She shall be *utterly* burned with fire: for strong is the Lord God that judgeth her." What then? "Rejoice over her, thou heavens," (plural); yes, all these little heavens scattered over the United States and the world, where we sit together in the heavenly places *in* Christ Jesus; the little sanctum sanctorum, where God walks with his people; yes, let us rejoice that we live *now*, if we in the future, like Jesus, go to the cross, the stake, or the dungeon.

Three times since my birth has France been declared a republic; and, O, how much God has turned my attention to that power since the rise of the first Napoleon; yes, and to Rome, the harlot Babylon. Again we say, "What next?" These ten kings, or Italy, are to make war with the Lamb and the Lamb is to overcome them. O bless the Lord forever, and let all holy beings say, Amen. Will not our Alleluia "*then*" shake heaven and earth? God grant it. Your sister rejoicing and hoping in the Lord.

Fredericksburg, Iowa, Sept. 22, 1870.

From Emeline Wood.

Br. Storrs: I inclose $1, for a new subscriber. I lent her my paper, and she likes it so much, but is too poor to take it. She has six children, and not one of them converted. She told me that her eldest was so interested in reading that he staid in all Sabbath afternoon to read it. He said it was good reading, and I wish you could only have seen them when I told them they could have it. They were so still while I was talking with their mother. May it be the means of saving the family. If the mother was only converted she might lead the rest. May our Father and his dear Son have mercy on them. They are a kind family and I think much of them.

If they receive the benefit from the Herald I have, they will bless the Lord all their life long for it; and what could I do without it? It is all the preaching I get, and I long for the day that brings it to me. It is more dear to me since I have got acquainted with so many of the loved ones. I hope that you and dear Br. Thorne may be precious in the sight of the Lord. May He increase your strength daily is my prayer for you both. I hope the dear ones will ever remember you at the throne of grace; and may you have all needed wisdom to guide and direct in all your doings for this glorious cause.

I am distributing tracts every Sunday; and our precious Saviour is at my right hand to strengthen and bless. I love it, but sometimes I get so tired and weary: then I think of our dear Saviour, how weary he used to get, and that strengthens me to go on; and I ask him to prosper the truth as I go along. They say it is such an unpopular doctrine that they think it is no good for me to tire myself so. But I tell them, it is no matter to me; I am going to scatter the truth and leave the result with God. If it does them no good it is great good to me. He will take care of his own work.

I wish I could get a new subscriber every every week; it is gratifying; for it is truly more blessed to give than receive. How good the Lord is to us, all, a little band.

Albany, N. Y. Sept. 20, 1870.

From Martha M. Jordan.

Br. Storrs: I prize the Herald of Life next to my Bible. I love to read the precious letters from the dear brothers and sisters in Christ, who are scattered through the land. I am a stranger to them in the flesh, yet we are all seeking eternal life through the same Life-giver, and we shall soon meet in the kingdom of our Lord if faithful to him, when we shall know him as we are known.

I can truly sympathize with the afflicted ones. I too am afflicted, but let us be patient, putting all our trust in the Lord, for soon we shall be where pain, sickness, sorrow and death will reach us no more. I am fifty-five years old, with poor health; but praise the Lord for his great goodness to me. Bless his holy name for ever bringing me to behold his great truth of Life only in Christ.

There are not many about here that believe in the Life views as we do. They are mostly Methodists. I feel like keeping myself very humble, and be ready to give a reason of my hope.

Dear brothers and sisters in the Lord, remember me at the throne of grace. Yours, in Christian love.

Niles, Mich., Sept. 27, 1870.

From Maria E. Bellmay.

Br. Storrs: May God bless all the dear brethren and sisters who write for the Herald of Life. There is such union of feeling. I do love this union and brotherly love. Let it continue. I do not expect that I shall ever see any of our Life brethren or sisters, or hear any of the doctrine preached. I never have, but I thank God that I ever was inclined to read the Herald of Life; and I have done what I could for the cause by distributing and lending tracts and papers. Every one that I give I send a prayer to God that it may go to the right place, and have the right effect; and I have the pleasure of knowing that they are being read by a great many with interest, who are searching their Bibles to see if these things are so. May God bless the truth. I know he will.

There is a good Congregational brother who reads the Herald and tracts, and gives them to others. He don't flinch to give his views to the church. I think he will soon be a subscriber. He is a good, warm-hearted Life believer.

A poor Baptist brother has been driven out of the church because of his views; and others are leaving the church and going to Advent meetings. I do thank God that men, and women, too, are getting their eyes open to see the truth as laid down in the gospel, and have hearts ready to receive it.

Your poor sister in Christ, looking for the Master. Glory to God, I soon expect to see him.

Plainville, Conn., Sept. 24, 1870.

From James W. Smith.

Br. Storrs: I am rejoiced to see the Herald of Life is insured for another year. May the God of truth and grace bless those who have given of their means to keep it alive; and may God of his mercy spare them to see the fruit of their offering prosper, even unto the end. I believe the end is not far off. The friends of the Herald will not have to make many more offerings, such as they have made; the consummation of all things is at hand. For years I have looked into the future, watching the signs of the times; and I have said again and again, that the Lord cannot come as Rome stands: and people that I have said this to years ago, say to me now, It is just coming to pass as you said. I know it. Rome is going to destruction; but it will take a little more time to make the wreck complete.

Rome is the great mile-stone of prophecy; perhaps the last one on the highway of time. May the good Lord give us all wisdom and light to read it aright, so that we be prepared for the closing scenes of the present dispensation.

My love to you, and to all that love the Lord Jesus and his appearing.

Upland, Pa., Sept. 24, 1870.

From T. W. Vaughn.

Br. Storrs: The Herald comes as a welcome visitor, laden with rich and varied delicacies, seasoned with love, and spiced to the taste with controversy, and done up in small parcels for convenience. May the Lord greatly prosper its literal supporters, who have held up thy hands in this valiant contest for "the truth as it is in Jesus." How gladly would I make one of the number, if it was in my power. The subject of "Life only in Christ" has become a very familiar theme with me, as it ever forms a tower of strength in every discussion upon the basis of our glorious hope. How completely it disarms our antagonist, and gives force to the precept, "God is love."

We have "Churches of every variety" here, and the people have become petrified with the perpetual sameness of preaching, and seldom visit the churches without some performance that will be amusing. I go around to the houses on Sundays, wherever I find myself welcome, and present the good tidings of our soon coming King, and kindred doctrines. I have discussed the destruction of the wicked with two of our orthodox ministers, and found them extremely weak, in argument, although full of scholastic lore. We must carry the war into them; but do it in love. Your brother in the bonds of the Gospel.

Pent Water, Mich., Sept. 1870.

From Eld. Wm. P. Shockey.

Br. Storrs: En route from home since the 8th, I called at Council Bluffs, and Mo. Valley, Iowa. While being entertained by our excellent Br. J. M. Smith, and my old friend A. S. Bonham, about the environs of the city of Council Bluff, we learned that E. V. Wilson, the celebrated test medium and spiritualist, was lecturing and holding a Witch of Endor pow-wow, in which he, like her, proposes the notorious *lie* of the spirit of a lady's mother, being attendant guest with Dr. McMahon, desiring a change of treatment. The Dr. answers, amid the crowd, "The lady is convalescent, and I shall dismiss her soon; was there to-day, but I did not see the old lady there, nor do I now see her, or any other ghost."

Never do we read, in God's book, of any prophet or servant of God consulting the spirits of their dead friends, "for the living to the dead." None but such as a wicked Saul, and his Sodomitish Mrs. of Endor. Therefore we conclude that only such in our day attempt similar deceptions.

This E. V. Wilson is the same with whom I discussed the Spiritualists' claims two years ago, at Brownville, and who agreed to go one-third the expense in the publication of it, and never reported to correct manuscript. His friends say he will discuss the issues, and my friends know I will, and desire me to do so; therefore I left the following for him to choose from, with the condition to have it reported and published:

Prop. I.—Do the holy Scriptures teach that man, or any part of man, remains a conscious entity, and communicates to living men in this life, after death, and before the literal resurrection of the body? I deny.

Or, Prop. II.—Do they teach that man and all that appertains to man is unconscious in death, until the literal resurrection of the body; and that the righteous only will ever live again? I affirm.

Or, Prop. III.—Does the Bible teach that modern Spiritualism is witchcraft and necromancy, which the holy Scriptures forbade any human being to practice under penalty of death? I affirm.

Here we leave the *indefatigable* to decide whether they will face the Lord's word or hide their heads.

In hope of Christ.

Aspinwall, Neb., Sept. 20, 1870.

From S. S. Call.

It is strange and astonishing how any person, taking the word of God as the man of their counsel, as their guide and chart, can advocate the torment theory as the punishment for sin after death, when the word declares that *death* is the penalty, the pay for transgression; and the word declares, the dead know not anything, neither have they any more a reward of anything that is done under the sun.—Eccl. ix.

Now what is the Bible definition of the word death? Obadiah says, it is to "be as though they had not been." God explained it to Adam to mean the returning to dust from whence he was taken; which is the same as though he had not been. Other words are used to convey the same idea; such as, perish, destroy, destroyed, burned up. Peter says, the reward of unrighteousness is to perish in their own corruption. Thus we have the definition in as plain and emphatic language as it is possible to use.

Now let us see how Christ defines the word death as the penalty for sin. He says, Except ye repent, ye shall all likewise perish; like those the tower fell on; or, like those, whose blood Pilate mingled with their sacrifices. What other idea is conveyed to the mind than that they were killed, they died, and that was all.

Last of all, we being the example as worked out by the Lord and Saviour Jesus Christ. He died for our sins, according to the Scriptures. That is, He showed by his death what the law in justice demands of the transgressor; for he was obedient unto death, even the death of the cross.—Phil. ii. 8. What more can a reasonable, thinking person ask? and yet we find no allusion to suffering, nor to a resurrection of any kind for the fulfilment of the penalty after death; for if there is, Christ never paid it; never was obedient to any death after his resurrection.

Hesper, Iowa, Sept. 21, 1870.

From Mrs. C. Barnes.

Beloved in Christ: I felt constrained to write a few words upon the Man of sin, or the papacy. The judgment set on that power in 1782; since that time it has been consuming away. I think it is not the power to be destroyed by the brightness of Christ's coming; but "*that* Wicked," to be revealed to be destroyed by it, is something else. I cannot explain it; but it is everywhere, this spirit of unbelief in God's word. Italy may be declared Republic, and the Papacy be no more; but Christ is coming ere long. But if He does not come as soon as we may expect, let none faint in our minds. Christ will reward the obedience of faith; but we must be so humble that we can say, "Not my will, but thine be done." Amid all the conflicts and trials of this present time, I hope to sing the conqueror's song in that glad day.

I want to say to some I saw at the camp-meeting, I fear they do not realize the apostle's word—"Be ye therefore sober and watch unto prayer." A spirit of levity is of the world, and it would destroy every grace of the Christian.

"Holiness becometh thine house, O Lord, forever." The church must put on her beautiful garments to meet the Bridegroom.

David says, "Give me understanding and I shall live." How shall we get it? "A good understanding have all they that keep his commandments." No other way for any. Unto those who by a patient continuance in well doing, seek for glory, honor and immortality; eternal life. Then let us all be up and doing; and in our Lord be strong; be waiting, watching, praying, for the time will not be long before Christ will come in glory, and take all his saints to reign with him in one eternal glory.

Wilbraham, Mass., Sept. 16, 1870.

An Afflicted Sister.

Br. Storrs: Some time since, Br. Burbank called attention to the destitute condition of Sr. S. S. Bussier, and that she is a worthy person on whom the stewards of the Lord's goods may well bestow some of the "tithes" out of their storehouse. I can well confirm his statements, as to the truth of her Christian walk and conversation, for the past twenty-four years, of my personal knowledge; and that she is now in very needy circumstances; which condition is mainly owing to her conscientious sense of duty of caring for the late Br. Bussier's two young orphan daughters (not her own children), when her talents as an intelligent teacher, unincumbered with them, might have placed her in a higher social position and easier circumstances.

Her address is, Mrs. S. S. Bussier, 1202 Passyunk ave., 2d door below Federal street, Philadelphia, Pa.

James L. Boyd,
1330 Columbia Ave., Philadelphia, Pa., Sept., 1870.

Eld. S. W. Bishop will deliver a course of Lectures on Prophecy in Union Hall in *Forestville, Conn.*, commencing Thursday evening, Oct. 6, and continuing over the following Sunday, and as much longer as duty may demand. J. W. Whiting.

Business Department

Cash Receipts.

One dollar each from—Peter Case, J. D. Bryant, P. G. Haskett, F. Winans, W. Blakesley, W. Ashman, James Wake, Etta L. Park, Matthias Wolford, Mrs. Hunt, Mrs. P. Fox, J. Willett, Martha M. Jordan, Henry Armstrong, Ezra Benedict, William Chapin.

Two dollars each from—Peter Banta, D. Spencer, Eli Hubbard, D. B. Cutler, W. H. Simmons, W. H. Connell, A. Chandler, T. A. Spencer, J. Eakely, S. A. Kemp, D. B. Salter, Daniel Salter, James Dimon, J. Cadmus, Isaac Simmons, John W. Welsh, Alexr. Keegan, John Combs, J. H. Brewer, M. M. Eastman, Stephen Pell, James Stephenson, P. E. Newton, B. E. Wetherbee, Mary H. Corning, George Flint, Nathan Howe, Wesley Sill, P. D. Salter, James T. Allison, Sarah Smith, Benjamin Hilderman, Vincent J. Dickerson, George G. Dominick, John Elderkin, John R. Scott, Joseph J. Sink, John W. Stokes, A. F. Brimhall, Henry Skerry, Ezra Matteson, L. A. Butler.

Various sums—G. W. Gorman, $5; T. E. Spackman, $4; Wm. Tilley, $1 10; Maria Cornell, $5; W. G. Warren, $10; S. S. Rogers, $5; M. W. Blodgett, $5; Thos. Wallace, $10; Mrs. Z. C. Crane, $10; D. Harrison, $8 50; David Anderson, $10; Daniel Westervelt, $4; H. Finn, $3; Isaac Fondey, $5; Stewart Carlisle, $3; Adam Warthman, $10; Wm. Floyd, $5; Mary A. Brooks, $3 (your paper has been sent regular?y and was paid to the end of the last volume); M. C. Converse, $5; George W. Pearson, $2 50; Wm. Mitchell, $5; Alfred Annable, $5 for Herald, and $5 for Tract Fund.

☞ Will the subscriber who left $2 at our residence, for the Herald, last week, give us his or her name? It was not in the note containing the money.

Parcels Sent Since Last Issue.

Daniel Hawks, A. Boynton, Nathan Ward, Wm. E. Porter, Juline French, George Atkinson, John A. Bigelow (book), John Turpie, Ira Lamson, C. H. Casstenson, John Buttolph, Eld. Wm. P. Shockey (two parcels), Mrs. D. Bush, Polly G. Pitts, M. W. Blodgett, James Stephenson, H. Rockwell, M. Mansfield, S. A. Kemp, David H. Baker, B. C. Wetherbee, Mrs. P. Fox, Stewart Carlisle, Martha M. Jordan, D. Cass, Jared Hoadley, Dr. J. F. Lee, M. C. Converse, G. W. Bundy.

Shall we Meet.

Shall I meet thee, my brother, in Eden restored
To purity, loveliness, beauty, and bloom?
Where God and the Lamb shall be ever adored,
And joyfulness flourish unsullied by gloom?

Shall I meet thee, my sister, where sorrow and crying,
And pain cannot enter, and death shall not be?
Not a pang ever felt—no drooping, no sighing—
Where all are immortal, and happy and free.

Oh! say, shall we meet?—or shall *one* but be there?
Shall *I* be excluded, and *you* win the prize?
Or *I* and not *you*: or shall *neither* appear
Triumphant with saints when to glory they rise?

I mean to be there, through the Master's rich grace,
My brother, my sister be this *thy* resolve!
O think of the bliss, to behold His bright face,
While ages on ages their courses revolve!

A season of sorrow—and joy shall awake!
A strife brief and noble—and conquest is won!
Would'st thou of the rest for the righteous partake?
Then, brother, with zeal, to the end labor on.

Enduring the cross, and despising the shame,
My brother, my sister, like Christ let us be!
The crown keep in view, and in Jesus's name,
The end of the conflict in glory we'll see!

From William Wood.

Br. Storrs; and all who love our Lord Jesus Christ:

Not being convenient for me to have met with the people of God at the Springfield Campmeeting, it was extremely gratifying to learn of the general success and christian courtesy there manifested. Outside the proclamation of the grand final scenes ending this present dispensation, which causes in every christian a thrill of joy and exaltation, as his hope of immortality is about to be realized, was one feature connected with that meeting which gave more real pleasure to myself than it would afford to others: viz., the earnest, deep and special interest exhibited in the great fundamental truth given to earth's children by holy men who spake as they were moved by the Holy Spirit, that there is No Life in the eternal ages save by or in our Lord and Saviour Jesus Christ. He hath proclaimed to all men that He is the true vine, his Father the husbandman, and his followers are the branches. Now, I cannot (perhaps others may) understand how one person out of Christ can possibly have any connection with this true vine. There is danger, however, of some who are in Christ, those who are designated as the branches, will be cut off and cast away as useless branches, fit only to be burned or gathered under death's dominion: but I cannot perceive that a wicked or unregenerated person, in any form, is mentioned in connection with the symbol of the vine.—John xv. 18.

Again. Paul the great apostle to the Gentile world, in his ever memorable argument 1 Cor. xv. does not, to my best judgment, speak of any person out of Christ—branches cut off, which have become withered, or any unrighteous person who will have a part in the great standing or raising up by a resurrection of the dead to life. To all, in every church who love Jesus Christ, I would in all meekness ask (that your minds may be directed to this subject), what does the apostle teach? He says, in substance—For since by man (one man, Adam) came death, by man (one man, Jesus Christ) came also the resurrection of the dead: For as (those) in Adam all die, even so (those) in Christ shall all be made alive. In this text it is evident the apostle has especially in view the resurrection of the righteous only, for he adds—But every man in his own order: Christ the first fruits, (not Adam), afterward (not all who die in Adam) but they that are Christ's at his coming. When will Christ come? We answer, at the sounding of the last trumpet; 1 Thess. iv. 16, For the Lord himself shall descend from heaven with a shout—and with the trump of God (or under the sounding of the last trumpet) and the dead in Christ (not in Adam) shall rise.—1 Cor. xv. 51, 52. We shall not all sleep, but we shall all (who are brethren, see ver. 50) be changed, in a moment, in the twinkling of an eye, at the last trump. We have the assurance that by the expression, last trump, or trumpet, we have prior trumpets, which by reading some portion of the Revelation we find to be the case, for there are seven; six of which will pass away, and the seventh, (under which my impression is we are now living commencing about 1843—the sixth ending 1840), though its sounding be prolonged for a series of years, will culminate in the manifestation of our Lord and the standing up of the dead to life; for the trumpet (last trumpet) shall sound, and the dead shall be raised incorruptible, and we shall be changed.

I have no need to inform you, dear friends, what dead will be raised incorruptible, or who are to be changed; for none can possibly receive this great gift but the righteous. For this corruptible (those who have led holy lives, none else) must put on incorruption, and this mortal must put on immortality; and when this is accomplished, then shall be brought to pass the saying, Death is swallowed up in victory. The people of God gain the victory over the worst and last enemy of man by a deliverance from his dominion, or a reliving from the dead to die no more: therefore, they are said to be raised incorruptible. Who is the giver of this great victory over death? We think all can see, without more information, it is by, in, and through Jesus Christ.

Now, can it be possible that an unregenerated man, or a branch that has been cut off from the true vine and not replaced or grafted in again, can get the victory over death, when it is obtained only and alone through, or by our Lord Jesus, they having no part or connection with him? Does he raise them up? My firm conviction is, if he does this, I have made a very great mistake while investigating God's holy word, and have spent much time and labor for nought. May He who controls the destinies of all, and His Holy Spirit lead, especially all pure minds into his great saving truth.

A few thoughts about Alton Bay, and I close. Beautiful for situation is the campground at Alton Bay; perhaps no lovelier spot adorns the majestic mountainous scenery of the Old Granite State than this. On the shore of Lake Winnipiseogee, overlooking its silvery wave, refreshed and invigorated by the exhilarating influence of those pure breezes that are wafted across its bosom, meet from year to year a peculiar people who are soon expecting the second advent of our blessed Lord from heaven, and with them are congregated many devout worshippers of other sects; all of whom are endeavoring or hoping to attain the desired haven of eternal rest. Having had the pleasure of attending this meeting the present year, it was highly gratifying to witness a true spirit of liberality by a few whom I have known in former years opposed to the exposition of Scripture, in any form, save that which they then advocated. But while we may rejoice to find this spirit in the few, yet there wells up a feeling of sadness as we reflect upon the condition of the many there congregated, ever remaining in the same position, making no advancement beyond their own sectarian limits.

There were persons on the ground whose belief was predicated upon the soul's immortality; others that mankind are not possessors of inherent immortality, but at the resurrection the all who die in Adam will live again in Christ. A few believed that none but Christians would live in the future; some that the kingdom of God is the new covenant or gospel dispensation; others that the kingdom of God and the kingdom of Christ are not one and the same; others that Christ reigns now as Mediator, but soon will reign in all the power and fulness of his Father forever and ever; and still a large portion have no conception of that glorious kingdom, but as a future event. Now what should we have done? how would you, my brother or sister, have acted? would it not have been the better way to frown upon, use harshness, show a vindictive spirit, and abrupt departure from all who might dissent from us? Should we not become enemies toward each other? Should we not always remain sectarian, which is but another word for enemy, and endeavor to hinder the expression of others sentiments though antagonistic to our own? or should we approach and extend the friendly hand of fellowship and love? Should we not speak words of good cheer, such as, "Peace on earth and good will to man?" Dear christian brethren, whoever and wherever you may be, remember, "Our Father in heaven" makes the sun to rise upon all, and sends the rain both upon the just and the unjust. Now, cannot each one of us be animated by the same spirit? Can we not receive and hear patiently those who may differ from us? God so loved the world that he gave his only begotten Son that whosoever believeth might not perish. If we do not rejoice in this love, or a portion of it, how can we expect to be called the children of God? for they who are not the children of God are not the children of the resurrection.

Lawrence, Mass., Sept. 20, 1870.

Mine Opinion on the Age to Come.

BY JOHN D. SHERIDAN.

Br. Storrs:—I desire to express myself in all charity and brotherly love toward those who may take opposite views. A brother speaks of the "error of taking the moon to give light to the sun." I do not object to the comparison, but to the application. It is true the moon sheds no light only what she receives from the sun; it is as literally true of the Old and New Testaments. The light of revelation reflects from the same source or Spirit in the Old Testament that sheds its effulgent rays in the New.

I am well aware we live in a fast age, and many of our well-meaning men are disposed to rush things, and crowd many events into the past that have not been fulfilled, and are evidently to appear in the future: also at the coming of Christ there must be a great conflagration, and his enemies are all to be destroyed at once. When God judged the Egyptians, he did not so deal with them; but the plagues were of different kinds, and sent at different times; neither were all the Canaanites removed at one time to give place for Israel, although they were a wicked and idolatrous people: nor does the word inform us that so it will be in the next dispensation, after the gospel dispensation has closed and Christ has made his re-appearance to reign on the earth, according to the promise; during which time he will exterminate all his enemies; or, so it appears to me from the reading.

Personally, I have no hobby to build up; all I desire is more light and wisdom that I may be enabled to cast off all the errors that I have imbibed in my past life.

To the idea of the age to come I was much opposed one year ago, but my mind has undergone a change.

We are informed by the Revelator that the last plagues or vials of God's wrath, that are to be poured out upon the ungodly, are not all of one kind, nor to be inflicted at one time, but at different places and at different times; and to this, also, agree the prophets. It is very true Malachi speaks of the day of the Lord in which all the "proud and all that do wickedly shall be stubble," etc., should be destroyed; but Peter assures us "that one day is with the Lord as a thousand years," etc. The word will harmonize beautifully if we are willing it should without any regard to our theories. I do not see how we can dispense with the Old Testament, as it appears to be a key to the New; and with that key we are enabled to comprehend many important points that without it we could not understand.

In a conversation with one of our most intelligent ministers, not long since, as to the state of the dead, he admitted that the Old Testament did not plainly teach their conscious state, nor did the New, only inferentially; yet he could not express any sympathy with my views, for this reason, he had taken a certain stand-point that would not allow him to. Is this not the great difficulty with too many of our leading men in the different sects? And as it is more difficult to remove a blot after it is made on paper, than to make it in the first place, so it appears very difficult to change our views after they are once formed.

I have collected a long list of passages in favor of the "restitution of all things," referred to by Peter in Acts iii. 20, 21. In speaking of the second advent of our Saviour, he says, "Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." I will give a few of the texts I have examined. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely . . . and they shall dwell in their own land."—Jer. xxiii. 5–8. Also Jer. xxxi. 7–17, "Behold I will bring them from the north country, and gather them from the coasts of the earth," etc. The objector may say, The new earth is here alluded to: very well, we will not disagree on that; it will be new indeed when the redeemed of the earth are gathered and the curse is being removed. Isa. lv. 13, "Instead of the thorn shall come up the fir tree; and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Eccl. i. 4, "One generation passeth away, and another generation cometh; but the earth abideth forever." Matt. v. 5, "The meek shall inherit the earth." Psa. xxxvii. 9, "But those that wait upon the Lord, they shall inherit the earth." Ezek. xxxvii. 15–22, "The stick of Joseph and the stick of Judah are to be joined, and become one stick; I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations." Isa. xliii. 1, "But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel; fear not; for I have redeemed thee; I have called thee by thy name; thou art mine." Isa. xliv. 22, "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins; return unto me for I have redeemed thee."

Because these blessed promises are only for the Israelitish people, can we cast them aside, as of little worth to us? No, verily; we are all interested in the salvation of God's ancient people Israel. Hear Paul, Rom. xi, 1, 2. "Hath God cast away his people? God forbid, for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew." Also, read the 3d, 4th and 5th verses. "Even so, then, at this present time, also, there is a remnant according to the election of grace."

Again, the objector may ask, what will be done with Peter's world burning? For my part, when we read in connection, 2 Pet. iii. 6–10, or, in other words, follow his subject through, I can see nothing inharmonious with all the other witnesses on the same subject.

"The world that then was, perished;" and as he evidently referred to the people, so the 10th verse, being a continuation of the same subject, must refer to the ungodly who will remain until Jesus comes; and I think we may reasonably infer from this passage, and many others, that many of them will remain long after that period of time. Peter in speaking of the "day of judgment," puts us on our guard that we need not expect all these things to be accomplished in 24 hours of time. "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

As I have already taken up much of your space, I will close by saying, I long to meet Jesus the Life-giver, and all the dear pilgrims together with God's chosen people Israel: and I feel certain the time is near at hand.

Three Rivers, Mich.

Time's Continual Speed.

In every action that a man performs, some part of his life passeth away. Though we do nothing, time keeps his constant pace, and flies as fast in idleness as in employment. Whether we play, or labor, or sleep, or dance, or study, the sun posteth, and the sand runs. An hour of vice is as long as an hour of virtue. But the result which follows upon good actions, is infinitely different from that of ill ones. The good, though it diminish our time here, yet lays up a pleasure for eternity; and will recompense what it taketh away, with a plentiful return at last. When we trade with virtue, we do but buy pleasure with expense of time. So it is not so much a *consuming* of time, as an *exchange*. Or as a man sows his corn, he is content to want it awhile, that he may, at the harvest, receive it with advantage. But the bad deeds that we do here, do not only rob us of so much time; but also bespeak destruction hereafter. The one treasures up a pleasure in a lasting life; the other provides us with a death eternal.

Man, as soon as he was made, had two great suitors for his life and soul; virtue and vice. They both travelled the world with trains, harbingers, and large attendance: virtue had before her, truth running, valiant, but plain and homely: then labor, cold, hunger, thirst, care, vigilance; and these but poorly arrayed, and she herself, in plain, though clean attire. But looking near, she was of such perfection, that she might very well stand forth as an emblem of whatsoever omnipotency could make most rare and generous. Modest she was, and so lovely, that whosoever looked but steadfastly upon her, could not but fall in love with her. After her followed content, full of jewels, perfumes, and all the massy riches of the world. Then joy, with mirth, and all essential pleasures. Next honor, with sceptres, thrones, and crowns imperial. Lastly, glory, shaking such a brightness from her sunny tresses, that I have heard, no man could ever come so near as to describe her truly. And behind all these, came eternity, casting a ring about them, which, like a strong enchantment, made them forever the same. Thus virtue. Vice came thus: before *her* first, went lying; a smooth, painted deceiver, clad all in changeable, but under her garments, full of scabs, and ugly ulcers. She spoke pleasingly, and promised whatsoever could be wished for in behalf of her mistress, vice. Upon her, wit waited; a conceited fellow, and one that much took man with his curious tricks and gambols. Next sloth, and luxury, so full, that they were afterwards choked with their own fat. Then (because she could not have the true ones, for they follow virtue) she gets impostors to personate content, joy, honor, in all their wealth and royalties. After these she comes herself, sumptuously apparelled, but in truth a surfeited slut; so full of disease and filthiness, that if any embrace her, they were sure to perish by her breath. After her, followed, on a sudden, like enemies in ambush, guilt, horror, shame, loss, want, remorse and torment, and destruction in the rear. And thus they wooed fond men, who, taken with the subtle cozenages of vice, yielded to dwell with her, by which he had his nature so empoisoned, that he perished miserably.

Why should I wish to pass away this life ill, which is of so much worth? If I must daily lessen it, it shall be by that, which shall rejoice me with a future income. Time is like a ship which never anchors: while I am aboard, I had better do those things that may be of advantage to me at my landing, than practice such as shall cause my commitment to a dungeon when I come on shore. Whatsoever I do, I would think what will come of it when it is done. If good, I would go on to finish it. If bad, I will either leave off where I am, or not undertake it at all. Vice, like a spendthrift, sells away the inheritance, while it is but in reversion; but virtue, husbanding all things well, is a purchaser.

Children's Department.

An Answer to Prayer.

A little over a century ago, when that part of the country now known as the State of Maine was almost a wilderness, two little boys, aged eleven and nine years, might have been seen at the close of a long summer's day slowly wending their way through a dense forest of that State.

The State then formed a part of Massachusetts, and was called the District of Maine. Indians were very plenty in the District in those days, and each settlement was supplied with a rude fort or block-house in which the settlers could protect their families from their red foe.

The little boys above mentioned, were going to the adjoining settlement, which was situated beyond a thick growth of timber, and at quite a distance from their home, in quest of a doctor. Their father had been absent from home several days on a hunting excursion with others from the settlement, and they were left with their mother and younger brother on their farm at some distance from the block-house. Before going, their father told them that if any of them were sick, or the Indians were found to be in the vicinity, to hasten immediately to the block-house for aid, or seek it as a temporary home. A short time after their father's departure, their little brother Willie was taken dangerously ill, and no medicine which their mother then had in the house would in the least allay the ravages of the disease. At the close of the third day, having lost all hope of his surviving unless the aid of a physician was procured, Mrs. Sawyer (for such we will call their mother), there being no physician at the nearest settlement, determined to send her two sons, Henry and Charles, to the one beyond the timber for the required aid. After partaking of their supper of bread and milk, they set out accompanied by their faithful dog, Bunce. Mrs. Sawyer hesitated somewhat in her resolve when she saw then depart, but the thought that by their going, her darling boy might be relieved, stilled the remonstration that was being framed upon her lips. She watched them from the open window till they disappeared in the forest, then with a heart heavy with gloomy forebodings, she returned to the bedside of her sick child.

And here it is, in the forest, we find the boys at the commencement of our story. Darkness came down upon them before they had completed half the distance, but still they pushed manfully on, not once stopping to rest, although they were very tired. Several times they wandered from the path, but under the guidance of faithful Bunce, they were enabled to regain it. Some time after they passed the half-way elm, they espied a light through the trees, and hearing voices, they thought some settlers were near arranging traps for wild beasts, and they hastened on as fast as their feet would carry them. The noise they made in going through the brush and trees attracted the attention of the supposed settlers, and very soon they saw the light approaching them which wavered and flickered as if it were carried in the hand of a person. The boys shouted, and, to their astonishment, were answered by Indian voices. They were gazing about in the darkness in search of some place of concealment, when the moon suddenly burst through the clouds and revealed to them two Indians within a short distance of them. As they were observed by the Indians it was of no use to try to escape; for escape was impossible. The Indians came up, and taking each of them by the shoulder, jabbered something in their Indian tongue and then led them away in the direction from which they came. They had gone about five miles, sometimes walking and sometimes riding on the backs of the Indians, when they came to a large rock. Behind this they were taken and placed in the midst of a circle of Indian warriors. The Indians were surprised to see two white boys among them, but the Indians who captured the boys, explained to them how they came in their possession which appeared to satisfy the warriors, for they returned immediately to the conversation in which they had been engaged. This tribe was one for a long time hostile to the English, and its members would seek every opportunity of wreaking vengeance upon the unsuspecting settlers. Many questions were asked the boys, most of which concerned the little settlement of Yarmouth. They answered these as well as they could, and to the satisfaction of their interrogators. From the broken English and gestures of those engaged in the conversation, the boys soon found that an attack was to be made that night upon the settlement of Yarmouth. They well knew that if the Indians were successful in surprising the settlers, not one would escape death. At about twelve o'clock all the Indians but one left their camp to make the proposed attack upon the settlement. The Indian that remained to watch over the boys soon began to grow sleepy, and thinking the boys would not attempt to escape even if their hands and feet were not secured, laid himself down to sleep with only one arm over each of them. He was soon fast asleep. The boys were anything but sleepy. The thought of the fate of the settlers, and their own situation drove sleep from their eyelids.

An idea occurred to Charlie and he whispered to Henry, "O Harry! we have not said our prayers to-night. Perhaps if we pray to our Father in Heaven, He will send some one to take us home; for you know, mother says, God always answers prayer." With this they disengaged themselves from the arms of the sleeping Indian, and knelt down upon the ground. In their childish language they asked God that he would send some one to take them home in safety, that their little brother might recover, and the settlers so soon to be attacked, might be warned of their danger. Satisfied that God would answer their prayer, they lay quietly down by the side of their sleeping guard. They were both falling asleep, when Henry was suddenly roused by something cold being pressed against his cheek. He started, much frightened, but to his great joy found it to be Bunce, whom they had not thought of since their capture. He immediately awoke his brother, being very careful not to rouse the Indian. From the appearance of Bunce they soon found that he wished them to follow him into the forest. He would plunge into the forest, remain a few moments, and then return, and endeavor to pull the boys in that direction by their clothes. They at last got up and prepared to follow. Before going they seized the gun of the Indian to use in case they were pursued, as they were well used to handling fire-arms.

The moon shone brightly, and guided by Bunce, they were enabled to walk quite rapidly. Three or four miles had been passed and still they pressed on, the fear of the Indians strengthening their fast failing limbs. They soon after gained the top of a slight eminence, when looking down into a small clearing in the valley below, they saw a smouldering fire and persons in a reclining position clustered around it. They approached this camp cautiously not knowing whether it contained enemies or friends. They had got within a few yards, when Henry espied something white lying upon a log. They went up to it, thinking that perhaps it might be something by which they could tell whether those by the fire were Indians or white persons. It proved to be a straw hat, and to their joy they discovered after a close inspection that it was their father's. They then knew that one of those by the fire must be their father. They hastened to the camp and were soon in the arms of that dear parent. They told the settlers of their capture and escape, and of the attack to be made upon the settlement.

A part of the settlers started without delay to the assistance of the settlement. They arrived soon after the arrival of the Indians, and helped to repulse them. The rest of the settlers, including Mr. Sawyer and the boys, set out for Mr. Sawyer's clearing. When they arrived they found Willie much better, the time he began to amend being about the time the boys were engaged in prayer. In this single instance we see the efficacy of prayer illustrated.

"Ask and ye shall receive" is the pleasing invitation to all to come to God and ask in the name of Christ for all needed benefit. Though you, my young readers, may never have occasion to ask God to send the ravens to you with food, or some one to guide you out of a solitary forest, yet, if you ask Him in sincerity of heart for anything you need, He will surely answer your prayer, for in the Holy Book we find that those who seek shall find, and to those who knock, it shall be opened unto them.—*Selected*

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Herald of Life

AND OF THE COMING KINGDOM.

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GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

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A DEFENCE OF THE LIFE VIEWS.

[THE following note was sent to Stewart Carlisle, Wilmington, Del., by the writer, who is a son of Bishop Scott of the Methodist E. Church, and himself a minister of that church. The letter and response will speak for themselves.—EDITOR.]

LETTER OF MR. SCOTT.

MY DEAR BR. CARLISLE: I was sorry that I parted from you in such an abrupt manner yesterday. I thought it might have hurt your feelings. I did not intend that. I only wished to break the conversation because I thought it was no use to continue it.

I do think you are mistaken. There are different kinds of life. And I cannot but think that man is a compound being. The body having animal life. The soul having its life. There are certain phases of your view that look plausible. Other phases do not look so to my mind. But suppose you are right. It is not essential to salvation to believe it. And while as an honest Christian man you feel it your duty to teach it, ought not the teaching of it to be held greatly subordinate to the teaching men their need of Christ and how to get to him?

Do let us be awake to bring men to the Lord Jesus, for they *will perish* if we do not.

Yours, in love,

A. T. SCOTT.

Aug. 20, 1870.

P. S.—I shall be away until Thursday or Friday. Write me if you feel disposed.

RESPONSE BY STEWART CARLISLE.

MY DEAR BROTHER SCOTT: Your very kind and welcome letter has passed its second and third reading. I cannot but admire the spirit that prompted you to write it. Oh, if all who profess to be the followers of the meek and lowly Jesus were careful of one another's feelings, not purposely to wound each other, and if it should be done unintentionally, hasten to heal the breach in the spirit of genuine humility and love, thus showing that whatever else we may lack, we still have the spirit of Christ in this respect. I think if I know my heart, that I love all who love our Lord Jesus Christ, whatever name they bear: and my prayer is, that the time may speedily come when "names and sects, and parties may fall," and the followers of Christ shall see eye to eye, and all come to the *unity* of the faith, to the perfect stature of men in Christ. Till then we must "contend for the faith once delivered to the saints," and "hold the traditions" of the apostles, as they received them from the Master. We must also "hold fast the form of *sound words:*" "hold fast the faithful word, that we may by *sound doctrine* both exhort and convince the gainsayers;" and as "all Scripture given by inspiration, is of God, and is profitable for doctrine, for correction, for instruction in righteousness, that the man of God may be perfect; thoroughly furnished unto all good works;" how important that *all* our teaching is in harmony with inspiration: how *very* important when we present an idea for the consideration of our fellow-men, involving interests that are eternal, that we do not "handle the word of God deceitfully; but by manifestation of the truth, make the gospel commend itself to every man's conscience in the sight of God;" "and by rightly dividing the word of truth, give to each their portion in due season."

With these few preliminary thoughts we shall pass to a short review of your kind note, and may our loving Father in heaven guide our thoughts, and give us clear conceptions of divine truth.

First, then: "You *think* I am mistaken." Then you are not positive about it? See: "There are different kinds of life, and you cannot but *think* that man is a compound being." In regard to life, the Scripture speaks of two only; the one, "The life that now is;" the other, "The life which is to come."—1 Tim. iv. 8. Do you think there is any other? If so, please refer us to the chapter where it may be found. This life, is compared to "a pilgrimage," "a handbreadth," the rapid motion of the "weaver's shuttle," a "tale that is told," a "vapor that appeareth for a *little while* and then vanisheth away;" and that though man's breath is in his nostrils, his foundation is in the dust. "Their breath goeth forth; they return to their earth; in that very day their thoughts perish." "In the sweat of thy face shalt thou eat bread, until thou return unto the ground; for *out of it wast thou taken,* for dust thou art, and unto dust shalt thou return."

These are a few of the utterances of divine truth, in regard to the "life that now is;" and they might be multiplied almost to any extent; all bearing the same testimony, and showing beyond successful contradiction, "that the life that now is," terminates in death; and death, means a return to the dust of the ground. Now, my dear brother, look these passages full in the face, with the hundreds of others, all speaking of man's mortality, and then *think,* and *think,* until you have found the passage of *Scripture* in which *immortality* is applied to *man,* and then tell me, who are the subjects of, and when put in possession of immortality? Please give us a "Thus saith the LORD."

Into the "life which is to come," there is but one "door," and but one class of persons enter it: "Those who by patient continuance in well doing, seek for glory, honor and *immortality;*" they enter, and shall go in and out and find pasture; it will never be open to those whom Paul said, "seeing you judge yourselves unworthy of *eternal life;*" it will never be open to those wicked Jews who would "not come to Christ that they might have life." "Except ye eat the flesh of the Son of man and drink his blood ye have no *life in you.*" "He that hath the Son of God hath life; he that hath not the Son of God shall not see life, but the wrath of God *abideth* on him:" it can never be removed.

Now my dear brother Scott, stand with me, if you please, by the grave of the "man who was in honor and understood not; now like the beasts that perish;" having "wandered out of the way of understanding, he shall remain among the congregation of the dead;" having "gone to the generation of his fathers, he shall never see light." "The grave shall be his dwelling place to all generations." These men have lost the "Life that now is:" are they to be the recipients of the "Life which is to come?" Is our Lord Jesus Christ *the door?* Is there any other way into the kingdom without being classed among thieves and robbers? You may observe here, that we are holding "fast the form of sound words." "This is the faith once delivered to the saints." This is the "sound doctrine," which Paul said the time was coming "when men would not endure; but would turn away from the truth, and should be turned to fables." "For since by man came death," and death, (by the solemn edict of God himself) is a return to the dust of the earth, of which man was created; how important the question, of the "man of Uz," "If a man *die,* shall he *live* again?" Tradition would say, "if a man die shall he be happy or miserable?" But this is not the faith of Job; for he was content to wait until the latter day, when his living Redeemer would stand upon the earth, and Job would see him for himself; though the worms might destroy him, and his reins be consumed. Now, brother Scott, what we wish you to point out to us from the sacred Scriptures is this: How do men that have lived, "without God, and had no hope in the world," and have died and perished "like the beasts," get life in a future state?" Remember the word "Life;" see if you can "*think*" that out Scripturally, and in your *thinking* do not forget that, he that hath "the keys of death and hades:" "He that shutteth and no man openeth, and openeth and no man shutteth;" "He that saith, I am the way, the truth and the life;" "I am the resurrection and the *life;*" and who says, also, "of all that the Father hath given me I should lose nothing, but should raise them up at the last day;" (Job's latter day,") says also of the wicked rejectors of him, that they "*shall not see life.*"

Now, my dear Br., do not turn away from this truth, for it fell from the lips of "Him who spake as never man spake," and who knew what was "in man;" our glorious LIFE-GIVER. "I give unto them eternal life." Praise his holy name, for such an unspeakable gift. Christ, the gift of God, is eternal life, "and this life is in His Son;" and although death has been dragging down to his territory many of his dear ones, still they are not forgotten; the church of the first-born are written in heaven, in the "Book of Life;" and "when Christ, who is our life, shall appear," faithful to his promise, he will raise them up and give unto them eternal life." We have no disposition to make our Father in heaven a "liar," by saying we have "immortal souls:" no, no, we must adhere to the record; "and the record assures us," that "God hath given unto us eternal *life,* and *this life is in his Son;*" and this *life* is to be "brought unto us at the revelation of Jesus Christ;" and praise the Lord, I feel content to wait, believing that He that is to come, "will come, and will not tarry." And should we lose the "life that now is," before he comes, we shall sweetly sleep in Jesus, believing that Jesus died and rose again, and them that sleep in Jesus will God bring with him from the dead. This view of truth makes the doctrine of the resurrection a positive necessity, and without it even the righteous perish. Those passages quoted, with hundreds of others of like import, prove the future life of the righteous by a resurrection from the dead. The future life of the righteous, my dear brother, is not left to mere inference or implication; but is taught in language plain and positive. Now just find one passage, yes just one, where the term *life* is applied to the wicked dead men, and show it to us, if you please. If the views here presented are true (and that they are not remains to be proved), then it is "*essential,*" aye, *essential to salvation* to believe it. Shall we permit ourselves in view of man's mortality and death state to be hissing out that diabolical falsehood, "Ye shall not surely die"—"Ye are immortal, and can never, never die?" God forbid it: this is to make God a "liar;" and we know no sane man would do this if he knew it. Tell men they are immortal and can never die; and that God knows it to be so, and what more did the serpent do? No, no, my dear brother, tell men the truth whether they will hear, or whether they will forbear. Tell them "the wages of sin is death;" "the *soul* that sinneth it shall die." "If they live after the flesh they shall die;" "if they sow to the flesh, they shall of the flesh reap corruption;" "they that do such things are worthy of death;" "to be carnal minded is death;" and "the end of these things is death;" and when we succeed in converting one from the error of his way, we have "saved a *soul* from *death,*" and hidden "a multitude of sins."

Is it essential that we believe that we are under the sentence of death, a death in which, nor after which, there is no *life* of any kind? but die and perish we must? Is it essential that we believe, "That God so loved the world, that He gave his only begotten Son, that whosoever believeth on him might not *perish,* but have everlasting life?" Oh, my brother, how can we allow ourselves to stand before our fellow-men, *knowing* their *mortality,* and as we quote the passages above named, tell them that death means everlasting *life* in the most unmitigated and indescribable torment? God forgive *us;* for I have done it myself; but I obtained mercy, because I did it ignorantly. "Say unto them as I live, saith the Lord God, I have no pleasure in the—eternal torment—no; but—*death* of the wicked." And why? Because to die in wickedness is to die beyond the power of living again. God would rather the wicked would turn from his way and live: "turn ye, for why will ye die?" We never read where God has said to the wicked "ye shall not surely die; ye are immortal, and can never, never die;" nor can we find where any of his apostles ever said so, nor did his Son ever say so.

Is it essential to believe God's truth, that nowhere speaks of man's being or possessing inherent immortality? The testimony of the Bible is, that "God only hath immortality," and it is never applied to man this side of the resurrection; and then only to the righteous. We may *think* what we please; thinking is one thing, believing God's precious truth, by which men are sanctified, is quite another. Saul of Tarsus *thought* he ought to do many things contrary to Jesus of Nazareth; but when Jesus met him on his errand of blood, and threw him to the earth, he did not confer with flesh and blood, neither did he go to Jerusalem, to them which were apostles before him, but he commences to preach the faith which once he destroyed; and during his ministry, so far as his record comes to us, we find him alluding to the destiny of the wicked about twenty-five times, and we never find him telling men that they were "immortal," and "must live forever, as long as God should live, either in happiness, or endless misery." Not a word of it: and yet he shunned not to declare unto them the whole counsel of God, "and kept back nothing that was profitable;" (and we might add, essential). When Jesus offered up that memorable prayer, "Sanctify them through thy truth, thy word is truth," he knew the time would come when "men would teach for the commandments of God, the doctrines of men;" and we have no hesitancy in saying, that that is now being done to an alarming extent. Time-serving, ease-seeking, men-pleasing, truth-hating, and God-forgetting characterizes multitudes who are committed to the conflicting theories of the doctrines of men. "Man is a compound being." True, he has in his composition, flesh, blood, bones, sinews, muscles, nerves, etc.; but as yet, only one *life,* and we may tax our *thinking* sources to their utmost capacity, but we can never find any other than the "life that now is," until Christ comes. So that it would be better for us to conclude that, death is our enemy, and not "the gate to endless joy," as some would have us believe; and that death is the last enemy that is to be destroyed; so that if death means eternal life in misery, then when death is destroyed, it follows, as a logical conclusion, that eternal life in torment must be destroyed also.

Now, my dear brother, I am aware that your mind will naturally revert to passages which may *seem* to teach other views; but as the word of God is true, and "no lie is of the truth," will you not examine these plain passages, and tell me whether the views herein presented are not in harmony with the character of our heavenly Father as a "God of Love:" is it not in harmony with man's free agency, that life and death should be set before him, and if he rejects or neglects the offer, and spends his time in the gratification of his animal nature, and thus proves himself unworthy of eternal life, he should return to the dust from whence he came, as a being unworthy of eternal life? And now, my dear brother, let us fully "awake" to the solemn truth, "that the wages of sin is death;" (and not eternal life in misery); "but the gift of God is eternal life, through Jesus Christ our Lord."

Whatever else you may seek for, or employ, to deter men from wickedness, never threaten them with life in a future state; for that is just what they have forfeited, and Jesus, the author of eternal life, says they shall not see. If ministers would confine themselves to the word of God, which "liveth and abideth forever," we should never hear such phrases as "immortal soul, deathless spirit, undying nature, a death that never, never dies;" while hours and hours are spent, and ministers seem to vie with each other in giving the most graphic description of the flight, of what they are pleased to call, an immortal spirit, to the realms of an endless bliss, all of which we solemnly avow to be nothing more than the fitful flights of high wrought imaginations drawn from the doctrines of men, and have no foundation whatever in the word of God. Jesus, our life, by a resurrection at the last day, or a translation at his coming, is the theme of apostolic preaching; and while the world may be full of "teachers having itching ears," who *think* they will never die, and teach the same to others, we shall content ourselves with the fact, that we *know* in whom we have believed, and are fully persuaded that he will keep our eternal life until he comes, and then shall we "appear with him in glory."

From your brother in Christ, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who will fashion our bodies like unto his glorious body at his appearing and his kingdom.

STEWART CARLISLE.

WILMINGTON, DEL., Aug. 31, 1870.

"THE IMMORTALITY OF THE SOUL."

A REVIEW BY JOEL A. SIMONDS.

A BAPTIST Minister in this place is a firm believer in the immortality of the human soul. This review relates to a conversation had with him at his own house, in reply to the question put to him, "Why do you believe that the soul is immortal?"

His 1st Argument—The Philosophy of Matter.

He urges this argument to prove that the soul is immaterial, and therefore immortal. He says, that one property of matter is *inertia,* which renders it impossible for matter to move of itself. That if it moves at all, it must be moved by something that is not matter, and which can exist independently of matter. This power, he says, is immaterial and immortal—the *immortal soul.*

If this argument proves any thing, it proves *too much.* For it claims that *all* matter is powerless; that it cannot move itself; that it can be moved only by that which is not matter; by that which can exist independently of matter; by that which is immaterial and immortal—its *immortal soul.* This being true, not only man, but every material thing that lives and moves, from the highest to the lowest forms of organized matter must be moved by *its* immaterial—immortal soul, for it is impossible for matter to move without such a power or soul. It reduces *all* forms of organized matter to one common level. One form of matter has no more power to move itself than another; for all matter is alike powerless. One form of matter needs to be moved by a power outside of itself just as much as another; and no form of matter, whatever it may be, can live and move without this same immaterial, independent power, called the immortal soul. If this be true, what becomes of man's boasted superiority over the animal? Are we prepared for such a conclusion? No. If the argument proves any thing it proves *too much.*

But this argument may not prove any thing. If we do *not* know *all* the *possible* properties of organized matter, it proves nothing. All we know, we know of matter, or through the different forms of matter. God made all forms of matter. Each of these forms reveals distinct qualities or attributes belonging to each of their respective forms.

Who can say that these qualities or attributes exist independently of the forms that reveal them? A living man has certain living attributes. Who can affirm that these living attributes will continue to exist after the living man to which they belong is dead? Man was made of dust. By breathing the breath of life, he became a living, thinking, and *conscious* man. Who can, knowingly, affirm that *matter* cannot think? And that when man ceases to breathe the breath of life, his *thoughts* will *not perish?* Can any of us say that we know all the possible capabilities of organized matter? If we cannot, then this argument proves nothing.

The *power,* which in this argument is called "the immortal soul," is the *power* of God. God made all forms of matter. He provided a law by which they should live and die. He indicated their physical, intellectual and moral power, by the *form* he gave them; and their destiny by his word. He it is, that exists independently of their forms. He lived *before* they lived, and he will live *after* they are dead. But he is not their "immortal soul." These forms can *live* as God provided that they should live; and they can *do* what God *adapted* them to do. These forms of living matter develop certain qualities or attributes, which depend on their respective forms for existence. For instance: A living man will manifest the qualities of a man. A living horse those of a horse; and a living dog those of a dog. But when the man, the horse, and the dog cease to live, then those qualities will cease to exist. The man who was made of dust, breathes the breath of life: he *lives,* he is *conscious,* he *thinks,* and he *remembers.* He is a living man. If his breath goeth forth, he will die, and return to dust, and his consciousness, his thoughts, and his memory will perish. If man dies in this way, what will be left for the "immortal soul?"

The 2d Argument.—"The Consciousness of the Soul after the Death of the Body."

B. urges this argument with considerable assurance. I will remark here at the commencement of his proofs drawn from the Bible, that the issue between us is one of great importance for us to understand. If the soul is immortal, the *faith* of the gospel is *one thing.* If the soul is not immortal, then the *faith* of the gospel is *another* and a very *different* thing: so that none but the plainest and most unequivocal testimony should be relied upon on either side. The point now before us is *this,* That the soul is conscious after the body is dead; therefore, the soul is immortal.

If it should be proved that the soul is conscious after the death of the body, *this* will not prove its immortality, as God may destroy both soul and body in hell.

The first proof cited, is the case of the rich man and Lazarus. "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died and was buried. And in hell (or, the grave) he lifted up his eyes, being in torments." There is nothing said or intimated in this passage about the souls of either the beggar or the rich man. It reads, "The beggar died, and was carried to Abraham's bosom." The same man that died was carried to Abraham's bosom. If the *man* died, the *man* was carried. If the *soul* died, the *soul* was carried. In either case it does not touch the point. For whatever died, was the same that was carried. If the passage read, The *body* of the beggar died, and the *soul* of the beggar was carried, then it would apply to the proposition to be proved; but as it is, I do not see how it can be used at all. So of the rich man. *He* died, *he* was buried, and in hell (or, the grave) *he* lifted up his eyes being in torments. It was the same *man* every time. If the passage read, The *body* of the rich man also died and was buried, and in hell (or, the grave) the *soul* of the rich man lifted up his eyes being in torments, then the passage would prove that the soul is conscious after the death of the body; but it does not read in this way, nor intimate any such thing; therefore, this testimony cannot be considered to have any force as proof that the soul is conscious after the body is dead.

The next passage introduced is in Phil. i. 23: "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." Whatever this passage may mean, it does not say any thing about the soul. Paul does not say, Having a desire that my soul may depart and be with Christ, after my body is dead. He nowhere in his writings expresses such a hope as this. But he *does say,* "For in this tabernacle we groan earnestly desiring not to be unclothed, but clothed upon, that mortality may be swallowed up of life." He does say, "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord shall give me at that day; and not to me only, but unto all them, also, that love his appearing." He *does say,* that, "When Christ who is our life shall appear, then shall we also appear with him in glory;" that when he shall appear "the dead in Christ shall rise first; then we that are alive shall be caught up together with them in the clouds, to meet the Lord in the air;" that "unto them that look for him, shall he appear the second time, without sin unto salvation;" that when he comes he will "change our vile body, and fashion it like unto his glorious body;" that for this "we which have the first-fruits of the Spirit groan, waiting for the adoption, to wit, the redemption of our body;" that "if there be no resurrection of the dead, then they also which are fallen asleep are perished." Paul says *all* of this, and *much* more; but he nowhere expresses the hope that his soul will be with Christ while his body is dead. Paul prayed for the "whole *spirit* and *soul,* and *body.*" His hope was for the whole man, and not for a part of the man. This witness don't seem to know any thing about the soul being *conscious* after the body is dead. His testimony, so far as it bears upon the question at all, is against it; therefore we will dismiss him.

2 Cor. v. 1–4, is next urged as proof that the soul is conscious after the body is dead. It is from the same witness whose testimony we have been considering. It reads thus: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens. For in this tabernacle we groan, earnestly desiring, not to be *unclothed,* but to be clothed upon, that mortality might be swallowed up of life." Paul testifies to the same thoughts in Rom. viii. 23: "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body;" and also in 1 Cor. xv. 53, "For this corruptible must put on incorruption, and this mortal must put on immortality; that death might be swallowed up in victory."

This testimony does not contain one word about the soul being conscious after the body is dead; but it does show that we ourselves (not our souls), who are found worthy to be clothed upon with our house from heaven will become immortal when mortality shall be swallowed up of life. This will not take take place when we die, or when our bodies die, but when the Lord comes from heaven and changes our vile body and fashions it like unto his glorious body. Paul does not seem to be a competent witness on the question under consideration, for he don't say any thing about it.

The thief on the cross is next brought forward to prove that the soul is conscious after the body is dead. Luke xxiii. 42, 43. The thief said unto Jesus, "Lord remember me when thou comest into thy kingdom." And Jesus said unto him, "Verily I say unto thee to-day, thou shalt be with me in paradise." This passage, like those we have already considered, says not a word about the soul; therefore it can prove nothing about it. But in this record, *Christ* promised the *thief,* that the *thief* (not his soul) should be with *Christ* (not with his soul), in paradise. Now if we can understand what persons the names of *Christ* or *Jesus* and the *thief* designate, then we can know what *persons* will be together in paradise. Personal names are never applied to the *soul,* or *mind,* or *understanding.* Hence we know nothing of them only as we know the persons or bodies to which they belong. Personal names are given to persons or bodies to distinguish them from each other. The name of a person signifies the *whole* of the *responsible* man. The soul is responsible only when it means the *person* or *body;* but when it is used as an attribute of the body, or persons, it is never responsible. Personal names in the Bible, as in all other books, always belong to the body and follow the body. For instance: Jacob said, "bury me with my fathers, in the cave which is in the field of Machpelah. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." Again: "David is not ascended into heavens." Why not? "Because David is both dead and buried, and his sepulchre is with us to this day." So of Christ—the names of Christ were applied to his body while he lived, to his body while he was dead, to his body when he was raised from the dead, to his body when he ascended up to heaven, to his body while in heaven, to his body when he returns, and to his body while he occupies the throne of his father David. The *body alone* is responsible; the *body alone* is punished; and the *body alone* is to be rewarded. Therefore the promise that the thief should be with Christ in paradise, means simply that the living body of the thief should be with the living body of Christ in paradise. Then the case of the thief on the cross does not prove that the soul is conscious after the body is dead.

[*To be concluded next week.*]

POPE-SELF.

BY A. BOYNTON.

"Every man hath a pope breed within him."—*Luther.*

THIS is no less a difficulty for us to contend against than it was in the Reformation. True, science, letters, knowledge, have made an advance; superstition perhaps is less, but bigotry, self-esteem is ruling man as much as ever; only a few are aware of the workings and natural tendencies of their own hearts to evil, both in thought and action. The spirit of selfishness or self-esteem seems the spontaneous growth of the natural heart; and like the weeds of our gardens needs constant care lest they outgrow the finer graces of the Spirit. This pope-spirit is the soonest thing to manifest itself, when holy love begins to

wane in the church. The love of God shed abroad in the heart renders its possessor child-like, teachable, humble. Self-love at once develops "a pope," which, far sooner than one would suppose even in such a congenial soil as is the corrupt heart, develops "infallibility." Know thyself, is a requisition little heeded and less practised. Perhaps we are not among the most competent of teachers, but this lesson we find very few will even look at; in fact they seem totally blind, past thought or feeling; they have so accustomed themselves to look outwardly, their eyes are fixed, set in their sockets; only in one direction can they see, and that outwardly. Now as before is fulfilled the words of Christ and the prophet found in Matt. xiii. 13-17, "Therefore speak I to them in parables: because they seeing, see not; and hearing they hear not; neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

It is the mighty power of God alone which can change and keep changed our hearts and minds. For this let us ever fervently pray and confidently believe.

West Batavia, N. Y., Oct., 1870.

From Edward Mason.

Br. Storrs: Having had the privilege of reading your paper for nearly a year, and enjoying what corresponded with my views of the word of God, but differing materially from some that wrote long articles, setting forth their views of the declarations of the Scriptures, and reading your article in last week's number on the "Age to Come," I take the liberty to send you a few thoughts upon the subject.

I understand from the instructions given by our Lord to his disciples concerning the Kingdom to come, that it was offered to the Jews, they having rejected it, Jesus told them it shall be taken from you and be given to a nation bringing forth the fruits in its season; therefore, I infer that it cannot revert back to the same nation that rejected it. The kingdom of heaven, or reign of Jesus with the Jews, at the first advent, was three and a half years, or half of the week spoken of by Daniel the prophet, that he should confirm the covenant with many for one week, one half of that having been accomplished, where do we look for the fulfilment of the balance of the week but with us that wait his return to set up or establish his reign and kingdom on the earth, that he may subdue the people under us, and the nations under our feet? Hence when Jesus returns, I look for the same power and works to be performed as at his first advent, preparatory to His being annointed King to reign and rule until He puts down all rule, authority and power; and the last enemy to be destroyed is death.

Why do I look for the return of my Lord and Master soon? Because of the events that have taken place and are still taking place, fulfilling to the letter the Scriptures speaking of those events. What, say you, are those events of which you speak? They are the taking of the *Beast* that carried the *woman*; also, the end of the dominion of the fourth beast. The false prophet also will soon be taken, and cast alive into the lake of fire burning with brimstome. These events are enough to awaken in us a spirit of watchfulness and preparation for our Lord's return. The vision is now speaking, as saith the prophet, "at the end it shall speak and not lie." Only a little while and he that shall come, will come, and will not tarry. Now the just shall live by faith: and I trust that none of us will draw back but press for a crown of righteousness. Yours, waiting, watching and praying.

Baltimore, Md. Sept. 25, 1870.

A New Publication.

A Bible View of Hell: Exposing the vain philosophy and traditions of men regarding the Nature of Future Punishment, comprising an Exposition of "The Rich Man and Lazarus," "The Lake of Fire," Etc. By E. Wolcott, Keyport, N. J. Edited, with an Introductory, by Wm. H. Spencer, Rochester, N. Y.

This work Br. Wolcott commenced some time ago, but the failure of his health prevented him from finishing it for the press. Soon after our return from the annual Anniversary, at Springfield, the manuscript in its incompleted form was placed in our hands, by his request, to prepare for publication, and we are glad to be able to state that it is now nearly ready for distribution. The work is undoubtedly condensed some from the author's design; but we venture to say that it has lost none of its originality and richness.

Our dear brother, who is now suffering with very feeble health, is so well known that the mere mention of this work is sufficient to secure for it a wide spread circulation. It is offered *below* the cost of the first edition, and beautifully printed. Let your orders, dear reader, come in immediately for all you can distribute to advantage; and all orders will be filled as soon as it is received from the hands of the printer. Single copies, post paid, (to those who wish to purchase) 5 cents; $4 per hundred. Address,

Wm. H. Spencer,
Rochester, N. Y., Box 547.

THE HERALD OF LIFE.

NEW YORK, OCTOBER 12, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The European War has at present no new phases; and to print the reports of one day to contradict them the next is not worth setting type for, and would add nothing to our paper for good. The general features of the war indicate that the result may yet be a universal European struggle between monarchy and republicanism, which most likely will end in anarchy, and be followed by the kingdom of God.

The Straits of Orthodoxy.

Last week we alluded to this subject. The doctrine of inherent immortality has been so thoroughly sifted and defeated, and is so utterly without a text of Scripture to support it, that rather than abandon it, its advocates resort to the most wonderful manipulations to save it from the utter extermination to which it is doomed. It was born in heathen speculations, nurtured by a corrupted Christianity, matured by the Harlot Mother of abominations, and spawned into Protestantism by the fears of some of the Reformers, who held back Luther from repeating the deadly blows he laid upon it, when, among other things, he placed "the immortal soul" doctrine with "the Roman dunghill of decretals." There is where it belongs; and there it would have remained had Martin Luther not yielded to the persuasions of his more timid associates in the Reformation.

But God has raised up men in England and America, in this generation, who are not to be terrified in their encounters with this monster dragon, though it may have seven heads and ten horns, and though its tail has drawn and cast to the earth a third, or two-thirds of the stars of heaven, and challenged Jehovah himself to make His existence more durable than its own—declaring, "it will live as long as God lives." Truly, this is "opening its mouth in blasphemies against God, to blaspheme his name."

Yet this dragonic power has received a deadly wound, which is likely to call for an innumerable company of *Doctors* to heal. But medicines are multiplying to save inherent immortality from that death that awaits it.

The last remedy, that has come to our notice, is the one we alluded to a week ago; which seems to be growing in favor among our orthodox brethren, and has been concocted to escape the horrible result, to the greater part of the "immortal souls," of eternal torture. The remedy is, that none of these souls will be consigned to eternal torments until each of them has first had as favorable an opportunity and as ample means employed with it as the most favored of the saved; and then those who have persisted in their wickedness will be eternally tormented; and as a basis of this view, they use the expression, "God is no respecter of persons;" so all men must have, sometime and somewhere, an equal chance to know God and become reconciled to him. It follows, if this does not take place in this life, it will in a future one. This last item, they are, at present, shy of admitting; but when pressed on the subject, dare not deny it.

Here, then, is the strait of orthodoxy on the question of inherent immortality. It may be that but few of them are bold enough to own such to be their true position; but a close conversation with not a few of them will disclose this fact.

Let us now look at this new "Soothing Medicine," that is to secure a lease of life to the doctrine of the inherent immortality of the soul, and pacify such as have caught "the distemper" of "No Life out of Christ."

First: The main text relied on is, "God is no respecter of persons." The text is found Rom. ii. 11. By looking at it, in its connection, it will at once be seen that it can have no such application as our orthodox Doctors would have us think. The Apostle is speaking of God's impartiality in judgment, and showing that He "will render to every man according to his deeds," (verse 6), whether he be Jew or Gentile: whether he was under the law, or without law. In this matter of the distribution of rewards, "There is no respect of persons with God."

Pray what has this to do in the distribution of favors? May not God distribute favors variously, if He pleases? Has He not done it in all ages, and among all people? What is the history of the world, or of the church, but a history of a various distribution of favors? But when God reckons with men for the *use* they have made of those favors, He is no respector of persons, but renders to each according as they have improved or misimproved the one, two, five or ten talents bestowed on them. Saith the Saviour, "He that is faithful in that which is least is faithful in much: and he that is unjust in the least is unjust in much."—Lk. xvi. 10.

It is not the amount of favors or grace given that determines a man's character and destiny, but the *use* he makes of what is given. On this principle God deals with all his creatures. The penalty to follow misimprovement is not inflicted because the transgressor has had just as much to improve as as some one else; but because he has not improved what has been given him, whether it be little or much.

The idea that because the Judge of all is no respecter of persons in judgment, therefore, He is not in the distribution of favors, strips the Ruler of the Universe of all independence, and compels Him to do for all what He may have done for one: in fact, compels Him to do the bidding of the creatures He has made, however rebellious they may choose to act. According to this new theory, any sinner may enter the plea, in excuse for his sins, "I have not had the advantages that others have had who are better than I am."

But how does this doctrine, that, God is no respecter of persons, and therefore will send none to eternal torments till they have had all the means employed with them that the most favored have had to save them from such horrors, stand in view of the teachings of inspired men and the Son of God?

Take one example, which may, perhaps, answer instead of a multitude to be found in the Bible. The Saviour, in denouncing Capernaum for its impenitency, said, "If the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day." Where are the men of Sodom now, according to orthodoxy? In eternal torments—suffering the vengeance of eternal fire. But the Saviour saith, they would not have been there, if the same means had been employed with them that were employed with the men of Capernaum.

Again, the Saviour saith of Chorazin and Bethsaida, "If the mighty works had been done in Tyre and Sidon, which have been done in thee, they had a great while ago repented, sitting in sackcloth and ashes."

Do all these things favor the new orthodox theology, of like means, employed in the same measure with all men, before their immortal souls are sent to eternal torture, if such a fate awaits sinners? Ought not orthodoxy to blush to resort to such a refuge to save alive the pet theory of inherent immortality? Will they not open their eyes to see, that this one doctrine, or fancy, lies at the foundation of all the corruptions of Christianity; dishonoring God; virtually denying the atonement; making men universalists, restorationists, or infidels, and bolstering up "Spiritism," the last development of the theory of inherent immortality, which is now cursing the world?

"John v. 28, 29."

We are constantly receiving communications on that subject. It really seems to us, that this topic is exhausted, and though we have no fault to find with the writers of these articles, we have the impression that by giving that *one* text such prominence in our writings, we damage the cause we wish to promote. As to ourself, we have not the slightest objection to assent to the claim that it relates to a literal resurrection; and then, in our mind, it does not prove the wicked dead are made *alive* in the face of a multitude of plain texts declaring the contrary, and looking at the known perfections of God.

If we must accept John v. 28, 29 as speaking figuratively, we would prefer the view of the subject presented by Br. Grim a few weeks since, and we intend to present that in a Tract shortly, with other matter, for the help of such as prefer the figurative to the literal use of the language employed: but we beg of brethren to give us a little rest from reading so many long manuscripts on that one text. Let our opponents surfeit themselves with *one* text against our view, for that is about all they have, and if they can keep our attention on that, to the neglect of the general tenor of Scripture and the known attributes of God, which overwhelmingly condemn their construction of John v. 28, 29, they will continue to set at nought our view of "No Life out of Christ."

Our judgment is, that if men will still cleave to the said text, as proof of the reliving of dead sinners, against the positive testimony of the Bible to the contrary, we had better leave such persons to the bliss they feel, at the idea of a re-living and hopeless torture of their fellow sinners, and go to those whose minds are burdened with such horrid representations of the character and government of God. These will receive the truth, and rejoice in the light of life *only* to those in Christ; remembering, that "the man who wandereth out of the way of understanding *shall remain* in the congregation of the dead."

"The Nazarene."

This is a little sheet, being a small octavo of four pages, published by Wm. N. Glenn, at Stockton, Cal.; we hardly know on what terms, as none are stated; but it is doing good service in the cause of truth. We only wish it could be enlarged to the size of our sheet and issued as often. Its articles are necessarily short, but spicy. We take pleasure in transferring many of them to our columns, and we thank Br. Glenn for giving a list of our "Campaign Documents" in his magazine, and commending them to his readers. He says of them:

> We wish to impress the value and importance of them upon the minds of our readers. They are each a complete concordance of the Scriptures, regarding the subject named.

Let our friends remember our Tract Fund just now, as we need largely to replenish our stock of Campaign Documents.

"What Meanest Thou?"

Among the shipping which one morning lay by the wharf at Joppa was a Phoenician vessel receiving freight for a Cicilian port. The time for setting sail was drawing nigh when a stranger presented himself and took passage. The cargo at last on board and put in proper place, and all being ready, sail was hoisted and the little craft glided quietly out of port and rested upon the broad bosom of the Mediterranean. All went prosperously and gaily on, and when the mariner's light-hearted songs echoed through the vessel, keeping time with the murmuring breeze as it sighed through the rigging, the stranger went below and laid himself down to sleep, and while he slept, the voice of song and of mirth gave way to dark forebodings, and countenances that beamed with hope and joy began to tremble with mortal fear. When yonder swelling cloud began to lift its frowning brow the practiced eye of the captain was quick to see it, and everything was put in readiness to meet the approaching gale.

Soon it came and raged. Lashed to fury by the driving wind, the angry billows roared and beat threateningly upon the storm-tossed bark, and ever and anon dashed over it with a violence which menaced it and its precious human freight with destruction. When the sturdy heathen crew had grown weary with fruitless battling against the mad elements and, weak with toil and fright, had vainly "cried" for help "every man unto his god" of wood or stone, and had "cast forth the wares that were in the ship into the sea, to lighten it of them," they were sore afraid and, wondering why the gods denied their prayers, bethought themselves of what had been told them by him who, heedless of the storm that raged without, lay wrapped in quiet slumber. He was startled from his repose by the eager cry of the "shipmaster:" "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not."

Awakened out of sleep, the stern realities of the situation flashed upon conscience-stricken Jonah, and full well he knew there could be no safety for his companions till himself had satisfied the hungry cravings of the deep. "Cast me forth into the sea;" said he, "so shall the sea be calm unto you." In that deep was he buried, but went not into the jaws of death, for God was with him throughout all his rebelliousness and chastened him unto obedience.

Poor Jonah! Thou didst think to flee from the presence of the Lord and thus shun the work assigned thee. Thou didst forget the language addressed to God by the illustrious king of thy people: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there." Well for thee the Psalmist spoke truly, else hadst thou miserably perished in the "hell" (*sheol*) of the great deep whither thou wast cast. Even then He heard thy prayer and brought thee forth to do His will.

To the thoughtful mind, this circumstance in the experience of the prophet affords a valuable lesson. Professing Christians read of Jonah's attempted flight from duty, and they wonder at his short-sightedness; but very many are the followers of his example. In all the great theological reforms that have occurred since the reformation first began to scatter the papal structure, there have been hosts of Christians who, brought by the grace of God, to the knowledge of some great truth, and thus commissioned to bear the glad news to others, have been so fearful that their fellow-beings would think evil and scornfully of them that they have refused to do heaven's bidding and have, Jonah like, sought repose in some quiet part of their little theological ship. But in many cases, judgments have come upon them and broke their slumbers with the stern cry: "What meanest thou, O sleeper?" and have chastened them unto obedience.

In a marked degree is God calling His servants to the proclamation of unpopular truths. Attempt to disguise it who may; the Protestant church is now being impelled to a more earnest and studious investigation of inspired truth respecting man's nature, and of the Scripture doctrine of the administration of justice than at any previous period of its history. We need not attempt a retrospect of the *manner* in which this has been brought about, nor may any conclude it is not so because there is not a more open acknowledgment of interest in the subject on the part of leaders, and evidence of thought on the part of the masses. It is a *fact*; and as the piercing light of truth has been thrown upon certain anti-Scripture doctrines of the church it has so clearly revealed to very many minds the utter weakness, and absolute God-defaming nature of those doctrines, that they have been compelled to forsake them.

Great numbers have followed the light of truth, though it has brought upon them about as much unpopularity and suffering as Jonah feared at the hands of the Ninevites; while more, perhaps, have shrunk back and sought to comfort themselves by saying, "surely this or that way is just as good and will produce as great results." Although this sort of comfort *may* sometimes be sought in sincerity, a sincerity born of ignorance, we fear it is in general only an attempt to shun the duty of proclaiming truth by starting off for Tarshish instead of going where God has directed them. They may have pleasant sailing for a time, but sooner or later storms arise and they find themseves aroused from sleep only to be plunged headlong into the jaws of some monster difficulty where they are scourged and chastened until they repent.

There are thousands in the various, so-called, orthodox religious bodies, whose faith in the commonly received notions of man's nature and destiny and of the relation which Christ sustains to his church has been overturned, and who, were they loyal to the truth, would be among the foremost advocates of the near personal reign of Christ and kindred truths, but who attach to those topics no importance whatever and seldom mention them. To such the startling query will ere long come: "What meanest thou, O sleeper?" It *may* then be found that not a few have slept away their hope and have, like Jonah, awakened to a terrible consciousness of guilt.

"The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work . . . Watch ye therefore:" "lest coming suddenly he find you sleeping." We are well aware that the temptation is strong to shun the unpopular doctrine of Christ's soon return and reign on earth, and attendant truths, but we warn our fellow-Christians of the danger of such neglect, and exhort them to "watch, and pray, that ye enter not into temptation."

But there is another class of sleepers, they who want more time for the pleasures of sin, who put off enlisting under the bright banner of the Captain of our salvation. Reader, are you living without Christ—living after the flesh? After long years of the Spirit's gentle pleadings with you, are you still rebellious? Do you still refuse to do the Lord's work, and seek to escape out of His presence by more closely wrapping yourself in the mantle of worldliness? Then think upon your situation. You are treading the verge of an awful abyss. Death reigns, and its fearful tide of destruction rolls before you. You may close your eyes whenever you approach a cemetery, but you cannot dismiss the consciousness that its habitations are many and increasing with fearful rapidity. You may stop your ears, too, but you cannot shut out the solemn warning which comes up from its host of ghastly occupants: "yet a few days and thou shalt come and make thy bed with us." When the siren songs of sin are softest and most beguiling; when the lamp of life's hope burns brightest and bewitching fancy rears castles of richest mould, and festoons them with gems of beauty and rare delights; when fortune smiles sweetest and cares seem chased away, the sudden approach of death will force back upon your unwilling ears the awful cry: "What meanest thou, O sleeper?" and will snatch you from your revelry and fill you with remorse for a life misspent, and with agony at the prospect of a yawning grave unlit by any gospel promise or ray of hope?

You are living in marvelous times. The world is ripe for the awful change that is soon to occur; the day of the Lord is at hand. Soon the Judge of all the earth will come and will execute judgment on all "them that know not God," and will punish them "with everlasting destruction from the presence of the Lord and from the glory of his power." Think not some greater warning will give you time for repentance; for, as it was with them that were destroyed by the flood, so will it be with you except ye repent and fly to Christ, the rock of refuge. "They were eating and drinking . . . and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Hearkening not unto the warning voice of Noah, everlasting destruction come suddenly upon them. If you also hearken not, when you shall cry "peace and safety," then sudden destruction will come upon you. "What meanest thou," then, "O sleeper?" Arise and go to Jesus. He will meet you with outstretched arms. Ragged though you are, he will put upon you the clean white garment of righteousness. Poor though you are, he will enrich you with the priceless blessings of redeeming love. He will put new songs in your mouth, and his peace will make music of such strange sweetness in your heart, you will love to abide in his presence and delight to do his will. Come! O come! and receive the gift of eternal life.

L. C. T.

Glances at Assumptions.

BY MARIA M. WEAVER.

Maintaining that we are "one" in Christ Jesus, there being neither "male or female," I again notice some of the writings of the leading men who oppose the "Life views."

Says W. Sheldon, Cor. Ed. of the "World's Crisis," in an article headed "Resurrection Theology:"

> "Paul says, 'This I confess unto thee . . . there shall be a resurrection of the dead, both of the just and unjust.' 'Why should it be thought a thing incredible with you that God should raise the dead?'"

And, says Eld S.:

> "This question needs to be reiterated generally at the present day of skepticism. And many need to be reminded of the Saviour's address to the Sadducees who denied that the dead were to rise: 'Ye do err, not knowing the Scriptures, nor the power of God.'"

Again:

> "A familiarity with the Scriptures ought to remove doubts from the minds of all Bible believers; and the 'power of God' to perform what he has promised ought not to be questioned. The Saviour here recognizes *the power of God* as the only prerequisite to a resurrection; and this power can be exercised on sinners as well as saints; but the indwelling of the Holy Spirit is made a pre-requisite to a resurrection to immortality, or a resurrection like Christ's."

In the first place, we ask, what is this "power of God" under consideration? We read of his power to create, to uphold, to provide and care for mankind; but what does it mean in this connection? I believe it means *his plan of salvation*; or, in Bible terms, *the gospel*. Says the apostle, "I am not ashamed of the gospel of Christ, *for it is the* POWER OF GOD *unto salvation*." Furthermore, we read of Christ's being "declared to be the Son of God *with power* by a resurrection from the dead." This is the gospel power "unto salvation," and all who experience it will be saved eternally,

We indeed *do* believe that God will "perform what he has promised;" but he nowhere promises to exert his power to revive unholy men for the sake of aggravating them with a sight of joys and glories not obtainable to them, or to torture them with pains that can neither benefit them or anybody else. God uses his "power" with more honor and dignity. He never yet stooped to corruption but to better its nature or condition. Glory be to the Lamb for the purity of his gospel revealed to us through him.

Br. Sheldon asserts that "the power of God is the only prerequisite to a resurrection." The Bible says no such thing; on the contrary, the "only prerequisite" is a connection with Christ the Life-giver. And to those connected with him, he giveth life everlasting. S. says, "this power can be exercised on sinners as well as saints." This is an unreasonable assumption, without a shadow of Bible proof to support it. Such an act would upset the plan of redemption entirely. The plan is made to save only those who get into a savable condition—become connected with the Saviour. Now, to say it can save those *outside* of it just as well as those who have been recognized as inside, is childishness in the extreme. It is very easy for human judgment to say, what God *can* do; but the question should be, *what will he do?* Let us not make a gospel to suit our preconceived opinions, and then to fortify it, cry out, God can do this or that. Let God do what he purposes, and if it be contrary to our expectations, our language should be, "He doeth all things well."

Eld. S. in one place says, "God quickened Christ with 'the power of an endless life,' and he will . . . in like manner quicken those who possess the Holy Spirit." True, entirely, but how *un*true what follows: "The 'power of God' will resurrect *all* men, regardless of character." This is an assertion that *cannot* be proved.

Furthermore, "It was the power of God that raised Lazarus, and others; but as Christ was the 'first-born from the dead,' to an im-

mortal life, they must have been raised to a mortal state; and the wicked will hereafter be raised on the same principle. But we will not here pause to argue the point."

Without giving our opinion about the nature of Lazarus' new life, we remark, there are but two types presented in the Bible of mankind in their saved state. Moses represents those who have been dead and made alive again; and Elias stands to represent those who do "not sleep," but are "changed in a moment, in the twinkling of an eye, at the last trump." But where do you find a being to represent the *wicked* dead? They have no remembrance in the final account, at all. Christ is a sample of first-fruits of them that sleep in him; but it is rather bemeaning "Lazarus, and others," whom Christ thought worthy to work miracles on, to introduce him in society as a sample or first-fruit of the wicked, miserable, abominable. . . . hosts of satan, that have gone down into death totally unfit for future life and altogether out of God's plan of futurity. O, consistency, consistency, how thou art rejected. Indeed, Br. Sheldon has *not* paused "here to argue the point;" and if we trace him still further we shall simply find him *inferring* or assuming this or that, and warning us not to doubt God's ability to do whatever is preached by his mistaken servants! When our opponents *will* "pause" to "*argue* the point," we may hope to see them growing in knowledge. When people have plenty of ammunition on hand it don't take much of a "pause" to use it, and is it not best to get provided before we commence firing?

God's word will endure. Truth will triumph. Let us labor in patience.

WENDELL DEPOT, MASS., Sept. 30, 1870.

LETTERS AND EXTRACTS.

FROM ELD. GEO. BANGS.

BR. STORRS: I feel that I ought to apologize to you, and to the readers of the HERALD OF LIFE, that I have so long neglected to write, and that I have not written often concerning the very important truth, "No Life out of Christ," so ably and so fearlessly held forth in its columns; for truly, I consider it the truth of God; now specially designed by him as meat in due season for the household of faith; particularly at this time, when so great light is shining upon the inspired word, in these last hours of time, so that the Bride may make herself ready to welcome the Bridegroom when he shall come to celebrate the marriage; which glorious event seems to be not far in the future; and is so much desired by the true follower of the Lamb.

I can truly say, the more I search on the subject, "No Life out of Christ," the more firmly I am convinced it is Bible truth; and the more clearly do I see the attributes of mercy; and justice brought to view, as pertaining to the character of God. For, how could God be more merciful to the impenitent, unbelieving sinner, than to let him "*remain* in the congregation of the dead?" And, how can He be more just than to execute the penalty of the law, which is death? And how could He manifest his great love, or pity to a fallen race, more perfectly, than by giving "His only begotten, his beloved Son, that whosoever *believeth* in him should not perish, but have everlasting life?"

When I consider the perfection of God's judgment toward the race of mankind, I feel to adore him as the righteous judge of all the earth, and worship him as the source of all light, life and happiness, both present and future.

I thankfully acknowledge to have received and read with satisfaction every number of the HERALD OF LIFE since my first subscribing for the paper; and wish much to have it continued to me, and will do what I can to meet the expense of publishing it, and spread the reading of it in this locality. But there is a strong opposition here by those who ought to do otherwise, and great indifference on the part of the people generally about looking at the subject without prejudice. Yet I hope some good has been done, and more may be accomplished even here. Yours, in hope of Life when Christ shall come. Amen.

DANVILLE, P. Q., CANADA, Oct. 2, 1870.

FROM WM. C. METCALF.

BR. STORRS; I can truly say, I rejoice in the advance of light and truth, and the success with which our heavenly Father is crowning the efforts put forth by yourself and the devoted band of brethen and sisters who are so earnestly and fearlessly cooperating with you in disseminating the glorious doctrines of the Divine word, connected with the Life views. Though sad that any, whose names have been so dear, and influence so salutary, should be drawn away, yet I rejoice that the number is steadily increasing of those who, being convinced of the truth, are willing to sacrifice even their good name and the favor of friends, if need be, that they may be instrumental in leading others to come and accept of Life eternal as the gift of a God of love, through faith in Christ alone.

I intended to have been present at Springfield, to enjoy with you the feast of good things a loving Father's hand so bountifully provided for his believing children there; but was denied that privilege. It gives me great pleasure to learn that the spirit of union, harmony, brotherly kindness and love, was exhibited in all your deliberations; that the tract cause received such an impetus for good, and last, not least, that the precious HERALD and its venerable Editor received such pledges of material aid, as well as intellectual, as to insure not its existence merely, but its onward and upward career of usefulness. I fully agree with others who express the conviction that our paper is the best religious paper they are acquainted with, and that it improves with age. I have read nearly every number from the first to the last, and I can truly say, though all have been interesting, their interest with me has much increased during the last few months.

May the choicest of Heaven's blessings attend you; the Holy Spirit dwell in and comfort you; unfold to you, more and more, the rich treasures of wisdom and knowledge, and make you the messenger of light to thousands more who are now held by the bonds of tradition and man-made theology.

Affectionately yours.

HOLDEN, MASS., Oct. 3, 1870.

FROM LEVI BOUGHTON.

BR. STORRS: I am well pleased with the HERALD. No other paper, printed, as far as I am informed, makes our future Life rest solely on Christ, and through the resurrection. All seem very tenacious about having a corruptible resurrection, as well as an incorruptible one; which we find no where in the Bible. Our good Lord is preserving your life for the one purpose of putting down error, and you will be successful just as long as you are possessed with His Spirit. The end seems near by the events now fulfilling. The beast gone, and its rider thrown; we may look for the violence, compared to a great millstone cast into the sea, on that great city Babylon. Soon our Lord and LIFE-GIVER will be here. May we be ready.

VICTOR, N. Y., Oct. 1870.

FROM JARED HOADLEY.

BR. STORRS: It is gratifying to see how earnestly the friends of truth step forward with material aid to sustain the HERALD OF LIFE. The exhibit contained in the issue of Sept. 14, manifests a *real* interest in continuing so valuable a medium of light in a dark world. With the experience and mind to guide, which now presides over it, may it continue until the Lord comes.

About one year has elapsed since I first commenced an investigation of the Bible with the idea that man is wholly *mortal*. As a result, permit me to record my convictions that the Bible teaches no future life except to those in Christ. He is the LIFE-GIVER. This is the essential foundation of all truths. The wages of sin is death; but the gift of God is eternal life. Reason and the principles of philosophy, also, demonstrate that the whole of man returns to dust. Life or death is the destiny which awaits him.

Life is prominently presented for his acceptance as a *free gift;* still, he may refuse, and death will be his reward. This is just the truth needed to keep him from sliding into disbelief of the gospel.

In these days of fables and traditions, the inventions of men declare, "the soul is not subject to decay and dissolution, as the body is." I would ask, Which sins? the body, or the soul? All that sins is subject to death. "The soul that sinneth it shall die." "The wages of sin is death." Admitting that man consists of soul and body, shall it be thought impossible that God should make man of a mortal soul and body? If he may be supposed to be wholly born, he must wholly die. As matter is mortal and corruptible, so that which depends on matter must also be corruptible. If this, *as a reason*, is sufficient to prove the mortality of the souls of beasts and fishes, (for they are represented as souls), will it not also apply to man? "Man hath no pre-eminence above beasts . . . that which befalleth the other . . . all have one breath."

"Why will ye die?" is the pathetic appeal addressed to his understanding. "As I live saith the Lord God, I have no pleasure in the death of the wicked, but that he turn from from his wicked way and live."

Yours in the hope.

NILES, MICH., Oct. 6, 1870.

FROM GEO. H. WATERHOUSE.

BR. STORRS: The HERALD OF LIFE, I cannot do without. I do rejoice in, and believe the truths it advocates, without a doubt of the soon coming of Christ and no life out of him, the great and glorious LIFE-GIVER. It has not been in my power to do so much for the support of the HERALD as I would have been glad to do, but I do feel to rejoice and thank the good Lord that there are so many brethren and sisters that have done so nobly in the support of the paper, that has so ably held up Christ as the only LIFE-GIVER to this dying world. I do feel to rejoice that I have been led by the Spirit of God and his word to see and embrace this blessed truth of No Life out of Christ. My trust is in him who has tasted death for every man. The apostle says, We both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

This was a universal offering of life to the Israelites; but was there not a condition in the offering, and it shall come to pass, that every one that is bitten, when he *looketh* upon it, shall live. Even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. The Son of God was a universal offering to the world; for God sent not his Son into the world to condemn the world, but that the world through him might be saved.

These Israelites that did not look on the fiery serpent must die as surely as they would if the serpent had not been lifted up. Even so will all surely die, and remain in the state of death that do not believe on the only begotten Son of God, as they would if Christ the LIFE-GIVER had not been given. So it looks to me.

O may the Lord help us to do his will and keep his commandments that we may have right to the tree of life and may enter in through the gates into the city.

EAST SAUGUS, MASS. Sept. 1870.

FROM WM. MONTGOMERY.

BR. STORRS: I have been endeavoring to study the prophecies this last twenty years, and every event that occurs, year after year, only tends to deepen my interest in the subject. In reading over the long list of kings or rulers spoken of in Dan. xi., the last one where it is said, "he shall come to his end, and none shall help him," and also the scarlet colored beast, Rev. xvii., I have always supposed represented Louis Napoleon. "The beast that was, and is not, and yet is," answering to the three Napoleons, father, son and nephew.

John saw the woman sit on the scarlet colored beast a short time before the judgment; and it is a fact, known to the world, that Napoleon protected and kept the Pope in Rome ever since the commotions in 1848, but now the woman is "unhorsed" and the beast gone into perdition, or into a lake burning with fire and brimstone; a striking emblem of the strong sulphurous smell of fire, and smoke of a battle-field.

If this view is correct, then the next link in the grand chain of prophecy is the standing up of Michael, the great prince which standeth for the children of thy people.

Here, now, I must stop, as I cannot go one step farther without more light; and I have no doubt but in the good providence of God, he will make such developments as will enable us to see and understand the signs of the times. In the meantime, let us be faithful, always "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

Yours, looking for that blessed hope.

BUFFALO, N. Y., Oct., 1870.

FROM BENJAMIN MELLOR.

BR. STORRS: How cheering it is to read the little epistles of our dear brethren and sisters: how our heart is revived and refreshed as with new wine by the reflection that there are such a goodly number of dear ones whose hearts and souls are so much in unison and harmony with our own, and whose affections are centered on the same loving and adored Lord and God, looking and hoping for the return of the same King Jesus, with the same anxious longing that a bride looks and longs for her absent betrothed. How we love to hear them tell of their faith, hope, and love; and how our heart seems to leap toward our beloved ones as if we would embrace them as parts of our Divine Head. Yes, beloved, now we are the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like him; for we shall see him as he is; and every man that hath this hope in him purifieth himself, even as He is pure.

Oh that we may all be found having oil in our vessels with our lamps, when the Bridegroom shall come. Amen.

Please find inclosed ten dollars, and credit to my pledge. I am well pleased with all your new arrangements at your anniversary. How good and how pleasant it is for brethren to dwell together in unity.

Love to all waiting for Christ.

ROCKDALE MILLS, PA., Oct. 3, 1870.

FROM G. B. MARTIN.

BR. STORRS: LAST evening I received No. 47 Vol. 7, of HERALD OF LIFE, filled, as ever with the best of instructive reading; and I love it more and better than ever: hope the Lord may doubly bless its mission in the future, as long as it may be needed.

I think the signs of the times are certainly very ominous that the present dispensation is just about closing, and a better one to usher in, when Christ will take the kingdom, with his saints, and displace all other kings and kingdoms, and reign on mount Zion, and before his ancients gloriously. God speed the blessed hour.

I feel to rejoice at the unanimous effort put forth, and success attending the seventh anniversary, at Springfield, to sustain the HERALD OF LIFE for vol. viii.; and that Leonard C. Thorne was created Assistant Editor for the coming volume, a good choice, a zealous and excellent man. I hope the Lord may spare, sustain, and bless you both.

I hope the blessing of God may attend all the dear brethren and sisters who have contributed so liberally to the sustainance of the HERALD, Tract, and other matters; such as, the afflicted, etc., all these sums are in the Lord's Treasury, and will bring good interest: wish I could do more, but I can't at present. Yours, in the bonds of Christianity.

GOLDFIELD, IOWA, Oct. 2, 1870.

FROM JAMES HARLING.

DEAR BROTHER IN THE BLESSED HOPE: Rejoicing in the light of "Jesus only," the blessed LIFE-GIVER and ransom from the grave, I hail with joy the good news of the HERALD OF LIFE still to go forth to show the true character of our all gracious, pitiful and merciful Father. LOVE: and our precious Jesus the way, the truth, and the life; the blessed gift of a blessing Father! Yes, adored be his name, not willing that any should perish—to be as though they had not been—but imploring man to live eternally with Him. Praise the Lord for a simple faith; that union by obedience this side of the grave is the only escape from that drear abode. How it horrifies me to hear that my dear Jesus (that has pleaded and suffered so much for me, that has given me many, many a reconciling kiss) is to be the means of placing Adam's race in a thousand times worse position than did Adam! No, never will my heart believe it of Him or my heavenly Father. He was to save HIS people from their sins. Glory to God for the light on the Scripture. Being justified freely by his grace through the redemption that is in Christ Jesus. Then it's a *favor* to be redeemed from the power of the grave. Yes, my heart is often cheered with the faith of soon seeing my all-glorious Jesus. It stimulates me to strive against all infirmities and transgressions, so to be ready to welcome my long desired Emancipator, my life and peace, my all.

I rejoice that we can number near twenty Life believers in heart, and a vast number of sympathizers. Our good brother Dr. Everson, loans us his room every Lord's day afternoon. He has been overcome by the tract on the "Atonement," and by meditation and study of the word; was sweetly led into the light of "Life only in Jesus." We have one noble souled woman that dares to ask of Jesus the light to enlighten. So was easily fed by wisdom, faithfulness and truth. The Lord help us to be simple and sincere; earnestly, lovingly contending for all such God-honoring, Christ-exalting truth.

It would cheer you on in your labors if you were to see the few of us that meet to talk over this blessed truth. Nothing short of rejoicing with joy unspeakable and full of glory. Yours, in Covenant love.

CHICAGO, ILL., Oct. 1870.

FROM WM. H. CONNELL.

BR. STORRS: I like the HERALD too well, after reading it for the last year, to have it discontinued now. It is more than four years since I embraced the "Life views;" yet I often read letters in the HERALD that give me new ideas on that subject. I have read your tract on Baptism, and have sent it around, hoping it may enlighten some on that subject. I have been connected with the Adventists for more than twelve years, and most of the time have taken either the "Crisis" or "Voice of the West;" and in those papers read more or less on the subject of Baptism, yet I think your tract on the subject has given me more light upon the question than any thing I ever read before. Hoping to share with the redeemed the glories of the everlasting kingdom, and welcome the LIFE-GIVER when he comes, I remain your brother.

DELAWARE CENTRE, IOWA, Sept. 1870.

MARTHA A. HANSE, Mendota, Minn., writes: Ever since I became acquainted with the truths advocated in the HERALD OF LIFE, last winter, I have been anxious that others too might enjoy the light which I have received, and have tried to make what effort I could to enlighten them. I have received some favorable letters in reply to papers and documents which I have sent. The last letter, from a brother of mine, I received yesterday. I will inclose it to show you that the effort seems not wholly lost. The Mr. ——, he speaks of, is a Congregationalist, and has preached in that neighborhood for several years. I wish to send to him some of your Campaign Documents. Select such ones to send to him as you think proper.

GEO. W. PEARSON, Milford, Pa., writes: We cannot get along without the HERALD OF LIFE. It is the only preaching that we have here. My wife and myself being entirely alone as regards the Life views in this place. I sometimes try to do a little preaching in my own way; but the people turn away and change the subject. A careful examination of the nature of man and gospel plan of salvation seems to be the last thing that men wish to think of. We are watching the events now transpiring in France and Italy, and are hoping that the Master's return will not be delayed; in which hope, we sign ourselves your brother and sister, trusting that He will soon come and destroy these devices of man and reign in glory and power over the whole earth.

JOHN W. STOKES, Lewiston, Me., writes: I prize the HERALD OF LIFE, and hope that we shall be instructed by it as much the coming year, if time holds out, as we have the past year: it is about all the Life preaching we have. We long for the paper to come every week. Thank the good Lord that we are fully convinced that there is no future life without a connection with Christ the LIFE-GIVER. If all should turn from this belief, we must stand fast to the end; which we believe to be very near indeed. Glory to God: praise his holy name, that we were ever brought to see the glorious truth of No life out of Christ. Oh how it makes us love God: glory to his holy name. We should like to have the privilege of conversing with you, or to hear you preach the gospel truth of "No life out of Christ."

T. A. DEAN, Sandwich, Ill., writes: I cannot do without the HERALD OF LIFE. I prize it next to my Bible. I am nearly alone here. I try to have some read the HERALD; but they seem to be afraid the truth will hurt them. I bless God I was led to embrace the truth as it is in Christ. The Bible reads a great deal plainer to me than ever before. Some ask me, if I still hold on as I started? I tell them, I am stronger in the faith than ever. It seems strange to me that I was so long kept in error and did not see that the Bible reads as it does, that man is a *mortal* being, destitute of inherent immortality, and of the earth, earthy. Yours, in the hope of life when the LIFE-GIVER comes. God bless you and the cause you are engaged in.

M. C. CONVERSE, Ettie, Iowa, sends $5, and writes: I would not like to be without the HERALD OF LIFE, for it is all the preaching I get: the people here do not like to hear that the Lord is coming, though they profess to love him. I often wish I could live where I could meet with those of like precious faith; but I do not expect to, until the kingdom is set up under the whole heavens; and my prayer is, that we may all meet then and enjoy eternal life through our LIFE-GIVER. Your unworthy sister.

F. WINANS, Chicago, Ills., writes: I think the paper grows better and better. I do not keep any on hand, but circulate to any that will promise to read them. I am very much delighted with the culminating evidence that the King is about to appear in his beauty, and the ransomed of the Lord shall return and come to Zion with everlasting joy, and sorrow and sighing flee away forever.

ALFRED ANNABLE, Manchester, Mass., writes: I appreciate the HERALD OF LIFE *and of the Coming Kingdom*, and the great mission to which it is devoted, viz., "No Life out of Christ." I am also very much interested in the articles copied from "The Rainbow;" and more especially in the articles which appear from your pen and those of the brethren on the glorious theme of the age to come. Yours, in hope of the glory soon to be revealed.

ELD. L. L. HOWARD, late of Richmond, Me., now of Hallowell, Me., writes: Some time since, I became acquainted with Br. W. H. H. McAllister, of St. Albans, Vt., and through his kindness I have since had the pleasure of reading the HERALD OF LIFE. I am much pleased with the spirit manifested in its writings, and am interested in the questions discussed in its columns. I have always felt that I would not be bound by any church fetters or influence, and that I would investigate freely those questions which seem to demand our notice in these last days. I hope to be guided into all truth. Your Br., in the Lord.

ANN M. DICKINSON, Cleveland, Ohio writes: I send $5 for the HERALD OF LIFE, that blessed Messenger. My prayer is, May the Lord bless you and give you a double portion of grace and strength to help forward this great work in sending the truth broadcast, that such as will read may know in whom we have eternal life. May the Lord bless all his dear children, everywhere, in these days of trial. Pray for me.

CONSTITUTION OF "THE LIFE AND ADVENT UNION."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to the wicked) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice-President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same, and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

NOTE.—This organization is in no sense a Church, as that term is usually understood. It is simply a Union for the transaction of the business specified in the first Article: in other words, it is a "Business" association; and the 1st and 2d Articles were so framed as to make it impossible for any one to *vote* in its meetings who does not harmonize in the main object. Hence, the Union, at its seventh annual meeting (1870), declared, by the decisive vote of 54 to 7, that by "Life only in Christ," we mean, there is no *entity* in man, called spirit or soul, that survives in death; and that persons holding such views are ineligible to *vote* in the transaction of the business of the Union. All such persons do really deny the fact intended to be set forth in Article I., of "Life *only* in Christ." They make the life principle to be, first, *of* themselves; and only secondarily *of* Christ; thus perverting the truth which the Union was formed to promote.

PLEDGES FOR THE HERALD OF LIFE VOL. VIII.

E. Wolcott, (*paid*),	$300
W. H. Thorne, (*paid*),	250
L. C. Thorne, (*paid*),	250
Joseph Lacair,	200
Geo. K. Carroll, (*paid*),	150
Richard Martin,	150
D. B. Salter,	150
John Kemp,	150
Jacob Grim,	100
W. S. Olmsted,	100
Wm. Roworth,	75
R. E. Ladd, ($25 *paid*),	60
Thos. McClary,	60
Thos. R. Crocker,	50
T. M. Redhead,	50
A. Powell,	50
B. S. Erwin,	40
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Mrs. R. W. Pierce, (*paid*),	25
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Clamor Franke,	25
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Benjamin Mellor, (*paid* $10),	20
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Silas Goodell, (*paid*),	20
H. Rude,	20
James F. Redhead,	20
S. A. House	15
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I. S. Allen,	15
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C. W. Richardson,	10
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Julia L. Hart,	5
Mrs. Wilbur A. Hart,	5
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Mortimer D. Hart,	5
John B. Hart,	5
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J. F. Huber, (*paid*),	5
Henry Low. Clinton, Mass.,	5
Hiram Drown,	5
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A. A. Sexton,	5
Mary Bloomer,	5
E. C. M. Boyd,	5
John C. Day,	5
R. R. Bunnell, (for 1 copy),	5
H. Kelham, (" ")	5
J. Oldershaw, (" ")	5
A. Anthony, (" ")	5
E. O. Newton,	5
Roselle Glass,	5
L. N. Olmsted, (*paid*),	5
H. Rockwell, (*paid*),	1
Mrs. Charles Barnes, (*paid*),	1
	$2,827

PLEDGES TO TRACT FUND.

W. S. Olmsted, Hartford, Conn.,	$50
Mrs. R. W. Pierce, (*paid*),	10
Clamor Franke, Cincinnati, Ohio,	10
Louisa J. Beach, New Britain, Conn.,	5
Samuel Brown,	5

Let our friends remember that we expended about $1,200 in the tract and book cause last year, and that though the $500 voted to be raised at our anniversary should be all taken up, we can expend, to advantage, almost any amount in spreading abroad these preachers of truth. The work goes bravely on; let us increase it all in our power.

GOOD HEALTH for October is received. Its "*Contents*" are as follows: Gymnastics, Confectionary, The Nervous System and Vision, Leprosy of the Bible and its present Existence in North America, 1st Paper, More about Tea, Women's Dress, 1st Paper, The Kitchen Range, How to Bring up Babies, Part 2—Teething, Dreams, Ozone, Cities, The Specterscope, Roses; also a Variety of Short Pieces.

Published by ALEXANDER MOORE, 11 Bromfield St., Boston, Mass., at $2 per year.

HERALD OF HEALTH for Oct. is received. A journal of physical culture. Published by Wood and Holbrook, 13 and 15 Laight St., N. Y. Terms $2 per annum.

FAITH says to me generally, "Vast and unspeakable blessings are prepared by God for his faithful servants." Hope says, "Those blessings are for me." Love says, "I will therefore run to receive them."—*St. Bernard.*

APPOINTMENTS.

HARTFORD, Conn., Talcott & Post's Hall, Sunday, Oct. 16. WM. STUART.

ELD. J. B. COOK will preach in New York, Cooper Institute, Room 24, next Sunday, Oct. 16.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—A. Guthrie, B. A. Brennan, S. A. A. Smith, E. J. Jackson, Moses Hampton, A. M. Smith, Cyrus King, B. R. Greffen, Joseph Thomas, D. W. Curtiss, J. S. Gorton, William Stauts, Joel A. Simonds, J. D. Sheridan, Noah Mayo, John Bolster, Catharine Welsh, H. P. Arnold, John Gladding, John Barney, Geo. Simpson.

TWO DOLLARS EACH FROM—William L. Brown, Mary H. Corning, W. G. Metcalf, Maria E. Stratton, R. A. Chatfield, J. Egbert Courn, Marcius W. Baldwin, C. C. Cook, G. H. Waterhouse, Mrs. F. Arthur, J. F. Brevort, Erastus Clark and Mrs. Helen M. Wood, (both paid to end of vol. viii.) David Graffam, G. B. Martin, Byron Ambrose, C. Everitt, Jane Shafer, Miss Stewart, James Harling, E. Townsend, Mrs. T. H. Green, William White, John Arnold, T. N. Newton, William Lucas, Liberty Wetherbee, (you do not tell us to whom or for what it is to be credited), J. A. Hopkins, W. Townsend.

VARIOUS SUMS—William Roworth, $12; John F. Roworth, $3; James Candler, $3; John T. Fairfield, $3; Levi Boughton, $5; William Nichols, $20 on pledge, $2 on subscription; S. P. Payne, $10 for new subs., and "Theology of the Bible;" William E. Mitchell, William Sunter, James Sunter, $2 20 each; George Bangs, $5; George W. Brown, $5; Mrs. A. M. Dickinson, $5; Mrs. Mary Smith, $3; Benjamin Mitchell, $3; J. L. Collins, $10; Benjamin Mellor, $10 on pledge; G. L. Rice, $1 25; Zacheus Adams, $5; Jared Hoadley, $4; Palmer Converse, $3; Mrs. Maas, $5; Richard Brigeman, $5; C. Gillette, $10; John Rink, $2 20; Charles Swift, $5; John Harris, $3; Mary A. Tillottson, $2 20; H. Tagert, $3; J. C. Day, $3.

PARCELS SENT SINCE LAST ISSUE.

William C. Metcalf, Mrs. A. M. Dickinson, G. H. Waterhouse, Cyrus King, G. B. Martin, Byron Ambrose, A. Boynton, Jane Shafer, Zacheus Adams (sent 20 copies of H. of L., No. 1, Vol. viii.,) Jared Hoadley, (at present we are out of No. 29), James W. White.

TO CORRESPONDENTS.

T. A. DEAN.—Your subscription expires No. 339.

Couldst Thou not Watch one Hour?

Thy night is dark—behold the shade is deeper
In the old garden of Gethsemane,
When that calm voice awoke the weary sleeper,
Couldst thou not watch one hour alone with me?

O, thou so weary of thy self-denials,
And so impatient of thy little cross,
Is it so hard to bear thy daily trials,
To count all things a gainful loss?

What if thou always suffer tribulation?
And thy Christian warfare never cease?
The gaining of a quiet habitation
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely
The path that Jesus once himself hath gone;
Watch thou in patience through this hour only,
This one dark hour before the eternal dawn.

The captive's oar may pause upon the galley,
The soldier sleep beneath his plumed crest,
And Peace may fold her wing o'er hill and valley;
But thou, O Christian, must not take thy rest.

Thou must walk on, however man upbraid thee,
With Him who trod the wine-press all alone;
Thou wilt not find one human hand to aid thee,
One human soul to comprehend thine own!

Heed not the images forever thronging
From out the foregone life thou livest no more;
Faint-hearted mariner, still art thou longing
For the dim line of the receding shore.

Wilt thou find rest of soul in thy returning
To that old path thou hast so vainly trod?
Hast thou forgotten all thy weary yearning
To walk among the children of thy God?

Faithful and steadfast in thy consecration,
Living by that high faith to thee so dim,
Declaring before God their dedication,
So far from thee, because so near to Him.

Canst thou forget thy Christian superscription—
"Behold, we count them happy which endure?"
What treasure wouldst thou, in the land Egyptian,
Repass the stormy water to secure?

And wilt thou yield thy sure and glorious promise
For the poor fleeting joys earth can afford?
No hand can take away the treasure from us
That rests within the keeping of the Lord.

Poor wandering soul—I know that thou art seeking
Some easier way, as all have sought before,
To silence the reproachful inward speaking—
Some landward path unto an island shore!

The cross is heavy in thy human measure,
The way too narrow for thine inward pride,
Thou canst not lay thine intellectual treasure
At the low footstool of the Crucified.

Oh, that thy faithless soul one hour only,
Would comprehend the Christian's perfect life,
Despised with Jesus, sorrowful and lonely,
Yet calmly looking upwards in the strife.

For poverty and self-renunciation
Their Father yieldeth back a thousand-fold;
In the calm stillness of regeneration
Cometh a joy they never knew of old.

In meek obedience to the heavenly Teacher
Thy weary soul can only find its peace;
Seeking no aid from any human creature,
Looking to God alone for his release.

And he will come in His own time and power,
To set his earnest-hearted children free;
Watch only through this dark and painful hour,
And the bright morning yet will break for thee.

—*Selected by* Amanda Bailey, Salem, Mass.

Shining Light.

BY W. H. H. MCALLISTER.

"Ye are the light of the world. A city which is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house: Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.—Matt. v. 14, 15, 16.

Jesus here, as elsewhere in his teachings, uses a familiar illustration to enforce a practical truth. At his first advent the whole world was groping in thick spiritual darkness. He came a light into the world. Isaiah, in prophetic vision, saw and described this: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."—Matt. iv. 16. Jesus was that light; and when he came into the world to accomplish his great mission, he said plainly, "I am the light of the world." A state of sin is very appropriately termed a state of darkness. A course of wickedness if persistently followed, not only shuts a man out from the light of truth in this world, but it consigns him to the "blackness of darkness forever." Light is the opposite of darkness as truth is of error; and when the whole world was in the darkness of sin it needed a great spiritual luminary to arise and dispel its deathly gloom. Coming to Christ is represented as coming from this state of darkness to the light; and the condemnation of the world is, "that light is come into the world and men loved darkness rather than light, because their deeds were evil." In the language of this illustration the distinction is drawn between the two classes: "For every one that doeth evil hateth the light neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

This line of thought might be greatly extended, but the words I have quoted at the head of this article were intended for a practical rather than a theoretical application. Jesus here calls his disciples the light of the world. The illuminating rays of divine truth constituted them a light even as Christ was a light; and every one who has received this truth is likewise a light. While Jesus was in the world he was the light of the world, but after he was taken from the world, the apostles and their successors with all believers constituting the Christian church have been its light. And could all the influences attributable to the Christian religion be removed, the world would be dark indeed. I will leave each of my readers to draw the picture in his own imagination.

Every one, then, who has named the name of Christ is a light, and must bear his part in dispelling the spiritual darkness around him. How must this be done? Jesus instructed his disciples to imitate the example of worldly men with a literal light. They do not conceal a lighted candle by putting it under a measure, but place it upon a candlestick, and they experience a practical result. "It giveth light unto all that are in the house." I do not think Jesus would have spoken these words if he had not thought that some timid, fearful disciple sometime would need the caution and encouragement. And how many of us can take the implied reproof home to our own hearts! How many of us have had the light of divine favor shed upon us abundantly, still we have been too chary of reflecting its glorious rays. Men all around us groping in darkness and our light concealed! Men going down to everlasting death, and we casting at best but a feeble light on the way of life! Is your light, my reader, is my light under a bushel? Is the light God has given us beaming with a clear and steady glow, lighting all who come within the circle of our influence? These are important questions and by them we should examine ourselves, and if wrong set ourselves aright at once.

Let us do as Jesus bids us do: let our light shine before men. Let it shine in our lives, in our thoughts, our words, our deeds; let it shine in all our intercourse with our fellow-men; let it shine at home and abroad; let it shine on every feature, giving the whole countenance a divine radiance, and may such a halo of divine effulgence rest upon and emanate from us that others seeing our good deeds may be led to glorify our Father which is in heaven.

St. Albans, Vt. Oct. 1870.

The Restitution.

BY JOEL A. SIMONDS.

"Whom the heavens must receive until the times of restitution of all things.—Acts iii. 21.

The times of restitution signify the period during which the work of restitution will be accomplished.

The times of restitution will begin at the coming of the Lord. When the time to commence the restitution shall come, then the Lord will send Jesus Christ to do that work. He will come, and his arm shall rule for him, his reward is with him, and his work before him. Then he will gather out of his kingdom all things that offend, and them that do iniquity. Then shall he begin to reign and to subdue all things unto himself. Nothing will be restored till he come. The whole work of restitution is beyond that event, and under the reign of Christ.

Restitution means, to bring back to what has been, or to replace in a former condition.

The world has been in a good condition. When the heavens and the earth were finished, and the preparation of the kingdom completed, then the Lord saw every thing that he had made, and said, it was very good. Then, according to the arrangement he had made, and for the purpose for which he had made it, the Lord took the man he had formed, and put him into the garden of Eden, which he had prepared for him. In this garden the Lord made to grow every tree that is pleasant to the sight, and good for food; the tree of life, also; and the tree of knowledge of good and evil; and in it was there a river of water which flowed in four directions. And the Lord put the man into this garden to dress it and to keep it. And the Lord said to man, Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in (after) the day thou eatest thereof thou shalt surely die. This condition of the world was very good. The earth was to bear grass, grain, and fruit, as food for its inhabitants. Man was to multiply and replenish the earth by families; he was to have dominion over the animals below him; and cultivate and subdue the earth. He was made subject to the law of God, which provided for him to live as long as he should be obedient, but when he should become disobedient he must die. His probation was an easy one. He was completely furnished with every thing that God had provided for him, and he was only required to be obedient to secure his position, with all the prosperity, and development, that must grow out of it. The world, in this condition, does not need restitution.

Man sinned. The curse of the law under which he was to live, forever, was passed upon him, and upon the earth for man's sake. The world now needs to be restored to its former condition; to be brought back from under the curse to the integrity of its original position.

This restitution God has promised in the gospel. The things to be restored are those that have been affected by the curse; viz., the earth, with its inhabitants.

The instrumentality by which to affect this restitution is the creature of the gospel. It is called the Seed of Abraham; the children of the promise. Christ and those that are his. They are not of the world; but they have been chosen out of the world. They are one with Christ, as he is one with the Father. They are joint heirs to the same position, and to the same work. Christ has already become the heavenly, by a resurrection from the dead. Those that are his, will become heavenly, like the angels, in the same way, in due time. These, when perfected by a resurrection from the dead, will be complete in Christ the head of all principality and power. This heavenly class in distinction from the earthy, will constitute the instrumentality by which the restitution of all things spoken by the mouth of all the holy prophets since the world began, will be accomplished. They are not the restored. They will not occupy a restored position; but they are the prepared instruments of restitution, and will occupy a position suited to their work.

The things to be restored are one thing, and they will be restored to a former position. The instruments are another thing, and they will do the work of restoring. The instruments of restitution must be perfected before the work of restitution can begin. The things to be restored are earthy. The instruments of restitution are heavenly. The object of restitution is not to change the earthy to the heavenly, but to restore the earthy to a former earthy condition. The earthy condition, to which the earthy things will be restored, is one in which the people will marry and be given in marriage; they will have dominion over the animals below them, and over all the earth; their business will be, to cultivate and subdue the earth; to sow and reap; to plant vineyards and eat the fruit of them; to build houses and inhabit them; to prepare for winter and prepare for summer; to prepare for day and night, and to do all kinds of business that will legitimately grow out of their earthy natures, and earthy surroundings, as long as the earth continues: and through the endless future they will have access to the tree of life that they may live forever.

The probation given to Adam will be restored to them, so that all the blessings of their restored position, and surroundings, with all the legitimate growth, prosperity and developments of it, may be secured forever by continued obedience. All of this belongs to the restored, and not to the restorers.

The Restorers will occupy the throne of the kingdom that is to be restored, and have power over all the nations of the earth. They will be heavenly in their nature like the angels, and can die no more. They will neither marry nor be given in marriage. Their business will be to bless all the nations of the earth by restoring them to their former position before sin entered into the world. They will rule in righteousness, and execute judgment and justice in the earth. They will be priests as well as kings upon the throne, so that they can pardon the repenting sinner, and restore him to loyalty and the favor of God, and give him the position he had lost in Adam. They will do all the legitimate business belonging to their position as the rulers and restorers of the world.

When the work of restitution is completed, then all the nations whom God has made shall come and worship before him and glorify his name. Then every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father. Then, the knowledge of the Lord shall cover the earth as the waters do the sea. Then, they shall not bring forth for trouble, and none of them shall be sick; for the leaves of the tree of life have healed them all. Then, there will be no more pain nor death, for they will have free access to the tree of life that they may live forever.

Then, the earth shall yield its increase, and the shower shall come in its season, and the land that was desolate shall become as the Garden of Eden; and instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree.

Then, the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them, and the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

Then there shall be no more curse.

This will be the condition of the world after it is restored, and this will be its condition forever. None of the Restorers are included in this description.

Then, the heavenly—those who have accomplished this work of restitution, they shall reign forever and ever, over the nations who have been healed by the leaves of the tree of life.

Grand Rapids, Mich. Sept. 1870.

Are the Dead Really Dead?

BY ALBIN CHANDLER.

Many of our brethren say, they believe sinners must have a second life that they may die the second death for the sins committed in the first life. I have often asked, and do now ask such, if they sincerely believe that the apostle James, when he says, "Sin when it is finished bringeth forth death," means literal death? If so, that is the end of their sin. Hence, if a second literal death is imposed, without a second probation and a second life of sin, it is punishing twice for the same offence; which our brethren must admit, or take the other horn of the dilemma, which is, the death common to all in a state of consciousness, and acknowledge they have been wrong in preaching the unconsciousness of the dead, these many years. But we hear them often ask, "What is the difference in their death; and are not the righteous punished just as much as the wicked?"

Now dear friends, for once, please carefully to read the apostle's distinction, and treasure it in your memory. Paul says, in 1 Cor. xv. 56, "the *sting* of death is sin:" and in verse 55, the saints sing, "Oh death, where is thy *sting?*" and John says, 1 John. iii. 14, "He that loveth not his brother *abideth* in death:" and Jesus said, "As Moses lifted up the serpent in the wilderness even so the Son of man must be lifted up, (why?) that whosoever believeth in him" (that act of faith extracts the *sting* of the serpent, and sin also) "should not perish, but have eternal life;" or, have the wound of death healed; which can be easily accomplished by the law of righteousness (the free gift of the Father), *as* after extracting the poison of the serpent the flesh wound will heal by the law of nature, otherwise the poison will extend by circulation from the wound through the whole body, and the patient dies. See the case of Jesus, "who was made a little lower than the angels, for the suffering of death." Not made for sin: for in that *He died;* He could not be holden of death: for He had no *sting* or poison of sin in him. He was not under the law of *sin and* death, (Rom. viii. 2); but the law of death, alone, for the deliverance of all mankind, if they will come to Him. The great Physician who is able, by the power and divine skill given him of God the Father, to extract the poison of sin and apply to the ghastly wound the sweet spirit of love and obedience, which will cause the *new life* to appear. Then, in due time, the loving and faithful child can sing, Oh *death,* where is thy *sting?* thy power to give *hades* the victory, as in the case of those who would not come to Christ to be healed?

Come now, dear brethren, be consistent; see and acknowledge, to the glory of God and his Son Jesus, that the dead now are dead, and sin finished in their case; for the man that dies in his sins his case is hopeless; the poison is all in him. While those that are cleansed from sin, by Jesus, will be victoriously presented to the Father, who will crown them as kings, his honored children, before the holy angels and all the world besides; while the shame of the faithless and unbelieving will be as manifest to the immortal family, by their absence from this glorious and triumphant coronation, as would their literal, conscious presence under condemnation before a mortal court.

Des Moines, Iowa, Sept. 24, 1870.

A Word to Tobacco Users.

Dear reader, do you use tobacco? And have you never thought how displeased your Saviour would be, were he here with his people, to see you puffing the stupifying smoke about you, or constantly spitting the filthy juice around, absorbing the deadly poison into your system? Though the Master is now absent at the right hand of the Father, do you not know that your conduct causes him equally as much displeasure as if he were with you to utter audibly his protest? It does seem to me if angels ever wept over the self-destruction of a candidate for immortality, they have shed their tears over the tobacco consumers.

It seems hardly necessary to call to your mind the disastrous effects of tobacco, both mentally and physically; for if its use will not be discontinued for Christ's sake, we can hardly expect it tobe given up at all. We are commanded to cleanse ourselves "from all filthiness of the flesh;" for Christ will have a "chosen people"—yes, a *pure* people—to dwell with him in the kingdom, which great and ominous signs warn us will soon be set up. If you reach that blessed realm, dear brother, you will find none of the filthy weed there to satisfy your unnatural appetite. "For this ye know, that no . . . unclean person, nor covetous man, who is an *idolator,* hath any inheritance in the kingdom of Christ."—Eph. v. 5. Beloved in the Lord as living representatives of our absent Saviour, known and read of men, let us set him before us as the great pattern to imitate, and follow him more closely every day and hour, that when our Master comes in all his triumphant glory we may hear the blessed words of acceptance—"*Well done!*"

W. H. Spencer.

Rochester, N. Y. Oct. 1870.

Children's Department.

Our Pet Mocking-Bird.

BY UNCLE WILLIE.

Most of our readers are no doubt quite familiar with the gay and noisy bird that we call Parrot, as nearly every Italian fruit-shop in our cities has a "Pretty Polly" swinging and chattering among the oranges, lemons, and bananas. But they do not so often see that rare and interesting bird that is found in our own middle and Southern States, known as the "mocking-bird."

It is about the size of a robin, and looks much like one, with the exception of its breast, which is rather a whitish gray than red. It is called "mocking-bird" from its very rare skill in mocking or imitating the notes of other birds, which it does so completely that most of our feathered songsters are fairly deceived by its notes, and think on hearing it that one of their own species is somewhere near them and singing to them. On hurrying to their supposed comrades they find, to their dismay, a perfect stranger, and then hurry away again, absolutely puzzled to know what has happened to them.

This rare bird is such a mimic of nearly every noise that it hears, that naturalists, who give Latin names to all the birds whose habits they study, call it the "many-tongued mimic;" and Uncle Willie will attempt to show that this is a very proper name to give to these birds by telling the story and the cunning tricks of one of them that happens to be a favorite member of his own family.

Our pet mocking-bird was captured in Virginia by a dear brother who was a soldier there during the late war, and who sent it north to us to show us what saucy little rebels he sometimes used to hear singing in the forests as if their throats would burst, imitating every sound that reaches their ears. This brother gave to his prisoner the name of "Thaddeus Stevens," thinking that his bird was about as bold and independent as this great statesman, who died but a few months ago; but as this is rather a long name for one that we have to talk to so much, we simply call him "Thad," which answers our purpose much better.

Now Thad is as cunning and noisy a little rogue as ever made a Northern home cheerful with his songs and odd ways. We keep him in a very large cage in our sitting-room, so that he hears and sees every thing that is going on, and we hear and see all his notes and his pranks. Just as the day breaks he begins, and generally with a lusty crow; not a cock in the neighborhood is allowed to wake up the hens of the barnyard but that he thinks it is his bounden duty to imitate him, and this he does with a delicate little crow that any young and aspiring rooster might be proud to excel.

Next come the robins with their early songs, and then Thad treats us to their notes so perfectly imitated that again and again we have been sure that a familiar robin was sitting on our window-sill. And now he is fairly started for a stream of melody for a few hours in the morning so that it seems he cannot stop. He sometimes scarcely allows himself time to eat his breakfast, but while standing at his dish will take a few mouthfuls, and before they are fairly down will dash off a trill or a flourish and then return to his meal. This being fairly over he mounts his perch, and runs with amazing facility over all the songs that ever bird has sung in his hearing. One moment he is a canary, then a cat-bird, and then a bobolink; again he is a pee-wee, a swallow, or an oriole; and then he will whisk off into a collection of songs so numerous that none but one who knows the notes of all the birds of the forest can recognize them.

When he has pretty fairly exhausted the birds he is ready for any thing that may turn up; he will cackle as completely as any hen that ever laid an egg, will caw like the crows, whistle furiously after the dogs and imitate their barking and yelping, and will let no four-footed beast pass his domicile without trying his throat on whatever utterance it may make; and the only time we ever knew him completely to break down was in trying to neigh like a horse. This was a little too much for him, although he did not seem to know when he was beaten, possessing the same indomitable qualities as the great man whose name he bears.

Thad is perfectly at home in all sorts of domestic noises; nobody ever sneezes in his presence without a compliment of a repetition of it by him; and when a few weeks ago we all had the influenza, it kept Thad busy sneezing half the time in keeping us company. During that affliction he also learned a new accomplishment, and he now blows his nose with inimitable skill, and occasionally clears his throat with great dignity. He never questions the quality or origin of a sound; for him it is enough to hear it, and repeats it. Not far from his cage a door once began to creak on its hinges; he heard it in an instant, and now always creaks with it, and we let the door creak as a source of amusement to him and to us. A railroad passes a few hundred yards from his window, and the shrill whistle shrieks as the engine flies by, and he whistles at it as regularly as it whistles to the traveler "to look out for the locomotive;" and now and then, when the freight train is blowing and puffing up grade, Thad blows and puffs too, as if he had a heavy pull before him.

A few days ago, while receiving a visit of a friend in an adjoining room, we suddenly heard a great outcry, as if a hawk had attacked a whole brood of chickens. Our visitor, assuming rather an anxious countenance, inquired if we kept chickens, being too amiable to add "in the house." We simply replied, "O no, it is our bird Thad." And thus the little rogue runs from one thing to the other all day long, piping and whistling and trilling and flourishing, as if he felt it his bounden duty to keep up a continual uproar.

The volume and power of his voice are remarkable; on quiet days he can be heard at a distance that seems incredible, and one wonders how so much strength can be concentrated in so small a body. When he sings his loudest his whole frame seems to be engaged in the work, and we think he must soon sink down exhausted; but he keeps at it with his whole soul, as if singing were so exquisite a pleasure that he cannot afford to lose a moment. We have sometimes endeavored to suppress him, fearing that he would wear himself out, and the only way in which we can do it is to shut him in a very dark room, so that it is night to him. But if we do so he seems only to sing with greater energy afterward. Even his nights are not always spent in peace, for sometimes in the midst of the night he will break out with a great gush of song for a minute, so that it is a common saying with us that "Thad is dreaming." And he has really set us to seriously thinking over the question as to whether birds do not dream, and sing in their dreams, just as little folks so often talk in their dreams.

Need we add after all this that Thad is a great pet in our house? and that he gets all the flies and spiders and oranges and apples and all other little tidbits that he wants? He is a hearty eater, for a bird that works so hard in singing must have strong food. He lives mainly on "mocking-bird food," prepared by the bird-dealers in New York, and this consists largely of meat. Then he is fond of fresh meat, and bread and milk, and red pepper; and in the season he is crazy after elder and poke berries; he will revel among these until he is as red as a beet.

Thad has a large cage, but he has also the full liberty of the room. He frequently comes flying to the shoulder of his mistress to be fed some little dainty, and he is often caught in the work-basket looking after little trifles that he likes to carry off to his cage. He is as tame as a chicken and as pert as a fox. Can our little friends wonder that we greatly esteem Thad?—*Selected.*

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Herald of Life

AND OF THE COMING KINGDOM.

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THE "MORTAL RESURRECTION."

A LETTER TO ELD. MILES GRANT.

BY STEWART CARLISLE.

WILMINGTON, DEL., Sept. 16, 1870.

ELD. MILES GRANT—*Dear Brother:* I have been reading for the past four years the views of brethren as they have appeared in the "Crisis" and HERALD OF LIFE; also the views of Eld. Waggoner's tract on the resurrection of the wicked dead. But the glorious doctrine of "No life out of Christ," is as clear to my mind as that man in his present natural condition is only mortal and corruptible. It has often been a matter of surprise to me that brethren of your views have not answered some of the arguments advanced in the HERALD OF LIFE. You may doubtless imagine that this has been done; but, to my mind, all efforts in that direction are like the efforts of orthodoxy to prove the doctrine of the soul's immortality. The simple question of "How are the dead raised up, and with what *body* do they come?" is a question of some perplexity to those who believe in the resurrection (to life) of the wicked dead: hence, the *man-made* doctrine of a *mortal resurrection.*

But, "How are the dead raised up, and with what *body* do they come?" Ans. "That which thou sowest, thou sowest not that *body* which *shall be.*" Why, Paul, is not this a great mistake? Are not these *bodies* sown *mortal* bodies and raised *mortal* bodies? But Paul's answer is, "Thou sowest not that *body* which *shall be.*" Now if these bodies are sown mortal (which none can deny truthfully), and as *such,* are not that body which shall be, then the doctrine of a *mortal* resurrection, however ingeniously put, is found to be at variance with the teachings of Paul, who unhesitatingly declares that "the dead shall be raised incorruptible, and this *mortal* must put on immortality." We have no hesitancy, therefore, in pronouncing this *mortal* resurrection theory unscriptural, purely human, and of recent date.

The only ground of hope for *life* in a future state, must be based on the promise of God; and the Scriptures clearly and definitely speak of two lives only; the one, "the life that now is;" the other, "the life which is to come." The life which now is, terminates in death, and leaves man forever in the dust of the earth from whence he came. The life which is to come, is God's special promise to his people; and although many of his dear ones have "died without receiving the promise," yet precious in the sight of the Lord has been their death, and the fulfilment of his promise necessarily includes their resurrection to life, at his appearing and his kingdom. In this promise, the wicked have no part or lot.

But of them the Scriptures plainly affirm: "They are dead; they shall not rise:" they "shall remain in the congregation of the dead;" they "shall not see life;" but that dying, in their sinful, mortal state, they are "like the beasts that perish." Like them, they are dead beyond the promise, or hope, or power of living again, and will never see light or life, but "be as though they had not been."

"The life which is to come," being the promise of God, of which the "righteous hath hope in his death," is eternal in its duration; and when Christ (who was God's manifestation and exemplification of eternal life), shall appear, it will be to give eternal life to all that are his, whether they sleep or wake.

A limited life in a future state, whether for a longer or shorter period of time, with no other object in view than that of administering punishment, purely vindictive, and without any design or purpose, whatever, to reform those who are thus punished, may do to be put forth by those who have driven down their theoretical stakes, and made fast their cords to the opinions of men, but must ever be opposed by those who having caught the sympathetic accents of infinite love, in its tender yearnings for perishing man, as God expostulates with him in tenderest affection, "Why will ye die?" at the same time assuring them that he has "no pleasure in their death" (not two deaths), but, dying without faith in the promise of the life to come, they die beyond the power of a resurrection *to life* again.

Now if God has "no pleasure in the *death* of the wicked," can we suppose that the attribute of justice demands that the attribute of love shall be silent and submissive, while justice enters the domain of death and raises up the wicked dead just to kill them over again, and place them where they came from, the dust of the ground? Does it require an exhibition of this kind in order that the justice of God may appear to men? If so, then why not go a single step farther and say that this exhibition is to be eternal? for, when the exhibition is over, and ceases to appear, then the justice of God ceases to appear also; so, that the justice of God shall be eternally apparent, sinners must be eternally dying and never be dead! If justice demands such an exhibition to be made for a single hour, then who can prove that such an exhibition will not be an eternal necessity? and in that event, where or how can the attribute of love, which is God himself, appear? Will you tell us that is seen in the resurrection and eternal life of all that believe, in their glorified state, in the possession of their Eden home? We grant it; but then his tender mercy is over all his works; and the wicked, being the work of his hand, (but not their wickedness), the judgment of God in their case is, that they "shall surely die;" that is, they lose "the life that now is," and have no part or lot in "the life which is to come;" and justice and judgment, and righteousness, and love, are all made *apparent* to men and angels; and all shine with undimmed lustre and heavenly beauty, in the God-honoring doctrine of "No life out of Christ."

No, no, Br. Grant, this doctrine of a *mortal resurrection* will not do. God's word condemns it; enlightened, sanctified reason revolts at it; and the harmonious attributes of our loving Father in heaven forbid it; and this man-made doctrine of a *mortal* resurrection must die of its own inherent *mortal weakness,* and be as though it had not been.

And now, dear brother, as this *doctrine* has been made the wedge to split in two the Advent body of believers, and leave one part, as God's people have always been, in the minority as to numbers, we shall accept the situation, and more than ever "cease from man, whose breath is in his nostrils," but "whose foundation is in the dust," and nestle closer to the sympathizing heart of him who says, "Fear not little flock, it is your Father's good pleasure to give you the kingdom."

Hoping that we shall all come to the unity of the faith, to the knowledge of the Son of God, to the perfect stature of men in Christ, and all speak the same words and mind the same things, and finally share the same glory in the same kingdom.

I remain yours, looking for the return of the LIFE-GIVER, who says, "I give unto them eternal life;" and a life in the future state that is not eternal will be about as difficult to find as that a soul in the present state is immortal.

STEWART CARLISLE.

THE WOMAN GOING TO JUDGMENT.

BY MARK E. GREEN.

"And there came one of the seven angels which had the seven vials and talked with me, saying unto me, Come hither, I will show unto thee the judgment of the great whore that sitteth upon many waters."—Rev. xvii.

THERE is a universal agreement that this whore is the Roman Catholic Church, with its head centre at Rome, with the Pope at its head or as its mouth-piece; and, of course, when we write on this subject, we treat with the Pope. All charts and diagrams that I have seen to illustrate this subject the woman has been placed on the back of the scarlet beast, which I believe has been the cause of leading us to take a wrong view of this subject.

John says that the whore was sitting upon many waters when she was going to judgment. These waters are explained, in verse 15, to be people, and multitudes, and nations, and tongues; and the woman is explained to be a great city which reigneth over the kings of the earth. The explanation here given does not place the woman on the beast's back at all, but that she is ruling over kings of the earth, which is explained to be peoples, and multitudes, and nations, and tongues; and not one single kingdom, or empire, like France, on which some have supposed was the kingdom upon which she was going to judgment.

When the angel came to John, he was upon the isle of Patmos, where he had seen all the visions prior to this time; but John was taken in spirit into the wilderness, which, in chap. xii., is measured by a time and times and half time, or 1260 years. If we get a correct understanding of this vision we must take our stand where John stood, somewhere near the end of those days.

That John confines himself to what followed from this point to the time of her judgment cannot be true; for in the explanation, the angel says, "I will tell thee the mystery of the woman and of the beast that carrieth her, which hath seven heads and ten horns." We see from this, that the angel is going to give John a history of the woman during her connection with the beast, and therefore we must begin where John begins. The first thing the angel says, "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit and go into perdition." That this cannot refer to the Napoleon dynasty is evident, for this beast had an existence before that dynasty came into existence; for the angel says, the beast was before he had the vision; which was in the wilderness state of the church, which days were ended before that dynasty became history. Rome is the only place to look for the history of the woman and the beast.

Rome became a fornicator with the woman when the church chose the Emperor Constantine as the "2d *David to fight her battles.*" The Roman Bishop Lactantus pronounced the marriage ceremony.—See Gibbons, chap. xx. This was in A. D. 313. From that point the history of this woman begins her harlot life. Constantine was then Emperor of Rome; but about twelve years afterward he removed the seat of government to the East and left Rome in charge of St. Peter, the Pope, until his death, when the son of Constantine became Emperor of Rome. In 476 Rome came to an end for a time which is the first change marked in what the angel told John, "*The beast thou sawest was,*" etc.

E. B. Elliott, a writer on Rev., in a letter to Dr. Keith, says, "Was not even Odacer's destruction of the imperial authority in the Western empire, A. D. 476, sufficient in your judgment to put an end to the term of old Rome's supremacy? At that time the power and glory of Rome, as bearing rule over any nation, had become *extinct,* when she who had ruled over nations sat in the dust like a second Babylon and *there were no thrones where Cæsar had reigned.*"

This celebrated writer on prophecy shows conclusively that this beast came to an end in 476; and it "*was not*" for 324 years, when Charlemagne was crowned with the crown of the Cæsars, and is called, by historians, the "*restorer of the Roman Empire.*"

Before tracing the history of this empire, after its restoration, I will notice the history of the woman when this beast "*was not.*" According to Daniel's prophecy the Roman empire was to be divided into ten kingdoms, which was accomplished by 483. Three of those ten kingdoms were Arians, who were opposers of the Catholic church; two were plucked up by Clovis, the French king, and one by Justinian, through the direction of the Catholic church. The remaining seven were supporters of the Pope for 324 years; which I suppose answers to the heads of this beast upon which the woman sat, for we have no evidence that she ever sat on the beast, only on the heads, and never on the back, as we have had it exhibited on the charts. The question will be asked, Did not the Eastern Emperors, who had become the sole emperor of East and West, support the Pope? I answer, that from the days of Justinian until the Roman empire was restored, there were eighteen emperors, and only four of them were favorable to the Pope, or were able to support the Catholic church in the West; and the Pope was obliged to rely upon these kings in the West for support, and therefore the fitness of the figure sitting on, or being supported by these heads or kings.

This view of the subject carries the history of the woman down to the time of the restoration of the empire in 800. The angel says that this beast was, and is not, and yet is: and ascendeth out of the bottomless pit. One thing is certain, the beast could not ascend out if he was not first put in. I may differ with some as to what constitutes the bottomless pit. It is generally admitted that the bottomless pit in chapter ix., symbolizes the false religion of Mahomet. If the bottomless pit is a false religion in one place, in this book, we must make it the same in every place. If the false prophet does not propagate a false religion, then he is not a false prophet. I conclude that any government that will bind itself by an oath to support a false religion is shut up in a pit without a bottom.

Taking this view of the subject, we will notice the facts connected with the restoration of this kingdom, and see upon what condition it was restored. Says history, "The coronation oath of Charlemagne was, that he would maintain the faith and the privileges of the church." Did not Charlemagne subject himself, in taking this oath, to the Catholic church or to the Pope? and was not that oath as binding as though he was bound with a great chain? and any one who dared to violate that oath was consigned to hell fire eternally by the Pope. So says history.

Again: We are informed by history that every king or emperor that was crowned by the Pope from that time, was obliged to take the oath administered to Charlemagne. For one thousand years all emperors were crowned by the Pope, until Bonaparte, who refused to submit, and took the crown of the Cæsars and placed it on his own head, and proclaimed, "*I am Cæsar; I am Charlemagne.*" The dragon was no longer in the abyss.

The woman when going to judgment was not sitting on heads, but was reigning over people, multitudes, and nations; but was about to fall from that position, after which her judgment came. The woman must have had kingly power, for she could not be said to reign without.

About forty-six years before the restoration of the Roman kingdom, the Pope was crowned king of Rome; and what is termed Peter's patrimony, or the Ecclesiastical States, was held sacred and exclusively the Pope's dominion.

The next thing is to ascertain what kings, etc., she reigns over. The angel says, "And there are seven kings; five are fallen, and one is; the other is not yet come; and when he cometh he must continue a short space." These kings I understand to have risen after the Pope was made king; and that they stand as representatives of dynasties, beginning with Charlemagne, who represents the Carlovingian dynasty. He was the first of the Cæsars that took the oath to obey the Pope. That dynasty continued from 800 to 879. The dynasty that succeeded, was the German, or Otho dynasty, who was crowned with the Cæsar crown in 961, and was succeeded by the Franconian dynasty in 1014, and that dynasty was succeeded by the Swabian dynasty in 1155. The next was the Spanish dynasty, crowned in 1530, and was succeeded by the House of Hapsburgh, or Austrian dynasty in 1713, and continued until 1800. This is the sixth king, and was reigning when John saw the woman going to judgment. Austria was the last king that received the crown of the Cæsars by or from the hands of the Pope. During the reign of this dynasty the Austrian emperor, in 1781, refused to obey or have any thing to do with the Pope; and from this point we may date the fall of Babylon; her lovers began to leave her. The seventh king was Napoleon Bonaparte, who crowned himself with the Cæsar crown in 1804, and was dethroned in 1814, only continuing a "*short* space," ten years.

The eighth, which is of the seven, we shall notice after we ascertain where to locate the ten kings that had not received power when John saw this vision. They were to receive power one hour, or a short time, with the eighth king. The most likely place to find the rise of these kings would be when the seventh king came to his end in 1814.

In 1815 the powers of Europe called a council at Vienna to restore or to bring order from the confusion that had been caused by Napoleon. In settling the Italian kingdom they divided it into ten kingdoms. Says Hugh Murray, in his "Encyclopædia of Geography"—"The local . . . divisions of Italy are more than usually prominent. For though the country is united by name, by a common language, and by a strong national feeling, it has yet been partitioned into a number of States, *politically* independent of each other. The numerous little republics, which indeed once made so brilliant a figure and disputed for supremacy, have in the late convulsions lost the feeble remains of their existence and emerged into the great States.

Italy is thus divided into ten portions: 1st, The Ecclesiastical State; 2d, Tuscany; 3d, Lombardy; 4th, Sardinia; 5th, Naples; 6th, San Marino; 7th, Modena; 8th, Lucca; 9th, Parma; 10th, Monaco. So far we have a perfect harmony in connection with the history of the woman. These ten kings were to hate the woman and make her desolate and naked, and eat her flesh and burn her with fire.

The next thing to ascertain is, who this beast is that is to go into perdition. When these ten kings first became history there was no king in Italy; but in 1859 Victor Emmanuel was made king of Italy; and nine of these kings gave their power and strength to this king; and from that time they have been making the woman desolate and naked until they have taken possession of Rome, and the last of the ten kingdoms (the Ecclesiastical States), have voted to give their power and strength to Victor Emanuel, who, with the Pope, or false prophet, are to go into the lake of fire and brimstone alive, both together; and the remnant, the ten kings, are to be slain with the sword of him that sat upon the horse, which proceeded out of his mouth; and all the fowls were filled with their flesh. —Rev. xix. 19–21.

Whether this lake of fire is intended to symbolize modern warfare, I do not feel positive. Some suppose that Rome will sink into a lake of fire and brimstone; while others think otherwise. There is one thing certain, that the ten kings are the remnant here to be slain by the sword that proceeds out of the mouth of Jesus Christ; for it is said of them that, "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful."

These ten kings are the last phase of the Roman Empire, which winds up the last of Daniel's vision of the image, the iron and the clay; that is, the kingly representing the iron, and republican representing the clay, which do not cleave to the iron. When these come to an end, then all the kingdoms come to an end, if I understand Daniel; for it says that when the stone strikes, "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces *together,* and became like the chaff of the summer's thrashing floors, and the wind carried them away," etc.

This makes a clean riddance of all earthly kingdoms. A few more days and we will witness the last great battle of the great day of God Almighty. Let us take heed to our Saviour's words, that we be not overcharged with the cares of this world, that that day come upon us unawares; for, as a snare shall it come upon the whole world; and blessed is he that watches and keeps his garments. Amen.

NEW YORK, Oct., 1870.

"THE IMMORTALITY OF THE SOUL."

A REVIEW BY JOEL A. SIMONDS.

[*Concluded from last week.*]

His Third Proposition.—The Punishment of the Wicked will be Eternal.

Proof.—"These shall go away into everlasting punishment." We admit, and claim, that this proposition is true. We also admit that the proof is conclusive. We are perfectly agreed as to the *duration* of the punishment.

But we are disagreed as to the *nature* of this punishment. B. urges this argument to prove the immortality of the soul. We claim that it is perfectly fatal to that doctrine. B. claims that this punishment will be *misery.* We claim that this punishment will be *death.*

The point now to be settled is the *meaning* of the *word death.* B. insists that the meaning of *death* is the *separation* of soul and body. He did not give any proof. We insist that the meaning of death is, *extinction of life*

1. Webster says that "*death* is that state of being in which there is total and permanent cessation of all the *vital functions.*"

2. The Bible defines death to be the *extinction* or *cessation* of life. Gen. ii. 17, "Thou shalt surely die." This death is the punishment or penalty for transgressing God's law. Man sinned, and this punishment was explained, Gen. iii. 19, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." When man returns to dust, his life becomes extinct; his thoughts perish, and *he is dead.* The tree of life was guarded lest he should eat of it and live forever. To break off life, so that it will not continue forever, is death. "And all the days that Adam lived were 930 years, and he died." Death cut off his life; it extinguished his life; Adam did not live any longer. Death terminates life. The experience of the world demonstrates this. The wages of sin is death; and death passed upon all men because all have sinned.

Another Explanation of what Death is.

God said to Noah, Gen. vi. 17, "I will bring a flood of waters upon the earth, to *destroy* all flesh, wherein is the breath of life, from under heaven: and everything that is in the earth shall *die.*" The flood came: "And all flesh *died,* that moved upon the earth; both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, *died.* And Noah only remained alive, and they that were with him in the ark." Peter says, "The world that then was, including the ungodly men, being overflowed with water *perished.*" Upon this record I will remark,

1. This *punishment* was *because* the earth was *filled* with *violence.*

2. This punishment was *death;* sudden death by water.

3. The water came, and every man, and every animal wherein was the breath of life *died,* was drowned, destroyed, perished.

4. *Not one* that was outside of the ark *remained alive.* Their life became extinct; they lived no longer; death terminated their existence.

In the first example the *man* who was *made* of *dust,* the *man* who breathed the breath of life, the *man* who became a living soul, and *who* was to have dominion over all the earth, and *who* was to people the earth, and subdue it, the man who was named Adam, and *who* alone was made responsible to God's law, *this* is the *man* that was to *die* and *return* to *dust,* so as *not* to *live forever.* This is the death that is "passed upon all men." If *this man* who *is dust,* and *who returns* to *dust,* is not the responsible man, who is? Is the soul *ever,* in a *single instance,* made responsible, where it does not *mean* the living *person* or *body?* If not, then death means *the extinction* of *life.* It comprehends all there is of man in the sentence, "Dust thou art, and unto dust shalt thou return."

In the second example. *All men* and *animals,* in whose nostrils was the breath of life, were drowned. This was their death: "as the *one* died, *so* died the *other.*" They all had one breath; they *died* alike. The flood destroyed them. It put an end to their lives. It caused a *total* and *permanent* cessation of all the vital functions. As the light of a burning candle disappears when the blaze is extinguished, so the *powers* and *attributes* of a living man disappear when his life is extinguished. This is the universally accepted meaning of death, when applied to any thing except the human soul, which is only an attribute of the living man. Then to go away into everlasting punishment is the same as to be punished with everlasting destruction. If life is a blessing, to be deprived of life is a punishment; and to be deprived of life forever, would be everlasting punishment. The wages of sin is death. Hence the punishment of the wicked will be eternal; but this does not prove that the soul is immortal.

His Fourth Argument.—"Man Became a Living Soul."

Gen. ii. 7, "God breathed into his nostrils the breath of life, and man became a living soul." B. thought that when the man breathed the breath of life, he received an immortal soul. But he did not press this point with much assurance. That the thought of an immortal soul, from this passage, was a mere assumption, will appear from the text itself. The man became a *living* soul; not an immortal soul. The breath of life did not become a living soul; the man did not become possessed of a living soul, but the man himself was the living soul.

God's treatment of the man shows that he had no immortal soul. God gave to Adam a law; the penalty of which was, death. Its words were, "*Thou* shalt surely die." *Adam* sinned, and then God explained his punishment, "Dust *thou* art, and unto dust shalt *thou* return." To secure this result, God excluded *him* from "the tree of life, lest he should eat of it and live forever;" and as the final execution of this punishment, it is written, "All the days that *Adam* lived were 930 years, and *he* died." This record is plain, distinct, and complete. It is a brief history of the *man* who was made of dust, and breathed the breath of life, and became a living soul. He was made subject to a law which provided for him to live forever, by being obedient and having access to the tree of life, and which also provides that if disobedient he should die. He sinned: God pronounced the sentence upon him. Dust thou art, and unto dust shalt thou return; and excluded him from the tree of life. Adam lived 930 years, and he died. This is the history of the first Adam, who was of the earth, earthy. And as was the *earthy, such* will be the *earthy.* If the first Adam did not have an immortal soul, his posterity will not have such souls. If he had an immortal soul, his posterity will have the same, for they are like him. If the first man *did have* such a soul, the history not only does not give the *slightest* intimation of it, but on the contrary, is flatly against it. It makes him subject to a law which punishes with *death;* it excludes him from the tree of life, and finally records his *death.*

If the first man could have such a soul under such a record, then his posterity may have such souls, notwithstanding the Bible does not give the slightest intimation of it; but, on the contrary, affirms and reaffirms, that the wages of sin is *death;* that when lust hath conceived it bringeth forth sin, and sin when it is finished, bringeth forth *death;* that the wicked shall utterly perish; that all the wicked will God destroy. If under such an apparent description of facts men may still have immortal souls, the only possible way to maintain such a position is by a bold and unblushing assumption of the doctrine.

The Fifth and Final Argument.—That the Bible everywhere assumes that the soul is immortal, as it does the existence of God.

The Bible does say, "That there is one God and Father of all, who is above all, and through all, and in you all."—Eph. iv. 6. But it does not say, There is an immortal soul. The Bible does say, that God is *eternal, omnipotent, immortal,* invisible, the only wise God. But it does not affirm the existence of any of the attributes of an immortal soul. The Bible does use language in describing the Being, character, and works of God, which is significant of such Being, character and works. But it does not use language in describing the soul which signifies an immortal soul; but on the contrary it often says, that the soul shall die.

B.'s Admissions.

1. That the words immortal and immortality never apply to wicked men.

2. That the descriptions which are equivalent to immortality, such as die no more, shall not die, live forever, everlasting life, and such like, do not apply to the wicked.

These admissions being true, there can be no proof of the immortality of the soul of a wicked man in the Bible. *Immortality* is a blessing promised to those only who seek for it by a patient continuance in well doing.

Conclusion.

We have examined carefully B.'s arguments and proofs for the immortality of the soul, and we have not found one statement that is applied to the *soul* separate and distinct from the body; nor one word that even intimates the existence of an immortal soul; neither do we find any proof that the soul is responsible, only where it means the body, or person.

We have found no proof that the Bible assumes the immortality of the soul anywhere.

These considerations, in connection with B.'s admission that all the descriptions of immortality found in the Bible do not apply to wicked men, lead to the unavoidable conclusion, that there is no such thing as an *immortal soul.*

GRAND RAPIDS, MICH.

THE TRUE VIEW.

BY L. D. TANNER.

SCRIPTURE interpreted by Scripture, and Scripture interpreted by existing facts, is one thing; while the nominal church interpretation is often another, and quite a different thing. Those who trust in the might of multitude will lean to the latter; while those who trust solely in the power of truth, will look to the former with greater confidence.

In the thousands of sermons and exhortations I have listened to, since I was a child, Matt. vii. 13, 14 has invariably been construed as relating to persons within the *church*, as the strait-gaters; and those without, as the broad-road-ers. Whereas, if Scripture and facts are allowed, as manifestly they should be, in order to ascertain the meaning, nothing can be more incorrect than such an application of the passage. For, taking fairly into account the numbers actually belonging inside as members of the Papal and Protestant nominal churches, and those who are of the same temper and tendencies (and mean to become such before they die) without, and you would find, by actual survey, you had encompassed nine-tenths, if not nineteen-twentieths of Christendom.

So it was at the time that Christ delivered these words. The mass and great multitude were in the nominal church interests; and as now were rapidly approaching their well-deserved destruction. Hence the pertinence of his instruction, if one would avoid that pending overthrow. Enter ye in at the strait gate —righteousness, truth, home-honesty. Actually doing to others as ye would they should do to you, as had just been expressed. Verse 12.

The nominal church in order to cover up its frauds and dishonesty, its worship of wealth, and practice of wickedness, keeps up its cry and exhortation to people to enter in at the strait gate, as if becoming one of them was to do so. Whereas, the voice from heaven, to every true believer in Christ is, Come out of her my people, that ye be not partakers of her sins; and that ye receive not of her plagues.

But what a turning of tables must the practical application of this text, as above indicated, make with the millions looking only for a step beyond their last breath to be ushered into an ethereal paradise, they name, heaven. How similar to the disappointment of the oil-less virgins—the guest without a wedding garment—or those other expectants who pleaded abundant entrance on account of their personal acquaintance with Jesus, and their wonderful works: to whom, he professed, I never knew you. Depart from me, ye that work iniquity.

MARATHON, N. Y., Oct. 10, 1870.

THE CAMPMEETING IN MAINE.

Monday Sept. 5, we selected our lots and put up our tents, which were 15 in all; the brethren and sisters came on the ground early on Monday morning, and labored hard, erecting their tents. They looked and labored just as though they were going to have good times, in the Lord, for one week, while together; but when night overtook us it found us a tired company. Monday evening had a social meeting under the Big tent, owned by the Life Brethren in Maine and Bro. Daniel Holt, of N. H. Tuesday A. M., social meeting front of the stand. Preaching by various brethren, with social meetings followed during the week, and closed Sunday night. Our meeting on old Camp Herman was joyous, but sad to part. For one, I can say, we had one of the freest meetings I ever attended in Maine.

LIBERTY WETHERBEE.

BANGOR, ME., Oct. 6, 1870.

FROM C. W. CHICK.

BR. STORRS: I am glad to see that the HERALD OF LIFE will be sustained; but sorry to say, that I am unable to do any thing pecuniarily for its support. I had hoped to have paid more on vol. vii.; but want of work, together with sickness, has made it difficult to obtain the necessaries of life for my family.

I have been sick nearly four weeks, but I am slowly improving, and hope to be out in a week or ten days. I write these facts that you may be assured that I still love the glorious truths of Life in Christ.

My head has been so affected by fever that I can scarcely express myself. I wish to say, that having been unable to pay for the last volume of the HERALD, I do not, in my present situation, feel that it would be right for me to offer myself as a subscriber. I fear you have too many unfulfilled promises already. I am sorry to lose it, but I desire to act right, though I make a great sacrifice.

May God bless and sustain you unto the Lord's coming.

Your brother in Christ.

Note by the Editor.

Fear not, Br. Chick; the HERALD will continue to go on its mission to you, pay or no pay, for the present. May the Lord bless and sustain you.

APPOINTMENT.

NEW YORK, (Cooper Institute, Room 24), Oct. 30. WM. STUART.

THE HERALD OF LIFE.

NEW YORK, OCTOBER 19, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE SCARLET BEAST AND TEN KINGS.

THE article on this subject, on the first page, is one of much interest, historically, if in no other light; and few men among us have a better knowledge of history than the writer. We have before said, there are difficulties connected with the subject of the ten kings, who are with the scarlet-colored beast, that we have seen nothing yet to unravel. While we accord to the writer of the article before us a careful examination of the subject, and certainly a well connected history of the beast and papacy down to the beast and ten horns, on which the harlot rides to judgment, we cannot as yet see how the ten States of Italy can answer to the prophecy concerning the ten kings.

Our greatest difficulty (though that is not all) is, that these ten kings are to make war with the Lamb, and the Lamb is to overcome them. It seems to us such an idea by no means covers the prophecy of Rev. xix., or that of Rev. xvi.; the last named describing the gathering to the battle of Armageddon; and the first named, the same battle; in which the fowls, that fly in the midst of heaven, are called upon to gather themselves together unto the supper of the great God; that they might eat the flesh of kings, and the flesh of captains, and of mighty men; which company is to consist of the beast, and the kings of the earth, and their armies; which are said, in chap. xvi., to be gathered from "the whole world;" which expression, it seems to us, could embrace nothing less than the whole of the old Roman empire. How a fragment of that empire, called Italy, and the one king there, though reigning over ten united States, can fill the prophecy that "these shall make war with the Lamb," etc., we confess we do not see.

To us, it seems inevitable that some other combination is yet to be developed to answer the outlines of the prophetic vision. What it is, and how to be developed, we do not yet see or understand: but when developed, it seems to us, it must be *atheistical*, and embrace a large portion of Europe and a part of Asia. We wait further developments before expressing any thing with positiveness on the subject; yet it seems likely the transactions now passing before our eyes, in Europe, are some of the opening scenes of "that great day of God Almighty."

Let us strive to work the work of God while the day lasts; and be careful to have our minds kept in perfect peace, and free from undue excitement, chastened into a quiet waiting for the Lord, admonished, by past disappointments, not to be too positive as to the immediate events before us. Let us steadily devote ourselves to whatever work the providence, word, and Spirit of God indicates He would have us to do. Thus shall we be always ready; remembering that we are here to serve God and his dear Son, and to love the work to which He has called us, not merely to be glad that this day of labor is nearly over, but to see how much we can still do or suffer for our Lord and Master while the day lasts. May the mercy of our God preserve us all in the path of duty and peace. So shall we meet our Lord's approval when He returns from heaven in His glory; which event draws nigh.

SPIRITISM.

A RECENT issue of "The Christian Union," of this city, contains an article, by a popular writer, in defence of the above doctrine, under the misnomer of "Spiritualism." In the minds of those persons with whom presumption and assumption and unwarrantable conclusions stand for arguments, the article must be regarded as very strong. We are not half so much surprised that such an article should emanate from a Christian source, though it *would* be a matter of great surprise to us did we not know the inevitable tendency of popular theology, as that the Editor of the "Union" should give place in the columns of his paper to such an effusion. Angels appeared unto Christ and to some others, therefore, reasons the writer, it must be true that disembodied spirits of human beings minister to their friends in the flesh. Citing the circumstance of our Saviour's agony in Gethsemane, when an angel appeared and strengthened him, the writer asks:

"Was that angel of mortal birth? Was it one of our race already in glory? That question may occur to the mind and it is one of deep interest, since there is evidence from other sources that glorified saints are sometimes spoken of as angels, and on other important occasions did minister to him. But the instance is conclusive as showing that the system of our heavenly Father in our guidance to heaven, is, throughout, one of ministration."

The question whether "that angel" was "of mortal birth;" whether it was "one of our race, already in glory," is one which such as care to speculate on what in no way concerns them will answer to suit their individual fancy, but that "there is" Scripture "evidence" that "glorified saints are sometimes spoken of as angels, and on other important occasions did minister to" Christ—is an assertion strongly indicative that its author is not at home in theology, and suggests the thought that the realms of fiction, where she has won her celebrity, is for her a safer field of labor. Why did she not instance some of the cases where glorified saints are spoken of as angels, and did on other occasions minister to him?

Suppose it be conceded that the angel was of mortal birth; what then? It could not possibly prove even the *existence* of disembodied spirits of dead men, for there were two persons, Enoch and Elijah, translated that they "should not see death," and it might for aught anybody can *know* have been one of them which appeared to Jesus. Upon the assumption that the "angel was of mortal birth," on no ground, other than that the Bible says nothing of their being made angels, could it be reasonably denied that it was one of them. The circumstance, therefore, is infinitely far removed from the possibility of even indicating the ministration of disembodied spirits of saints. But what, in view of the facts of the case, is to be thought of the remarkable statement: "the instance is conclusive as showing that the system of our heavenly Father in our guidance to heaven, is throughout, one of ministration?" Marvelous logic! truly. This case, standing entirely alone, having no reference to other cases, is said to be *conclusive* as showing that our heavenly Father *always* deals with His creatures through instrumentalities—never directly. However, it is in keeping with what follows.

"But the question is put: 'How do we know that departed children of men—spirits of this world perform the offices of ministering spirits? In the first place there is no improbability in this, in the nature of the case, Admitting a system of ministration to men on earth—admitting a band of glorious spirits in heaven to whom this work is committed; admitting that the saints on earth are made a part of this band of glorious spirits, it is difficult to perceive why they should not be thus employed.'"

As it is impossible to "know" what is not true, "we" *cannot* "know that departed children of men—spirits of this world perform the offices of ministering spirits." Some people *think* they know it, but their supposed knowledge is based on the assertions of "evil men and seducers" who "wax worse and worse deceiving and being deceived;" from people who "resist the truth" even "as Jannes and Jambres withstood Moses," and not from the word of God, the only source of truth respecting heavenly things. "The question is put," says our distinguished friend, "how do we know that" disembodied "spirits of this world perform the offices of ministering spirits?" and it is replied, substantially, "O quite easy; there is no difficulty. We have only to admit a system of ministration on earth—admit a band of glorious spirits in heaven to whom this work is committed, and then just simply admit, further, that the saints on earth are made a part of this band of glorious spirits, and it then becomes really 'difficult to perceive why they should not be thus employed,' and that is the way we *know* it." Exactly so; yes, admit all that to be true, and it really "becomes difficult to perceive why they should not" do a great many things which it would be no more absurd to expect of them and attribute to them than is either consciousness or ministration. Only assume and admit and listen to "false teachers" and neglect the teachings of Scripture, and it becomes easy enough to get to believing the doctrine. That is the way those who believe it think they *know* it is true.

The transfiguration is next claimed in support of this doctrine. After quoting from the account as recorded by Luke, the writer says:

"This passage is conclusive of the fact, that departed saints are cognizant of, and deeply interested in the events transpiring on earth. . . . If Moses and Elias came from heaven to talk with Jesus about this, we may infer that they were embassadors expressing the feeling of all the departed saints."

The account says, "there talked with him, (Jesus) two men, which were Moses and Elias." Elias did not die at all, but was taken up bodily in a chariot of fire. His appearance, therefore, at the mount of transfiguration affords no aid whatever, either to the idea of the ministration of anything ever connected with the saints on earth, or to that of their existence in a conscious state. As to Moses, let it be remembered, the account says "two *men*" talked with Jesus. Moses died, and if, as Luke says, he was there as a *man* it follows, inevitably, that he was raised from the dead. So his appearance proves nothing more for the theory in question than does that of Elias. The person who can see in the fact of the presence on earth of two men, one of whom did not die and the other of whom was raised from the dead, any proof of the existence of disembodied spirits of saints must possess remarkable faculties. The appearance of Moses *must*, however, be taken in proof of the resurrection of the dead, the very thing which our friend does not, if consistent, believe in at all. The next evidence is sought in Hebrews xii.

"Ye are not come to the mount that might be touched and that burned with fire, nor unto blackness and darkness and tempest.' . . . 'But ye are come to Mount Zion, unto the city of the living God, the Heavenly Jerusalem, and to an innumerable company of angels—to the general assembly and church of the First Born, which are written in Heaven, to God the Judge of all and to the spirits of just men made perfect.' In the chapter before, St. Paul after enumerating the deeds of the Old Testament saints, who he declares lived and suffered, and conquered by faith, represents them as surrounding the Christian church in a solemn assembly, as of old, Greece was gathered in the arena to watch the races in the Olympic games. 'Seeing ye are compassed about,' he says, '*with so great a cloud of witnesses*, run with patience the race set before you, looking unto Jesus."

Bear in mind it is not to Gentiles Paul here speaks, but to Hebrews who understood the figures used and objects referred to. In the eleventh chapter Paul defines the nature and represents the excellence of faith in the divine promises, by referring the Hebrews to the eminent examples of the beauties and triumphs of faith which are recorded in their Scriptures. There we read of many who suffered persecution and death rather than prove recreant to their trusts, renounce their principles and yield their hopes. The lesson which Paul desired them to learn from the representation was that it was incumbent upon them to maintain the same unyielding, persevering spirit. That since they were surrounded with so great a multitude of witnesses to the great principle of confidence in God, they should be willing, nay eager to become members of the glorious company, and, by faithfulness, to honor it. The assumption that the "cloud of witnesses" spoken of by Paul are witnesses to our trials and exertions, an assumption adopted wholly because it involves the present conscious existence of those witnesses, is utterly baseless, for Paul's whole argument suggests with irresistible force that they are *witnesses to the truth.* What says Paul respecting the present condition of the witnesses of whom he speaks? He says: "these all, having obtained a good report through faith, *received not the promise;*" but they "all died in faith." Who, then, will be so reckless as to assert, in opposition to inspiration, that they (the witnesses) *have* received the promise, and hence that there is no need for a resurrection. "Let us," says Paul, "run with patience the race set before us, looking unto *Jesus* the author and finisher of our faith." Does our friend never feel condemned for spurning the exhortation of Paul to *look to Jesus,* and looking to departed spirits instead? Let all professing Christians beware how they look unto disembodied spirits rather than unto Christ.

The expression, "spirits of just men made perfect" cannot refer to departed (dead) saints, for the apostle not only says they are not yet made perfect, but that God designed "that they without us should not be made perfect." As nothing is more explicitly taught in Scripture than a literal resurrection of the dead saints, it follows that, even admitting their consciousness, there can be no such thing as their perfection until the resurrection transpires. There is a spirit spoken of in Scripture as common to all animals. "They (man and beast) have all one spirit." But the spirit of man, as frequently spoken of, is the man himself; 1 Cor. ii. 11; 2 Cor. ii. 13. The spirit of Timothy is Timothy himself, 2 Tim. iv. 22. The spirits of just men, therefore, with Paul, are *just men themselves.* In verse 1 of chap. x., Paul says the law could make nothing perfect; and in verse 14 he says, "Christ hath by his one offering forever perfected those who are sanctified." None, however faithful, could be made perfect, nor the plan of redemption be completed by the shedding of the blood of bulls and of goats; but they *were* made perfect, and the scheme of salvation *was* completed by the shedding of the blood of Christ. To the assembly of just men *thus* made perfect does the gospel introduce believers. If by "spirits of just men made perfect" we understand disembodied spirits in heaven, the observation is not only wholly irrelevant, it is not true. In no sense can believers in Christ be said to be introduced into such society; nor could they in that respect be said to have any privileges above good men under the law. Paul tells the Hebrews that under the law the number of God's messengers was small; the word of God was not abundant; there were comparatively few teachers in Israel, and only occasionally did God speak by the prophets. But under the gospel, believers are introduced to a vast assembly, an "innumerable company" of messengers, a community collected from all nations and kindreds, and *all* members of the "church of the first-born." The general assembly and church of the first-born to which believers "are come" are not said to be now in heaven, but are "written (registered) in heaven." The last of our friend's proof texts is found in Revelations.

"An interpreting angel shows to the apostle the mysteries of the future, and Saint John says: and I, John, saw these things and heard them, and when I had heard and seen I fell down to worship at the feet of the angel which showed me these things; and he said unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this book, worship God."

This is thought to be just the thing. Here is an angel which declares himself one of the prophets. Surely nothing more is needed to prove that "saints on earth" become ministering spirits when they die. But look more closely. Does the angel say any such thing? The language of the Revelator here is elliptical, but the thing to be supplied suggests itself at once to the unprejudiced mind. John falls down to worship the angel. The angel says, in substance, "do it not; I am not a Being to be worshipped. I am only thy fellow-servant, and the fellow-servant of thy brethren the prophets, and the fellow-servant of them that keep the sayings of this book, therefore worship God." To understand the angel as saying he is one of the prophets, is simply a misapprehension of the language. However we may interpret the language, it cannot reasonably be accepted as favoring consciousness in death, for if the angel was one of the *prophets* we must conclude he was Enoch, or Elijah, or Moses, or one of the many which an evangelist says came out of their graves after Christ's resurrection.

Thus vanishes the boasted Scripture support of "Spiritualism," falsely so called. If the writer of the article under consideration, and *all* who believe in the conscious existence of anybody, saint or sinner, or any part of them, between death and the resurrection (literal resurrection) will throw away their groundless speculations, and go humbly to the Bible, resolved to know for themselves what it teaches on the subject, they will soon learn that it gives no countenance to the theory; that the doctrine is an error, a stupendous error; that it is subversive of gospel truth, and its fruits are evil and that continually. By the mouth of the Prophet Jeremiah, God said of His ancient church: "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." To a lamentable extent is this true of religionists to-day. They forsake God by turning away from His word. They found their religious belief largely upon the speculations of men who are "reprobate concerning the faith," and refuse to accept revealed truth. May God help them to read aright and to trust in Him.

By the way, will Mrs. H. B. Stowe be so kind as to tell us what, upon the assumption that saints go to heaven and meet the Lord at death, Paul meant by saying they "which are alive and remain, unto the coming of the Lord, shall not go before (to meet the Lord) them which are asleep?" L. C. T.

MATERIALISM VS. IMMATERIALISM.

BY W. H. SPENCER.

INSTANCES are not rare where we are branded as *materialists* for denying upon the authority of God's word, that there is any state of conscious existence for man except through the union of spirit with matter under the condition of animal organism. Popular theology denies that matter, whether organized or unorganized, is essential to man's conscious existence. We object to this assumption for various reasons:

First, This so-called orthodox theory charges God with folly in creating this corporeal organization; because it teaches that deliverance of the spirit from this material body is a great *blessing*. The conclusion is, therefore forced upon us by this theory that when "God formed man of the dust of the ground," He did not form that which should be instrumental in promoting His glory, but it was a material prison-house, in which to confine the invisible being that orthodoxy is pleased to call "the man proper;" thus circumscribing it in the exercise of its functions; for we are told that

"Abstract from the body it is susceptible of more enlarged capacities, so that, with its expanded powers, it comprehends the vastness of divinity, and is able to picture before its expanded vision all the wonders of God's universe at once; and comprehends, appreciates, and admires more in five minutes than all the living put together."

We cannot look upon this as other than a monstrous assertion, and one which is wholly destitute of Scriptural evidence to sustain it. But if it be true that "abstract from the body" the immaterial man "is susceptible of more enlarged capacities," what strange conduct it ascribes to God in creating this corporeal organism in which to confine the spirit, thus preventing "it from using its "enlarged capacities" and "expanded powers" for His glory.

Second, The immaterialistic theory nullifies the doctrine of the resurrection of the dead, and destroys all interest in the second coming of Christ.

In surveying the writings of the apostles the conclusion is inevitable, that if they understood and believed the popular theory of the present day regarding man's hope of a future life, they certainly laid undue stress upon the doctrine of Christ's second coming and the resurrection of the dead; for this event was the nucleus of all their hopes and anticipations regarding a future life. But it is very evident that they knew nothing of orthodox theology, for the second coming of Christ, as the LIFE-GIVER, was the all absorbing theme which seemed to animate their very existence, and everywhere appears as the prominent topic of their epistles.

How sadly different is the theology of to-day! The orthodox pulpits are as utterly silent, regarding this event, as though it was some vain fancy of the ages of darkness which had yielded to the enlightenment of modern times. And what is the cause of this deplorable state of things? There can be but one answer—in placing man in heaven or hell at death—involves no necessity for Christ's second coming and the resurrection of the dead; and consequently this doctrine of primitive times is in such disrepute that we constantly hear the scoffer's argument—"Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation."—2 Pet. iii. 4.

We can hardly expect a man who is looking for his reward at death to trouble himself much about Christ's second coming; and thus the glorious hope of the church, through the traditions of men, has become nearly obliterated. But blessed be God, it still exists in the Bible, as a "light that shineth in a dark place until the day dawn." The primitive church were "looking for that blessed hope and the glorious appearing of the great God, and our Lord Jesus Christ," (Titus ii. 13), for, "unto them that look for him shall he appear the second time without sin [or sin-offering] unto salvation."—Heb. ix. 28.

"Be patient, therefore, brethren, unto the coming of the Lord."—James v. 7. "For the Lord himself shall descend from heaven, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together, with them in the clouds to meet the Lord in the air."—1 Thess. iv. 16, 17. "Amen! even so, come Lord Jesus." Rev. xxii. 20.

ROCHESTER, N. Y. Oct. 1870, (Box 547).

FEW OR MANY SAVED.

BY JACOB GRIM.

"Then said one unto him, Lord are there few that be saved."—Luke xiii. 23.

THE above question was asked our Lord, when He was journeying through the villages towards Jerusalem. And the same question is asked daily; and from the actions of some of our good brethren, who are in the habit of fixing rules and regulations for our belief, and saying we must believe so and so, and others who are saying, Unless you believe the gospel as we understand it you cannot, according to our understanding, be saved. Now, we should endeavour to bear in mind one thing: that is, that, Jesus says, I am He, that hath the keys of hell (*hades*) and the grave. And there is one blessed consolation, that He has never given the keys to any one with power to use them against his children. We always draw consolation from that fact, whenever we hear of some one denouncing us because we have made some new advancement in what we consider to be the cause of truth.

Our mind has been led to the above text from the following words, "After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and peoples, and tongues, stood before the throne and before the Lamb clothed with white robes, and palms in their hands," etc. —Rev. vii. 9. Now, here is an innumerable company which no man could number. Well, this is more than a few. But, says one, may not these come out of the Age to come; when Jesus shall rule in righteousness? *No.* For one asks the question, "And whence came they? And I said unto him thou knowest. And he said to me, These are they which came out of *great tribulation.*"

Now, if we understand the doctrine of the future Age, as taught by our brethren, it is to be an age of comparative peace, and no persecution of any kind, or tribulation to be endured; but, says one, this is symbolical. Very well; what does the figure portray? But we will look at one more text and see if we can gather any light upon the subject.

We find in Heb. xi. 12, 13, these words, "Therefore, also, were born from one who even to these things had become lifeless, [a posterity] like the stars of heaven for multitude, and like the sand of the shore of the sea innumerable. All these *died* in faith not having received the promised blessings; but having seen and saluted them from a distance, and having confessed that they were strangers and sojourners on the land."—*Emp. Dia.*

Now here is one plain text which describes the company of faithful ones who have died in the faith as numerous as the stars in multitude, and as the sand of the sea for numbers. Quite a goodly company of saved out of the present dispensation; for they all died in the faith. And another thought grows out of this; these according to our brethren are all kings and priests, and they shall reign on the earth. Now to carry out the figure, a king, denotes a kingdom; and a kingdom de-

notes territory and subjects; therefore each one of these kings, as numerous as the stars for multitude, is to have a kingdom. What a vast world the one to come must be to give each one of them a kingdom, with subjects, and a kingdom to rule over.

But, says one, Peter says, Ye are a royal priesthood, a chosen generation, and not kings. But, John the Revelator says, "And has made us unto our God kings, (as well as) and priests: and we shall reign on the earth."—Rev. v. 10. Now it does seem to me there must be something wrong somewhere, or we have made a mistake in our understanding of the subject. There always has been a disposition in the mind of all sectarians to limit the salvation of mankind, somewhat to the narrowness of their own creeds, and judge our heavenly Father by themselves. It was but a few weeks since we were told of one good old brother whom we esteem in the Lord; he did not see how *we* could be saved. Well, we have had others say the same thing at about every new step we made; and that is the case with the great mass of professors; they do not see how men can be saved who do not believe the truth as they understand it. It does not make much difference whether we can see it or not, so that God can see it; and we are told, that He can see how to save a great multitude that no man can number; and that out of the present and past generations.

The good old prophet thought that he was the only one in the land that worshipped God: but, even then, he was told there were 5000 who had not bowed to Baal. So in Paul's day, there was a remnant according to the election of grace; and so in all the past generations, he that feared God and worked righteousness, in every nation, was accepted of him. What then are we to do with our Saviour's answer to our text, "Lord are there few that be saved?"

We like the rendering given in the *Emp. Dia.* "Master are those few who are *being* saved?" Now comes in our rule, Who was the individual enquiring about? and of whom did our Lord speak when he gave the answer? He was travelling towards Jerusalem, and preaching only to the Jews. His mission was only to that people, and we think therefore it has no application to all time, but that out of the people to whom he was sent, and from among these in the midst of whom he was laboring. "Lord are there few being saved?" The answer, "Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord open unto us; and he shall answer and say unto you, I know ye not whence ye are."

From our Lord's answer, there is a proper time for striving to be saved, and there is a time when the same effort will be unavailing. But it has no allusion to the amount or final number who will be saved. We believe that out of every age or dispensation, there will be few saved in comparison with the multitude who choose the broad road; but in the aggregate, when those out of each nation, kindred, tongues, and peoples, shall be gathered together, there will be an innumerable company; so that there will be no contradiction between Jesus, Paul, and John the revelator; and it will need no future age of especial privileges to accomplish all that God hath promised.

As for the shutting to the door, we believe the door has been shut at the close of each dispensation; and one dispensation cannot go in through the same door as did the previous. The covenant of Moses was the door to the dispensation of Israel, and it closed against them; and many of them, like the rich man in the parable, have been knocking ever since at that door, but without avail. And Jesus is the only door opened to this dispensation; for if any man enter by any other door the same is a thief or a robber. Jesus is the way, the truth, and the life.

PHILADELPHIA, Oct. 1870.

SUGGESTIONS ABOUT CAMPMEETING.

BY CHARLES C. BARKER.

IN reading a report of the doings of the "Life" Brethren at the Springfield Meeting, I found my name in type as member of a Committee chosen to fix the location of our future camping ground. No action has yet been taken by this committee but I would suggest the propriety of an *immediate* selection, and renting of a Grove appropriately located for this purpose; because time is wanted in which to perfect and thoroughly arrange advantages and necessaries for such a meeting and many things may be attended to this fall and winter—such as the procural of the needed lumber, etc. etc., with much greater convenience and far less cost than in the hurrying, crowded, busy spring-time, and heated summer.

Where shall the campmeeting be located? That's the question—which should be decided by due consideration of the object and design of such a gathering.

The personal design of our meeting is as I understand it a congregation of as large a number of life believers as possible, for conference communion and edification—its first purpose is not missionary work—but it is arranged for a meeting of the saints—(and a most necessary arrangement is it for mutual aid and encouragement in these "perilous times" just prior to the great day of God Almighty) as an annual rendezvous for God's people—a "Feast of Tabernacles"—"whither the tribes go up."

For this purpose it should be centrally located; equally convenient to all as far as possible, and as I think of the goodly number of "Life believers," in eastern Maine, also our brethren in Massachusetts and Rhode Island, I must say, that I. feel that Springfield is without doubt the best spot in sight. Its railroad connections are unsurpassed. All are familiar with its location—easy to find, possessed of a good market, etc., etc., with its many beautiful groves—there is no place that I know to be compared with it.

Besides, our camp ground should be near the dwelling place of brethren that it may be cared for; and I am confident that our Springfield brethren and sisters will gladly and heartily render much valuable personal aid in fitting up and caring for our camp ground.

Brethren of the campmeeting committee shall we not take some immediate action. Let us have a meeting at once.

HARTFORD, CONN., Oct. 10, 1870.

PERVERTING THE WORD.

PAUL foresaw distinctly what would come. He knew that "evil men and seducers would wax worse and worse, deceiving and being deceived." Hence he solemnly charged Timothy, "before God and the Lord Jesus Christ, who should judge the quick and dead at his appearing and kingdom, to preach the word. Be instant in season, and out of season, reprove, rebuke, exhort with all long suffering and doctrine, for the time will come when they will not endure sound doctrine, but after their own lusts heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 1–4.

How literally has this prediction of the Apostle been verified. All over the world do we witness that state of confusion and darkness consequent upon men departing from the truth. The time has come when men will not endure sound doctrine. They get impatient and angry when the truth is presented to them, and so intolerant that they will not permit others to hear it. They "heap to themselves teachers after their own lusts, having itching ears." Look out upon Christendom at the present time, and behold what a vast army of religious teachers. Besides there are hundreds constantly emerging from the various theological institutions throughout the world. Paul and Timothy rightly divided the Word and taught the truth. They spoke the same things. They were harmonious in their teachings. But not so with the multitude of religious teachers who lead the people at the present time. They do not speak in harmony, nor do they agree as to what is truth. They teach for doctrines the fables of men, such as sky-kingdom, immortal soulism, purgatorial fire, and hell-torments. Some of them deny the resurrection of the dead in plain terms; others teach what is equivalent to such denial, by affirming that men get reward as soon as they die. Paul taught that the wages of sin is death; but those who pervert the truth say it is eternal torment. Paul taught that immortality was brought to light through the Gospel, and to be obtained by a patient continuance in well doing; but those who have erred concerning the truth, say that all men are by nature immortal. Paul taught that Jesus would return to this earth, at which time he would fashion our vile bodies like unto his own glorious body; modern teachers claim that we put on the heavenly likeness at death. Paul looked for the establishment of the kingdom of God upon earth; popular teachers claim that the earth will be burned up, and the kingdom of God will be in the heavens above.—*Selected.*

LETTERS AND EXTRACTS.

FROM ELD. W. S. CAMPBELL.

BR. STORRS: It is now over four months since I was taken down suddenly sick, away from home; and so sick that my life was immediately despaired of. During the long and tedious summer I was, most of the time, enduring intense suffering, which I was able to pass through by the especial grace of our heavenly Father, through Christ.

I most fully believe that my life has been continued, for some wise end, through the immediate manifestation of the Divine power, in answer to prayer; the prayers of the people of God in my behalf. I, therefore, wish, in this first article for the HERALD OF LIFE, to express my gratitude and love to God, who, by his Son Jesus Christ, can not only forgive sins on earth, but heal the sick in answer to the prayer of faith, even as in the days of old. All praise and glory to his holy name!

It was a wonder to the most skilful physicians, and to all who saw me, that I could survive. Yet, because the Lord left me not, I was not consumed.

Next, I would express my gratitude to the children of the Most High, and my love for them, who were so prompt and so earnest in urging before the throne of grace the case of a poor, prostrate fellow-laborer whose condition of suffering and sorrow was such as to deprive him of understandingly bringing his own sacrifice. Thanks to the great Head of the church, that the members of his body feel a sympathy for each other; and they will not, therefore, see the needs of one of the number and not ask mercy for him.

I need not here repeat what has been so often asserted, that I am continually grateful and happy in consideration of the munificence of the Life believers. My necessity has been great: my friends have come to my aid, and thus I was, in part, kept up.

At my daughter's I received every attention and kindness; and thus, having a place of quiet and freedom from noise and excitement, I was enabled to secure a better hope of ultimate recovery, as well as strength to endure the fiery trial. It was the last days of May that I was prostrated at Meriden. It was the last of September when we came away.

My present condition is favorable to my final restoration to health; at least, to a degree; but I shall never, probably, recover my strength.

I have the use of my arm and hand, to some extent. My limb is gaining, and I begin to move with a crutch; but make poor work of it.

I have considered the mercy of God in bringing me out of "my distresses," and that in wisdom, not in wrath, have I been afflicted, hoping that the Lord will enable me to improve the little time that remains in the advancement of the cause we so much love.

My experience during these trials has been great, and I may say, that I rejoice in the rock of my salvation.

I hope to be found in the work. I have felt, more than ever, the importance of proclaiming the whole plan of this salvation. The Life doctrines, which are so much neglected, require the energies of all; and I do long to be about the work. And now, when there are such striking fulfilments of prophecy to show the coming of the kingdom at the very door, how those who love the truth wish to speak, and be heard.

I cannot write more now, for the physical and mental fatigue make it necessary that I should rest. I send love to all who love our Lord Jesus Christ.

NEW BRITAIN, CONN., Oct. 13, 1870.

P. S.—PAULINA is well worn out with fatigue, from her long and assiduous care of the sufferer. W. S. C.

FROM JOEL A. SIMONDS.

BR. STORRS: I like the *theme* of your paper, and the ability with which it is conducted. But the life and immortality, brought to light through the gospel, is not all that should be taught. This is invaluable, but it is only means to an end beyond. To teach this constantly, leaving out the end for which this life is promised, will never give us a well balanced view of Christianity.

While the end is not generally taught, and sometimes denied, the subject of life assumes undue proportions. Christ was raised from the dead to sit down on David's throne. The object for which he was raised to life gives character to the whole transaction, far beyond the idea that he was raised from the dead simply to live forever. Shall we ever be talking of the life, and never of the end for which the life was given? Christ was raised from the dead that he might reign and restore all things. To restore all things is the object for which Christ received his life. The work of restitution is what gives character to his life. Shall we talk simply of his life, and not of the object for which he lives?

Christians will be raised from the dead to share with Christ, not his life, but his inheritance; to sit down with him on his throne; to have power over the nations; to judge the world; to restore the world to its former uncursed condition. It is this work that gives character to their promised life. Shall we talk about the life, and not the work of that life? As money is of value only as it is used, so it is the *object* of future life that determines its value.

The seed of Abraham shall bless the nation. The seed is the means, the blessing the nations beyond, is the end. It is always the end that determines the value of the means. Is it then safe to talk of the means as the final end continually, as if it were really the final end, when it is not so? Does not this give a false view of the matter?

Here is a machine of great value for a certain end. Now suppose in all the descriptions and praises of this machine, no allusion is made to the object for which it was made; could any one have a just appreciation of the value of this machine? So when the life, promised in the gospel, is described and praised, with scarcely an allusion to the object of that life, other than to be happy, how could any one become well instructed in regard to the bearing of that life upon the final object of the gospel?

I make these remarks, because I have observed that those who are guided by the general tenor of the teaching of your paper know nothing of, and many oppose the great objects of the restitution of all things, as revealed in all the Scriptures, and the things that pertain to the kingdom of God. I do not overlook the fact that there are some worthy exceptions in favor of the gospel of the kingdom, but they are almost as the drop in the bucket.

GRAND RAPIDS, MICH., Oct. 4, 1870.

Remarks by the Editor.

We sympathize with Br. Simonds in his remarks in the foregoing letter. It has really seemed to us, for a long time, that some of our friends, who are firm on the Life theme, are too unwilling, or are fearful as to the investigation of the subject of the employment we are to be engaged in when we have attained to the eternal life we seek. Shall we be content to remain in the dark on that point, and think of the attainment only as eternal "happiness?" Is such an idea not too much like the orthodox notion of "sitting on a cloud and singing psalms forever?" Have we not repudiated such an idea? What then shall be our employment? Did not our Lord send his disciples to preach the kingdom of God? In what does that kingdom consist? and what is its work? These are questions of vast importance. Let them be candidly and calmly investigated.

FROM W. H. H. McALLISTER.

BR. STORRS: I see by a late letter from Br. Geo. U. Lewis of Bethel, that he was disappointed in not seeing me at the Campmeeting. It would have been impossible for me to have spent much time there owing to other absences from home about the same time, especially the one to Springfield Campmeeting; but it was my intention to have spent at least one Sunday with that gathering. I was prevented, however, by the sickness of our little daughter. Br. Lewis and the other friends whom I had expected to meet must accept this as an excuse, and not attribute it to lack of desire to meet them, or lukewarmness in the cause of truth. I am happy to report, at present, the convalescence of my daughter, thanks to a kind heavenly Father. My own health continues good, and I am doing a good amount of labor, official and miscellaneous.

The HERALD comes earlier since the new volume commenced. It seems to gain activity with years. Perhaps this is due to our Assistant. Be this as it may, early or late, it is always welcome. Please accept this line in answer to the inquiry concerning my non appearance at Bethel Campmeeting.

Yours for the truth.

ST. ALBANS, VT., Oct. 1870.

FROM J. C. DAY.

BR. STORRS: The battle goes well: the truth is slowly but steadily gaining ground, and I have no fears as to the final result. I never was stronger in the entire mortality of man and his hopeless condition, without some help outside of himself, than I am now. I was at the Alton Bay camp-meeting, where I met a goodly number of Life believers. Quite a good number have lately come into the truth, under the labors of Br. H. M. Bryant, of Northwood Narrows. I found Br. Bryant to be a clear headed and liberal minded man, with a good gift to labor; a good singer, and expresses his views in a clear and easy manner. I have just learned, by a letter from Br, Bartlett, that Br. Bryant has buried one of his children since camp-meeting.

I hope Br. Bryant will be encouraged by the brethren to labor in the vineyard.

I also formed a very agreeable acquaintance with Br. and Sister Wood, of Lawrence. Br. Wood has a letter in the last paper. I had my feelings drawn toward them even before I knew they were Life believers. I was glad to see his letter in the paper. O how glad I am, my beloved Br. Storrs, that I have been led into this glorious truth of No life in the future, except we become connected with the LIFE-GIVER while in probation. O may we, as a people, become more closely connected with the LIFE-GIVER and with each other, that when he comes, who is our life, he may say, Well done.

SOUTH ASHBURNHAM, MASS., Oct. 9, 1870.

FROM LUCRETIA B. LAMB.

BR. STORRS: What a work has been ours, and is still before us to prepare: a difficult and hard work. I do not now wonder the Jews rejected Christ as the Messiah they looked for. Tradition and vain philosophy stood in the way. Their Scriptures were plain; but they had another plan, and must keep their own traditions. So we see it much the same at the present time. When driven to the wall by Scripture proof, they will end the controversy with a declaration that they cannot believe that. Others will satisfy their own minds with the plea that there is such a diversity of opinion that we cannot know what is truth; and of course it is of little consequence.

Upon us, who have received such a clear light, rests the responsibility; for to whom much is given, much is required. If we have not earth's treasures, we can recommend the truth by conversation and a corresponding example, and must not be discouraged by rebuff, as we know not which shall prosper, this or that. Above all, we can wield the weapon of prayer, which our gainsayers have no means to reach. How powerful is this weapon—how much it has availed—and does still work wonders. Will the blessed LIFE-GIVER pour on us a spirit of grace and supplication, that like Jacob we may prevail for rich blessings upon our efforts, while we labor on with untiring diligence, rejoicing that we are so richly blessed, looking for rest and reward when the Chief Shepherd shall appear, which the signs of the times plainly indicate is not far in the distance.

Yours, in the faith of No Life out of Christ.

ST. PAUL, MINN., Oct. 7, 1870.

FROM EMELINE WOOD.

BR. STORRS: I was up to see Sister Stubbs. She is delighted with the HERALD OF LIFE: thinks there is not another such an excellent paper in the world: thinks its writers must all be inspired: such food, such blessed expositions of the Word, and the precious letters. She praises the Lord for such a paper. She prays for the Life believers, and that the light may increase and the people see this blessed truth: says she never had such food before.

I went out with tracts this morning: they were gladly received. A lady asked me for some, and I gave her three or four. She thanked me so kindly, and hastened on to church. She was a German. I had a good time and felt the Lord was with me. He has said, They who water shall be watered again. Glory be to His blessed name for all His mercies. I went to see Sister Hoyt: she is poorly. I hope her sufferings will not be long: let all remember her.

I love to go out and work in the vineyard of our Father, and he throws somebody in my way. When people see me at their doors, they come out for tracts. May our Father impress the truth on their hearts. It makes me very tired in this work Sundays; but I have all the week to rest in, and feel thankful that I can do something for the blessed Saviour who has done so much for me. How can I praise the Lord enough for all his gifts? Yet I am called to pass through severe trials. I trust the Lord's arm will sustain me, and then I have nothing to fear.

I was thinking of our dear Saviour, how in his severest trial all his disciples left him. Dear brethren and sisters pray for me. I need your prayers now if ever. I feel how weak I am. I hope our Father will spare our dear Br. E. Wolcott to us. He is a precious brother.

Yours, longing for the kingdom.

ALBANY, N. Y., Oct. 9, 1870.

TIMOTHY E. CORLISS, Decorah, Iowa, writes: Dear friends, I feel that I am one of Christ's little ones. Paul has directed us to exhort one another daily, and so much the more as we see the day approaching. I am strongly impressed that the day of Christ is near at hand, and we should watch and pray. First, pray for those who manage the HERALD OF LIFE, and for the preachers, that the word of the Lord may have free course: also, for the weak, and I am one of them: let us pray that they be strengthened by the Spirit of God. O how I rejoice in his faith that works by love. As some of us have been associated with those who have grown cold, let us exercise patience and kindness toward them: and lastly, let us pray for those generous souls who have given material aid to the cause. We pray they may be recompensed at the resurrection of the just; and as they have cheered the hearts of the poor, by giving carnal things, my prayer is, that the God of all grace will make all grace to abound toward them. Your brother, in hope.

ADDIE BICHFORD, Newburg, Me., writes: The reason I have not sent in my subscription before is because I have had sickness in my family, and our dear loved Mother has been taken from us by death's cruel hand. But we mourn not as those who have no hope. She was a firm Life believer: has been about five years. Oh! how much I shall miss her society and counsel from day to day. The Lord give strength, is my prayer, to comfort, and still care for my aged father, and be ready to meet dear mother when Jesus comes to release the just ones from the grave.

Your sister, in gospel hope.

LOUISA J. BEACH, New Britain, Conn., writes: You have undoubtedly heard how we have been afflicted since-camp-meeting. My husband has been very sick with typhoid fever, and is still lying, unable to turn or help himself, suffering with an abscess of the worst kind—putrid, or black erysipelas. It has been very doubtful whether he would recover; but I think he is improving slowly. I was also sick and confined to my bed some time; but I am now able to care for my husband again; and only those who have been here know what a task it has been. The Lord has been good, and has given strength equal to my day, and in the darkest hour, when we were both laid by, raised up friends to care for us. I trust that this affliction may be sanctified to our good, and that we may henceforth be more fully consecrated to the Lord.

JAMES AND REBECCA HERBERT, Point Pleasant, N. J., writes: How can we do without our paper? It is blessed to us, more than ever: we have no place where we can meet with brother or sister to worship; no preaching; and its weekly visits to us are comforting. We live in a retired plaee, and walk every Saturday night two and a half miles to get our HERALD. Now, dear brother, we shall have to ask you to continue to send it, if you can, and we will try to pay you just as soon as we can. We will pledge ourselves to pay the subscription price of the poor (as we are among that company) for the present volume, and will try to pay the cost of the paper as we pledged to do for the last volume. Now if you can, please do so, and may God in his goodness through his dear Son bless you, and keep you in health to the coming and kingdom of Jesus.

STEWART CARLISLE, Wilmington, Del., writes: We are still contending for the faith once delivered to the saints: and when we present the simple truth, as it is in Jesus, we are very coolly told, "Oh yes, you are very smart: you know more than any one else;" then we have "itching ears," and so they go. We have great need of patience here; and in our patience must we possess our souls. Yours looking for the LIFE-GIVER.

E. M. KELLY, Burlington, Vt., sends $3, and writes: I dare not, in the sight of God, send this as an equivalent for the paper, for I consider it worth many times that sum; but being among the least of God's little ones, with limited means, it seems to be all I can spare for the present. May the good Lord richly bless those dear brethren and sisters who have given so much in time, talent, and means to sustain the paper. May they be blessed in basket and in store, and in all heavenly blessings; and may the Editor and his Assistant find the all-sustaining arm of the Lord to help them to discharge the important duties which God has called them to perform. My kind love to all the faithful ones in Christ Jesus. Your affectionate brother in the Lord, looking for Jesus.

APPOINTMENTS.

SPRINGFIELD, Mass., Oct. 23.
MERIDEN, Conn., Oct. 30.
HARTFORD, Conn., Nov. 6.

CHARLES C. BARKER.

OBITUARY.

TAGERT.—Our daughter, LOUISA F., died July 5, 1870, aged 22 years. She exhibited the religion of Christ in her life, and testified to its sublimest sentiments in death. The doctrine of the kingdom was embraced by her, and the effect of believing the gospel was evident in all her life, having opportunity of judging the effect of the immortal soul theory compared with the gospel hope of the resurrection from the dead. She admired and loved the religion of Christ, and always exhibited its sentiments and spirit, and wished that all would come to the fountain and receive the knowledge of the true God. Having a confiding and amiable nature, her generous sentiments led her to where she understood the teaching of the word, "hast borne and hast patience, and for my name's sake labored, and hast not fainted;" while all her course declared, "live in peace, and the God of love and peace shall be with you." She had the comforting influence of the Holy Spirit applying the promise to the disciples, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." She beheld the "path of life;" that they "which sleep in Jesus will God bring with him."

She is now in the grave. The thorns and briars, the painful anguish of the cross-bearing traveller, misapprehended and misunderstood, as Christ and his have always been; but, glory to God, no discomfort ever enters the tomb nor disturbs the sleeping dead. All the apostles and martyrs sleep in peace. Thus they are exalted above the reigning monarchs of earth, and shall finally obtain victory over death, where all the redeemed shall rise in triumph. "Oh death where is thy sting? Oh grave where is thy victory?"

While we feel our bereavement, we are shown, by Divine light, the joy and bliss of the social meeting when the Saviour shall gird himself and serve the guests, as an elder brother. What a scene is the present! one by one, earth's ties are broken; the mourning for the dying and the dead is continual: more than sixty every second close their eyes forever on present scenes of suffering. The thoughtful are led to exclaim by disappointment and sorrow, "I loathe it; I would not live alway." Oh how comforting the consolations of a sympathising friend; one who is touched with the feeling of our infirmities, and never turns a deaf ear to the mourner's tale; but always gives consolation to the fullest extent required by all who come to him: even so great, "though he were dead, yet shall he live." My mind is directed to that period when God shall wipe away all tears, and there shall be no more death. Oh may we all live for that period, and rejoice in anticipation continually.

HUGH TAGERT, M. D.

SHELBURNE, VT., 1870.

KENNEDY.—Died in Hermon, Me., ABBIE G. KENNEDY, of consumption, aged 17 years, 4 months and 18 days. Thus this father and mother have been bereft of a lovely daughter; but they have laid her away not without hope. Words of comfort, from the writer, were spoken to the mourning friends.

ANOTHER:

BICKFORD.—Died in Newburg, Me., Sept. 28, 1870, SUSAN, wife of Ebenezer BICKFORD, aged 79 years. This aged mother in Israel lived and died a Christian. Sister Bickford was a firm believer in the truths taught in the HERALD OF LIFE, which had been her family paper for several years, taken by her daughter, Sister Addie Bickford. The blessed hope gave her strong consolation in the hours of her sufferings. Mother Bickford has left behind a large circle of friends to mourn her loss. Words of comfort were selected by the writer for the occasion from John xi. 25.

ALSO:

MARCHO.—Died in Bangor, Me., Oct. 4, 1870, CLARA A., daughter of Joseph and Sarah MARCHO, aged 20 years. Thus these parents have been bereft of a lovely child, and laid her away in sorrow, hoping to meet her again in joy. Words of consolation from the writer to the mourning circle from Jer. xxxi. 16.

LIBERTY WETHERBEE.

BANGOR, ME., Oct. 6, 1870.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Alfred Leighton, Wm. P. Clark, M. D. St. John, Thorburn B. Rollins, Dr. E. Perkins, Susan E. Rodan, Edward Mix, G. Y. Coffin, Timothy E. Corliss, W. J. Oren, Mercy A. Sarber, C. H. Eakeley, James A. Fairty, J. L. Knapp, R. W. Neale.

TWO DOLLARS EACH FROM—Jacob Pesinger, M. E. Youngblood, Wm. C. Patten, E. M. Kelly, W. H. Warner, Lewis R. Morgan, F. D. Thorns, E. C. Balcom, J. G. Heath (there was $2 due), Laura Goodwin, W. Valentine, Aaron Kimball, J. T. Hanson, C. A. Hammond, Addie Bickford, F. St. Amant, I. W. Enos, I. W. Randall, N. R. Sage, E. J. Whitehead, G. W. Kemp, Robert Steele, E. A. Poole, Eben Hawks, D. Coastworth, Solomon Colton.

VARIOUS SUMS—Mrs. Reel, $2 75; Charles Hope, $5; Casper B. Miner, $5; Jonathan Lynn, $1 10; Lucretia B. Lamb, $3; T. Scott, $3; John H. Fenton, $10 on pledge; Mrs. Sarah Lewis, 50 cents; Nathan Call, $2 20; Samuel Luckey, $5; Daniel Hawks, $4; Julia A. Pearce, $3; Zacheus Adams, $1.

FOR OUR CAMP-MEETING IN 1771.

Eld. H. Rockwell (monthly pledge), *paid*, $1.

PARCELS SENT SINCE LAST ISSUE.

Hugh Tagert, Mrs. M. B. Temple, Charles C. Barker (two parcels), E. W. Smith, John Hays, J. F. Whitney, Daniel Hawks, E. A. Poole, John Hays, E. M. Smith, Jared Hoadley.

notes territory and subjects; therefore each one of these kings, as numerous as the stars for multitude, is to have a kingdom. What a vast world the one to come must be to give each one of them a kingdom, with subjects, and a kingdom to rule over.

But, says one, Peter says, Ye are a royal priesthood, a chosen generation, and not kings. But, John the Revelator says, "And has made us unto our God kings, (as well as) and priests: and we shall reign on the earth."—Rev. v. 10. Now it does seem to me there must be something wrong somewhere, or we have made a mistake in our understanding of the subject. There always has been a disposition in the mind of all sectarians to limit the salvation of mankind, somewhat to the narrowness of their own creeds, and judge our heavenly Father by themselves. It was but a few weeks since we were told of one good old brother whom we esteem in the Lord; he did not see how *we* could be saved. Well, we have had others say the same thing at about every new step we made; and that is the case with the great mass of professors; they do not see how men can be saved who do not believe the truth as they understand it. It does not make much difference whether we can see it or not, so that God can see it; and we are told, that He can see how to save a great multitude that no man can number; and that out of the present and past generations.

The good old prophet thought that he was the only one in the land that worshipped God: but, even then, he was told there were 5000 who had not bowed to Baal. So in Paul's day, there was a remnant according to the election of grace; and so in all the past generations, he that feared God and worked righteousness, in every nation, was accepted of him. What then are we to do with our Saviour's answer to our text, "Lord are there few that be saved?"

We like the rendering given in the *Emp. Dia.* "Master are those few who are *being* saved?" Now comes in our rule, Who was the individual enquiring about? and of whom did our Lord speak when he gave the answer? He was travelling towards Jerusalem, and preaching only to the Jews. His mission was only to that people, and we think therefore it has no application to all time, but that out of the people to whom he was sent, and from among these in the midst of whom he was laboring. "Lord are there few being saved?" The answer, "Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord open unto us; and he shall answer and say unto you, I know ye not whence ye are."

From our Lord's answer, there is a proper time for striving to be saved, and there is a time when the same effort will be unavailing. But it has no allusion to the amount or final number who will be saved. We believe that out of every age or dispensation, there will be few saved in comparison with the multitude who choose the broad road; but in the aggregate, when those out of each nation, kindred, tongues, and peoples, shall be gathered together, there will be an innumerable company; so that there will be no contradiction between Jesus, Paul, and John the revelator; and it will need no future age of especial privileges to accomplish all that God hath promised.

As for the shutting to the door, we believe the door has been shut at the close of each dispensation; and one dispensation cannot go in through the same door as did the previous. The covenant of Moses was the door to the dispensation of Israel, and it closed against them; and many of them, like the rich man in the parable, have been knocking ever since at that door, but without avail. And Jesus is the only door opened to this dispensation; for if any man enter by any other door the same is a thief or a robber. Jesus is the way, the truth, and the life.

PHILADELPHIA, Oct. 1870.

SUGGESTIONS ABOUT CAMPMEETING.

BY CHARLES C. BARKER.

IN reading a report of the doings of the "Life" Brethren at the Springfield Meeting, I found my name in type as member of a Committee chosen to fix the location of our future camping ground. No action has yet been taken by this committee but I would suggest the propriety of an *immediate* selection, and renting of a Grove appropriately located for this purpose; because time is wanted in which to perfect and thoroughly arrange advantages and necessaries for such a meeting and many things may be attended to this fall and winter—such as the procural of the needed lumber, etc. etc., with much greater convenience and far less cost than in the hurrying, crowded, busy spring-time, and heated summer.

Where shall the campmeeting be located? That's the question—which should be decided by due consideration of the object and design of such a gathering.

The personal design of our meeting is as I understand it a congregation of as large a number of life believers as possible, for conference communion and edification—its first purpose is not missionary work—but it is arranged for a meeting of the saints—(and a most necessary arrangement is it for mutual aid and encouragement in these "perilous times" just prior to the great day of God Almighty) as an annual rendezvous for God's people—a "Feast of Tabernacles"—"whither the tribes go up."

For this purpose it should be centrally located; equally convenient to all as far as possible, and as I think of the goodly number of "Life believers," in eastern Maine, also our brethren in Massachusetts and Rhode Island, I must say, that I feel that Springfield is without doubt the best spot in sight. Its railroad connections are unsurpassed. All are familiar with its location—easy to find, possessed of a good market, etc., etc., with its many beautiful groves—there is no place that I know to be compared with it.

Besides, our camp ground should be near the dwelling place of brethren that it may be cared for; and I am confident that our Springfield brethren and sisters will gladly and heartily render much valuable personal aid in fitting up and caring for our camp ground.

Brethren of the campmeeting committee shall we not take some immediate action. Let us have a meeting at once.

HARTFORD, CONN., Oct. 10, 1870.

PERVERTING THE WORD.

PAUL foresaw distinctly what would come. He knew that "evil men and seducers would wax worse and worse, deceiving and being deceived." Hence he solemnly charged Timothy, "before God and the Lord Jesus Christ, who should judge the quick and dead at his appearing and kingdom, to preach the word. Be instant in season, and out of season, reprove, rebuke, exhort with all long suffering and doctrine, for the time will come when they will not endure sound doctrine, but after their own lusts heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 1–4.

How literally has this prediction of the Apostle been verified. All over the world do we witness that state of confusion and darkness consequent upon men departing from the truth. The time has come when men will not endure sound doctrine. They get impatient and angry when the truth is presented to them, and so intolerant that they will not permit others to hear it. They "heap to themselves teachers after their own lusts, having itching ears." Look out upon Christendom at the present time, and behold what a vast army of religious teachers. Besides there are hundreds constantly emerging from the varions theological institutions throughout the world. Paul and Timothy rightly divided the Word and taught the truth. They spoke the same things. They were harmonious in their teachings. But not so with the multitude of religious teachers who lead the people at the present time. They do not speak in harmony, nor do they agree as to what is truth. They teach for doctrines the fables of men, such as sky-kingdom, immortal soulism, purgatorial fire, and hell-torments. Some of them deny the resurrection of the dead in plain terms; others teach what is equivalent to such denial, by affirming that men get reward as soon as they die. Paul taught that the wages of sin is death; but those who pervert the truth say it is eternal torment. Paul taught that immortality was brought to light through the Gospel, and to be obtained by a patient continuance in well doing; but those who have erred concerning the truth, say that all men are by nature immortal. Paul taught that Jesus would return to this earth, at which time he would fashion our vile bodies like unto his own glorious body; modern teachers claim that we put on the heavenly likeness at death. Paul looked for the establishment of the kingdom of God upon earth; popular teachers claim that the earth will be burned up, and the kingdom of God will be in the heavens above.—*Selected.*

LETTERS AND EXTRACTS.

FROM ELD. W. S. CAMPBELL.

BR. STORRS: It is now over four months since I was taken down suddenly sick, away from home; and so sick that my life was immediately despaired of. During the long and tedious summer I was, most of the time, enduring intense suffering, which I was able to pass through by the especial grace of our heavenly Father, through Christ.

I most fully believe that my life has been continued, for some wise end, through the immediate manifestation of the Divine power, in answer to prayer; the prayers of the people of God in my behalf. I, therefore, wish, in this first article for the HERALD OF LIFE, to express my gratitude and love to God, who, by his Son Jesus Christ, can not only forgive sins on earth, but heal the sick in answer to the prayer of faith, even as in the days of old. All praise and glory to his holy name!

It was a wonder to the most skilful physicians, and to all who saw me, that I could survive. Yet, because the Lord left me not, I was not consumed.

Next, I would express my gratitude to the children of the Most High, and my love for them, who were so prompt and so earnest in urging before the throne of grace the case of a poor, prostrate fellow-laborer whose condition of suffering and sorrow was such as to deprive him of understandingly bringing his own sacrifice. Thanks to the great Head of the church, that the members of his body feel a sympathy for each other; and they will not, therefore, see the needs of one of the number and not ask mercy for him.

I need not here repeat what has been so often asserted, that I am continually grateful and happy in consideration of the munificence of the Life believers. My necessity has been great: my friends have come to my aid, and thus I was, in part, kept up.

At my daughter's I received every attention and kindness; and thus, having a place of quiet and freedom from noise and excitement, I was enabled to secure a better hope of ultimate recovery, as well as strength to endure the fiery trial. It was the last days of May that I was prostrated at Meriden. It was the last of September when we came away.

My present condition is favorable to my final restoration to health; at least, to a degree; but I shall never, probably, recover my strength.

I have the use of my arm and hand, to some extent. My limb is gaining, and I begin to move with a crutch; but make poor work of it.

I have considered the mercy of God in bringing me out of "my distresses," and that in wisdom, not in wrath, have I been afflicted, hoping that the Lord will enable me to improve the little time that remains in the advancement of the cause we so much love.

My experience during these trials has been great, and I may say, that I rejoice in the rock of my salvation.

I hope to be found in the work. I have felt, more than ever, the importance of proclaiming the whole plan of this salvation. The Life doctrines, which are so much neglected, require the energies of all; and I do long to be about the work. And now, when there are such striking fulfilments of prophecy to show the coming of the kingdom at the very door, how those who love the truth wish to speak, and be heard.

I cannot write more now, for the physical and mental fatigue make it necessary that I should rest. I send love to all who love our Lord Jesus Christ.

NEW BRITAIN, CONN., Oct. 13, 1870.

P. S.—PAULINA is well worn out with fatigue, from her long and assiduous care of the sufferer. W. S. C.

FROM JOEL A. SIMONDS.

BR. STORRS: I like the *theme* of your paper, and the ability with which it is conducted. But the life and immortality, brought to light through the gospel, is not all that should be taught. This is invaluable, but it is only means to an end beyond. To teach this constantly, leaving out the end for which this life is promised, will never give us a well balanced view of Christianity.

While the end is not generally taught, and sometimes denied, the subject of life assumes undue proportions. Christ was raised from the dead to sit down on David's throne. The object for which he was raised to life gives character to the whole transaction, far beyond the idea that he was raised from the dead simply to live forever. Shall we ever be talking of the life, and never of the end for which the life was given? Christ was raised from the dead that he might reign and restore all things. To restore all things is the object for which Christ received his life. The work of restitution is what gives character to his life. Shall we talk simply of his life, and not of the object for which he lives?

Christians will be raised from the dead to share with Christ, not his life, but his inheritance; to sit down with him on his throne; to have power over the nations; to judge the world; to restore the world to its former uncursed condition. It is this work that gives character to their promised life. Shall we talk about the life, and not the work of that life? As money is of value only as it is used, so it is the *object* of future life that determines its value.

The seed of Abraham shall bless the nation. The seed is the means, the blessing the nations beyond, is the end. It is always the end that determines the value of the means. Is it then safe to talk of the means as the final end continually, as if it were really the final end, when it is not so? Does not this give a false view of the matter?

Here is a machine of great value for a certain end. Now suppose in all the descriptions and praises of this machine, no allusion is made to the object for which it was made; could any one have a just appreciation of the value of this machine? So when the life, promised in the gospel, is described and praised, with scarcely an allusion to the object of that life, other than to be happy, how could any one become well instructed in regard to the bearing of that life upon the final object of the gospel?

I make these remarks, because I have observed that those who are guided by the general tenor of the teaching of your paper know nothing of, and many oppose the great objects of the restitution of all things, as revealed in all the Scriptures, and the things that pertain to the kingdom of God. I do not overlook the fact that there are some worthy exceptions in favor of the gospel of the kingdom, but they are almost as the drop in the bucket.

GRAND RAPIDS, MICH., Oct. 4, 1870.

Remarks by the Editor.

We sympathize with Br. Simonds in his remarks in the foregoing letter. It has really seemed to us, for a long time, that some of our friends, who are firm on the Life theme, are too unwilling, or are fearful as to the investigation of the subject of the employment we are to be engaged in when we have attained to the eternal life we seek. Shall we be content to remain in the dark on that point, and think of the attainment only as eternal "happiness?" Is such an idea not too much like the orthodox notion of "sitting on a cloud and singing psalms forever?" Have we not repudiated such an idea? What then shall be our employment? Did not our Lord send his disciples to preach the kingdom of God? In what does that kingdom consist? and what is its work? These are questions of vast importance. Let them be candidly and calmly investigated.

FROM W. H. H. MCALLISTER.

BR. STORRS: I see by a late letter from Br. Geo. U. Lewis of Bethel, that he was disappointed in not seeing me at the Campmeeting. It would have been impossible for me to have spent much time there owing to other absences from home about the same time, especially the one to Springfield Campmeeting; but it was my intention to have spent at least one Sunday with that gathering. I was prevented, however, by the sickness of our little daughter. Br. Lewis and the other friends whom I had expected to meet must accept this as an excuse, and not attribute it to lack of desire to meet them, or lukewarmness in the cause of truth. I am happy to report, at present, the convalescence of my daughter, thanks to a kind heavenly Father. My own health continues good, and I am doing a good amount of labor, official and miscellaneous.

The HERALD comes earlier since ths new volume commenced. It seems to gain activity with years. Perhaps this is due to our Assistant. Be this as it may, early or late, it is always welcome. Please accept this line in answer to the inquiry concerning my non appearance at Bethel Campmeeting.

Yours for the truth.

ST. ALBANS, VT., Oct. 1870.

FROM J. C. DAY.

BR. STORRS: The battle goes well: the truth is slowly but steadily gaining ground, and I have no fears as to the final result. I never was stronger in the entire mortality of man and his hopeless condition, without some help outside of himself, than I am now. I was at the Alton Bay camp-meeting, where I met a goodly number of Life believers. Quite a good number have lately come into the truth, under the labors of Br. H. M. Bryant, of Northwood Narrows. I found Br. Bryant to be a clear headed and liberal minded man, with a good gift to labor; a good singer, and expresses his views in a clear and easy manner. I have just learned, by a letter from Br, Bartlett, that Br. Bryant has buried one of his children since camp-meeting.

I hope Br. Bryant will be encouraged by the brethren to labor in the vineyard.

I also formed a very agreeable acquaintance with Br. and Sister Wood, of Lawrence. Br. Wood has a letter in the last paper. I had my feelings drawn toward them even before I knew they were Life believers. I was glad to see his letter in the paper. O how glad I am, my beloved Br. Storrs, that I have been led into this glorious truth of No life in the future, except we become connected with the LIFE-GIVER while in probation. O may we, as a people, become more closely connected with the LIFE-GIVER and with each other, that when he comes, who is our life, he may say, Well done.

SOUTH ASHBURNHAM, MASS., Oct. 9, 1870.

FROM LUCRETIA B. LAMB.

BR. STORRS: What a work has been ours, and is still before us to prepare: a difficult and hard work. I do not now wonder the Jews rejected Christ as the Messiah they looked for. Tradition and vain philosophy stood in the way. Their Scriptures were plain; but they had another plan, and must keep their own traditions. So we see it much the same at the present time. When driven to the wall by Scripture proof, they will end the controversy with a declaration that they cannot believe that. Others will satisfy their own minds with the plea that there is such a diversity of opinion that we cannot know what is truth; and of course it is of little consequence.

Upon us, who have received such a clear light, rests the responsibility; for to whom much is given, much is required. If we have not earth's treasures, we can recommend the truth by conversation and a corresponding example, and must not be discouraged by rebuff, as we know not which shall prosper, this or that. Above all, we can wield the weapon of prayer, which our gainsayers have no means to reach. How powerful is this weapon—how much it has availed—and does still work wonders. Will the blessed LIFE-GIVER pour on us a spirit of grace and supplication, that like Jacob we may prevail for rich blessings upon our efforts, while we labor on with untiring diligence, rejoicing that we are so richly blessed, looking for rest and reward when the Chief Shepherd shall appear, which the signs of the times plainly indicate is not far in the distance.

Yours, in the faith of No Life out of Christ.

ST. PAUL, MINN., Oct. 7, 1870.

FROM EMELINE WOOD.

BR. STORRS: I was up to see Sister Stubbs. She is delighted with the HERALD OF LIFE: thinks there is not another such an excellent paper in the world: thinks its writers must all be inspired: such food, such blessed expositions of the Word, and the precious letters. She praises the Lord for such a paper. She prays for the Life believers, and that the light may increase and the people see this blessed truth: says she never had such food before.

I went out with tracts this morning: they were gladly received. A lady asked me for some, and I gave her three or four. She thanked me so kindly, and hastened on to church. She was a German. I had a good time and felt the Lord was with me. He has said, They who water shall be watered again. Glory be to His blessed name for all His mercies. I went to see Sister Hoyt: she is poorly. I hope her sufferings will not be long: let all remember her.

I love to go out and work in the vineyard of our Father, and he throws somebody in my way. When people see me at their doors, they come out for tracts. May our Father impress the truth on their hearts. It makes me very tired in this work Sundays; but I have all the week to rest in, and feel thankful that I can do something for the blessed Saviour who has done so much for me. How can I praise the Lord enough for all his gifts? Yet I am called to pass through severe trials. I trust the Lord's arm will sustain me, and then I have nothing to fear.

I was thinking of our dear Saviour, how in his severest trial all his disciples left him. Dear brethren and sisters pray for me. I need your prayers now if ever. I feel how weak I am. I hope our Father will spare our dear Br. E. Wolcott to us. He is a precious brother.

Yours, longing for the kingdom.

ALBANY, N. Y., Oct. 9, 1870.

TIMOTHY E. CORLISS, Decorah, Iowa, writes: Dear friends, I feel that I am one of Christ's little ones. Paul has directed us to exhort one another daily, and so much the more as we see the day approaching. I am strongly impressed that the day of Christ is near at hand, and we should watch and pray. First, pray for those who manage the HERALD OF LIFE, and for the preachers, that the word of the Lord may have free course; also, for the weak, and I am one of them: let us pray that they be strengthened by the Spirit of God. O how I rejoice in his faith that works by love. As some of us have been associated with those who have grown cold, let us exercise patience and kindness toward them: and lastly, let us pray for those generous souls who have given material aid to the cause. We pray they may be recompensed at the resurrection of the just; and as they have cheered the hearts of the poor, by giving carnal things, my prayer is, that the God of all grace will make all grace to abound toward them. Your brother, in hope.

ADDIE BICHFORD, Newburg, Me., writes: The reason I have not sent in my subscription before is because I have had sickness in my family, and our dear loved Mother has been taken from us by death's cruel hand. But we mourn not as those who have no hope. She was a firm Life believer: has been about five years. Oh! how much I shall miss her society and counsel from day to day. The Lord give strength, is my prayer, to comfort, and still care for my aged father, and be ready to meet dear mother when Jesus comes to release the just ones from the grave.

Your sister, in gospel hope.

LOUISA J. BEACH, New Britain, Conn., writes: You have undoubtedly heard how we have been afflicted since camp-meeting. My husband has been very sick with typhoid fever, and is still lying, unable to turn or help himself, suffering with an abscess of the worst kind—putrid, or black erysipelas. It has been very doubtful whether he would recover; but I think he is improving slowly. I was also sick and confined to my bed some time; but I am now able to care for my husband again; and only those who have been here know what a task it has been. The Lord has been good, and has given strength equal to my day, and in the darkest hour, when we were both laid by, raised up friends to care for us. I trust that this affliction may be sanctified to our good, and that we may henceforth be more fully consecrated to the Lord.

JAMES AND REBECCA HERBERT, Point Pleasant, N. J., writes: How can we do without our paper? It is blessed to us, more than ever: we have no place where we can meet with brother or sister to worship; no preaching; and its weekly visits to us are comforting. We live in a retired plaee, and walk every Saturday night two and a half miles to get our HERALD. Now, dear brother, we shall have to ask you to continue to send it, if you can, and we will try to pay you just as soon as we can. We will pledge ourselves to pay the subscription price of the poor (as we are among that company) for the present volume, and will try to pay the cost of the paper as we pledged to do for the last volume. Now if you can, please do so, and may God in his goodness through his dear Son bless you, and keep you in health to the coming and kingdom of Jesus.

STEWART CARLISLE, Wilmington, Del., writes: We are still contending for the faith once delivered to the saints: and when we present the simple truth, as it is in Jesus, we are very coolly told, "Oh yes, you are very smart: you know more than any one else;" then we have "itching ears," and so they go. We have great need of patience here; and in our patience must we possess our souls. Yours looking for the LIFE-GIVER.

E. M. KELLY, Burlington, Vt., sends $3, and writes: I dare not, in the sight of God, send this as an equivalent for the paper, for I consider it worth many times that sum; but being among the least of God's little ones, with limited means, it seems to be all I can spare for the present. May the good Lord richly bless those dear brethren and sisters who have given so much in time, talent, and means to sustain the paper. May they be blessed in basket and in store, and in all heavenly blessings; and may the Editor and his Assistant find the all-sustaining arm of the Lord to help them to discharge the important duties which God has called them to perform. My kind love to all the faithful ones in Christ Jesus. Your affectionate brother in the Lord, looking for Jesus.

APPOINTMENTS.

SPRINGFIELD, Mass., Oct. 23.
MERIDEN, Conn., Oct. 30.
HARTFORD, Conn., Nov. 6.

CHARLES C. BARKER.

OBITUARY.

TAGERT.—Our daughter, LOUISA F., died July 5, 1870, aged 22 years. She exhibited the religion of Christ in her life, and testified to its sublimest sentiments in death. The doctrine of the kingdom was embraced by her, and the effect of believing the gospel was evident in all her life, having opportunity of judging the effect of the immortal soul theory compared with the gospel hope of the resurrection from the dead. She admired and loved the religion of Christ, and always exhibited its sentiments and spirit, and wished that all would come to the fountain and receive the knowledge of the true God. Having a confiding and amiable nature, her generous sentiments led her to where she understood the teaching of the word, "hast borne and hast patience, and for my name's sake labored, and hast not fainted;" while all her course declared, "live in peace, and the God of love and peace shall be with you." She had the comforting influence of the Holy Spirit applying the promise to the disciples, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." She beheld the "path of life;" that they "which sleep in Jesus will God bring with him."

She is now in the grave. The thorns and briars, the painful anguish of the cross-bearing traveller, misapprehended and misunderstood, as Christ and his have always been; but, glory to God, no discomfort ever enters the tomb nor disturbs the sleeping dead. All the apostles and martyrs sleep in peace. Thus they are exalted above the reigning monarchs of earth, and shall finally obtain victory over death, where all the redeemed shall rise in triumph. "Oh death where is thy sting? Oh grave where is thy victory?"

While we feel our bereavement, we are shown, by Divine light, the joy and bliss of the social meeting when the Saviour shall gird himself and serve the guests, as an elder brother. What a scene is the present! one by one, earth's ties are broken; the mourning for the dying and the dead is continual: more than sixty every second close their eyes forever on present scenes of suffering. The thoughtful are led to exclaim by disappointment and sorrow, "I loathe it; I would not live alway." Oh how comforting the consolations of a sympathising friend; one who is touched with the feeling of our infirmities, and never turns a deaf ear to the mourner's tale; but always gives consolation to the fullest extent required by all who come to him: even so great, "though he were dead, yet shall he live." My mind is directed to that period when God shall wipe away all tears, and there shall be no more death. Oh may we all live for that period, and rejoice in anticipation continually.

HUGH TAGERT, M. D.

SHELBURNE, VT., 1870.

KENNEDY.—Died in Hermon, Me., ABBIE G. KENNEDY, of consumption, aged 17 years, 4 months and 18 days. Thus this father and mother have been bereft of a lovely daughter; but they have laid her away not without hope. Words of comfort, from the writer, were spoken to the mourning friends.

ANOTHER:

BICKFORD.—Died in Newburg, Me., Sept. 28, 1870, SUSAN, wife of Ebenezer BICKFORD, aged 79 years. This aged mother in Israel lived and died a Christian. Sister Bickford was a firm believer in the truths taught in the HERALD OF LIFE, which had been her family paper for several years, taken by her daughter, Sister Addie Bickford. The blessed hope gave her strong consolation in the hours of her sufferings. Mother Bickford has left behind a large circle of friends to mourn her loss. Words of comfort were selected by the writer for the occasion from John xi. 25.

ALSO:

MARCHO.—Died in Bangor, Me., Oct. 4, 1870, CLARA A., daughter of Joseph and Sarah MARCHO, aged 20 years. Thus these parents have been bereft of a lovely child, and laid her away in sorrow, hoping to meet her again in joy. Words of consolation from the writer to the mourning circle from Jer. xxxi. 16.

LIBERTY WETHERBEE.

BANGOR, ME., Oct. 6, 1870.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Alfred Leighton, Wm. P. Clark, M. D. St. John, Thorburn B. Rollins, Dr. E. Perkins, Susan E. Rodan, Edward Mix, G. Y. Coffin, Timothy E. Corliss, W. J. Oren, Mercy A. Sarber, C. H. Eakeley, James A. Fairty, J. L. Knapp, R. W. Neale.

TWO DOLLARS EACH FROM—Jacob Pesinger, M. E. Youngblood, Wm. C. Patten, E. M. Kelly, W. H. Warner, Lewis R. Morgan, F. D. Thorns, E. C. Balcom, J. G. Heath (there was $2 due), Laura Goodwin, W. Valentine, Aaron Kimball, J. T. Hanson, C. A. Hammond, Addie Bickford, F. St. Amant, I. W. Enos, I. W. Randall, N. R. Sage, E. J. Whitehead, G. W. Kemp, Robert Steele, E. A. Poole, Eben Hawks, D. Coastworth, Solomon Colton.

VARIOUS SUMS—Mrs. Reel, $2 75; Charles Hope, $5; Casper B. Miner, $5; Jonathan Lynn, $1 10; Lucretia B. Lamb, $3; T. Scott, $3; John H. Fenton, $10 on pledge; Mrs. Sarah Lewis, 50 cents; Nathan Call, $2 20; Samuel Luckey, $5; Daniel Hawks, $4; Julia A. Pearce, $3; Zacheus Adams, $1.

FOR OUR CAMP-MEETING IN 1771.

Eld. H. Rockwell (monthly pledge), *paid*, $1.

PARCELS SENT SINCE LAST ISSUE.

Hugh Tagert, Mrs. M. B. Temple, Charles C. Barker (two parcels), E. W. Smith, John Hays, J. F. Whitney, Daniel Hawks, E. A. Poole, John Hays, E. M. Smith, Jared Hoadley.

Waiting for the Saviour's Coming.

Saviour, dear Saviour, we're waiting for thee,
As mid earthly perils we roam;
Our hearts are now sighing, while sin is so rife,
To see thee in majesty come.

O long we have waited—in darkness of night,—
And wandered in sorrow and tears;
But thou we know, soon in thy glory will come
To reign through eternity's years.

Saviour, dear Saviour, we're waiting for thee,
The signs are all passing away;
We know thou art coming, as oft thou hast said
To reign through an endless day.

We've waited here long, and watched in the sky,
For thy blessed coming from heaven,
To give us our glorious immortal reward,
And rest in thy kingdom be given.

Oh, blessed Saviour, draw near to us now,
Thy promises all may we claim,
To cheer our hearts on 'mid this sorrow and strife
Till thou come in glory to reign.

Oh hasten the time when thou shalt appear,
And we thy blest face may behold,
And sin shall be vanished, and our sadness cease
And we shall be safe in thy fold.

Wm. H. Spencer.

Rochester N. Y., Sept., 1870.

From Walter Patterson.

Being dyed in the wool with respect to the theological fables of the present day, when truth sent its arrows of conviction to my heart, it had every fortress to storm; and the bulwarks of popular theology had to fall one by one, before I could unhesitatingly accept of the Bible doctrine of life through Jesus Christ, and through him alone. Amongst the last of these bulwarks that fell, was what I conceived to be the torments of the damned as represented by the rich man in hell.

Even after I learned to look upon that passage as a parabolical representation of the condition of the Jews, after the ecclesiastical and national death of that people, until their national resurrection as typified by the vision of dry bones, I was troubled with the idea of torment being associated with *hades*. Had the word *gehenna* been used it would have seemed more natural. *Hades* is never associated with the idea of pain or torment in the Bible; but if cast into the fires of *gehenna* then the idea of torment would be more natural.

But upon reflection, I have concluded the torment the rich man endured was not a necessary element of that hell in which he lifted up his eyes. Now I see the wisdom of inspiration in the choice of the word *hades*. Hades is a place or state from which there is hope of deliverance through the mercy and salvation of God. The Jews died an ecclesiastical and national death; and were cast into a national grave, or *hades*; from this grave they have the promise of a national resurrection: see Ezk. xxxvii.

There is no hope of salvation from *gehenna*. Had that word been used in this parable it would have been an emblem of utter destruction. "In hell he lifted up his eyes, being in torment." It does not say he lifted up his eyes in the torments of hell. This word is never associated with torment. We can find the cause of their torment without making it a necessary ingredient of that place, or condition. First, it was internal. They were filled with the fire of jealousy at seeing the poor, despised Gentile in Abraham's bosom, or enjoying the blessings of the Abrahamic covenant, while they themselves were cast out. But these fires were not only internal, but also external, as they endured the reproach and persecutions of the wild beast governments during the supremacy of Gentile nations. "Therefore, I will be unto them as a lion; as a leopard by the way will I observe them; I will meet them as a bear that is bereaved of her whelps. and will rend the caul of their heart, and there will I devour them like a lion; the wild beast shall tear them."

But the "seven times" punishment is nearly, if not quite, filled up. Although the Jew may yet be blind to his position, and insensible of the blessings in store for him, yet "God's counsel shall stand, and he will do all his pleasure." "Behold, O my people, I will open your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I will place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Haste the happy day.

Fergusonville, N. Y. Oct. 1870.

Christ Coming.

by Helen Robertson.

There is a strong impression amongst the "little flock" that the Lord is coming soon. We have been looking for him now a long time, and in the lapse of that time, we have often met together, and talked the matter over, and looked at it from all the different stand points, and prayed about it, and the burden of our prayer has been, with earnest longings, Come and reign, Jesus on thy throne. Then the question is, Have we any more reason now to expect it soon than we ever had?

The student of prophecy, and those who are watching the signs of the times well *know* that the redemption is drawing nigh. We don't need to go over the events. The secular papers bring us daily tidings, and seem to say, Let him that readeth understand. It seems as if every honest hearted student of the word of God must know our whereabouts; and now seems the time for heart searchings, honest searchings of self, bringing everything to the light, having no part dark; also for admonishing one another, and so much the more as we see the day approaching.

Little flock: we are not in darkness. That day is not coming on us as a thief! We are the children of light, the children of the day: *therefore* let us not sleep as do others. There is a note of warning here. What is it? We are not to do "as do others." What are others doing? They are asleep; and if not sound asleep, are dreaming. That is to say, so far as pertains to the Lord's coming. What are we to do! We are to have our lamps trimmed and burning, and we ourselves like unto men that wait for their Lord. We are to be in a waiting position, so when he comes we can *joyfully* say, "Lo, this is our God, we have waited for him; our King, he will save us."

Brethren and sisters; it is no time now for half-hearted workers. We cannot serve God and mammon. There is no safety only by being wholly *in Christ*, *abiding* in him in such a manner that we are bringing forth good fruit. He says, himself, "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples." And, "By their fruits ye shall know them." "Not every one that says Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

We are coming near to the hour of decision, when it will be known who are the Lord's and who are not. It will be a great thing to be chosen of him at last; to have *him* say, "Come ye blessed of my Father, inherit the kingdom." That kingdom which is incorruptible, and undefiled, and that fadeth not away, reserved for you, who are kept by the power of God.

But we notice it is not every one that says, Lord, Lord, that can enter in; and we ask, Who then? John says, "We know that when he shall appear we shall be like him, for we shall see him as he is." Are our *characters* to be changed in a moment, in the twinkling of an eye? We don't understand it so. "Every man that hath this hope in him, purifieth himself even as he is pure," says John. The gospel has called us to liberty, only we are not to use that liberty for an occasion to the flesh. It is by grace we are saved, through faith; not because of our own good works. Still whenever we get this precious hope in us of seeing Jesus, we want to be like him. Yes, just as near like him as we can be. We hunger and thirst after righteousness, and cleanse ourselves from all filthiness of the flesh and spirit.

The time will come, and who knows how soon? when it will be said, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly; and my reward is with me, to give every man according as his work shall be."

The above is very searching, very decided; but it is God's word, and we say, Amen. Even so, come Lord Jesus. Come quickly.

Paul counted all things but loss and refuse, that he might win Christ, and be found *in Him*, not having mine own righteousness. Like Paul, let us keep under our bodies and bring them into subjection, counting all things loss, to win Christ. Still, like him *entirely* rejecting self-righteousness. "Being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also, we have access by faith into this grace, wherein we stand and rejoice in hope of the glory of God."

Pawling, N. Y., Oct. 5, 1870.

From M. M. Eastman.

Br. Storrs: I send you pay for the Herald of Life. I should lose a rich feast every week should I be deprived of it. It grows better and better. I wish more of our good brethren could read it; if they could, I am sure they would not tell so much about this *common salvation:* bringing all mankind to life from the dead to be burnt up. I think they ought to give it another name than "salvation, to be saved from a worse condition." But they are honest, and see it in that way. It is hard for them to see that the wicked have any punishment unless they die twice; not satisfied with the penalty God gave, "In the day thou eatest thereof, thou shalt surely die;" and, "the wages of sin is death." An awful punishment! But, "the gift of God is eternal life." Why can't they see it is a punishment to be deprived of life—to "remain in the congregation of the dead." But this question ought not to divide God's dear children.

We had a great and good campmeeting at Alton Bay. Prof. Lummis was there all the week, and said it seemed to him like a Methodist campmeeting thirty years ago. He said, he believed the Lord was coming very soon to usher in the Millennium. He believes in a future age about as you do. But he thinks there is something about us that is conscious after death; but like our sleep. Then there is not much to it, said I. "No, there is not," said he. He heard Br. Couch preach upon Dan. xi., bringing us down through that chain of prophecy to the events now transpiring, filling up the last remnant with the time of trouble coming on apace, when Michael (Dan. 12) is going to stand up to deliver his people, every one that shall be found written in the book; and he said, he believed that was a clear and correct explanation of that prophecy. Then said I, you must think the Lord will very soon come. "I do," said he. Would that he might sound the alarm to earth's inhabitants. But here is the trouble; it is an unpopular truth!

The burthen of the preaching there, this year, was, the present signs of the times, and the Lord must come soon; and for entire giving up, and complete preparation to meet him. It was good to be there.

Could we in 1844 have had this move among the nations, with the Pope being made infallible, and the apostate church going down like a mighty millstone; crime and murders so multiplied; iniquity abounding, and the love of many waxing cold, ministers crying peace and safety, smiting their fellow servants, eating and drinking with the drunken, and women adorning themselves in all the vain, foolish and ridiculous fashions of this year; such sea and waves roaring as we had in 1868 and 1869, those awful tidal waves—and now men's hearts failing them for fear, etc., the mighty men waking up, and preparing for God's war, and that time of trouble spoken of by Daniel the prophet; knowledge increasing at a wonderful rate, and a multitude of other signs the Master gave us: there would have been but few houses or hearts closed against this message.

But the faith of God's people must be tried, and show which we love best; the things of this world or the kingdom of our Lord and his Christ. We did not think in '44 we could get into the kingdom with all our pride and conformity to this world and desire to gain its honors, applause, or riches; and we cut loose from it all, then, and stood out a waiting bride for her Lord; and we may be sure we shall never get in any cheaper; it will take all we have: all pride, self-will, and everything unlike the divine pattern set us by the Master.

There is a great work among Adventists to secure that spotless robe, or we shall be like the man found at the marriage supper without the wedding garment on. We are too near the consummation of this blessed and glorious hope to give it up now.

It is a great prize we started after—Immortality, and a home in Paradise restored; where the inhabitants will never say, I am sick. No weary wasting of the frame away, or hearts torn with anguish over the sick and dying couch of loved ones. Oh blessed day: haste thy dawning. Come Lord Jesus, and come quickly.

Landaff, N. H. Sept. 28, 1870.

The Chaotic Condition of Europe: What Does it Portend?

Europe at present is like a ship at sea in a terrific storm, when all on board are at their wits' end to know how to save themselves. She is rocking and surging on the waves of war and revolution. The old statesmen who have had the helm in hand have become unsteady and obstinate, not willing to throw overboard the dead weight of the past, and no bolder and more capable men have yet appeared to lighten and guide the ship. The monarchs and aristocracies are intent upon crushing, or, at least, checking the revolution. They have but one thought—to save their crowns and privileges. To do this they would rather have the war continued and all the Continent in a blaze than yield to the revolution. The sacrifice of hundreds of thousands of lives, or millions even, and the accumulation of stupendous debts, weigh as nothing in the scales against their prerogatives. On the other hand the sentiments of liberty, republicanism, progress and emancipation from despotic rule are deep-seated in the hearts of the people. These are upheaving society everywhere like a mighty earthquake. But the people lack organization and able leaders. While they are the real and great power they have been so long under the heel of monarchical and aristocratic rule that they hardly know how to use their strength. Still, with all the disadvantages they labor under, and with all the organized power of the old rulers and the enormous military forces under their control, the people are making the great efforts toward self-government. It is this conflict between the privileged and the masses—between the ideas of the past and the present—that is now raging in Europe and that has brought about the chaotic state of things there.

This struggle is seen very prominently in the relentless war which the Prussian monarchy is making upon the republic of France. Without avowing it, and, indeed, while it is denied by Count Bismarck, there is no doubt that the chief object of the war now on the part of Prussia is to squelch the republic—to strangle it in its infancy—lest republican ideas should spread in Germany and over Europe. This is natural; just as much so as for a man to exert all his efforts to save his property when threatened. The monarchs and aristocracies have regarded the people as their heritage and government over them as their right. Consequently there is nothing they will leave undone to maintain their privileges. They know very well that a republic in France is a standing menace to them and their pretensions. They saw the effect in 1840 and 1848 of revolution in France. From the central position of that country, as well as from the electric force of revolutionary ideas that rise there, the whole Continent becomes agitated. It has always been, and still is, the focus of revolutionary and republican contagion in Europe. Is it not natural, then, for King William of Prussia to wage war against the French republic in the interest of himself and family and for his brother monarchs? Is not this a sufficient reason why the other crowned heads, and why Queen Victoria and the British aristocracy, stand aloof and do not attempt to stop the war?

Another evidence of this conflict of ideas and the chaos into which Europe is thrown is the activity of monarchial and imperialist agents. Almost all the news received in America and spread over Europe is either given out or concocted by these agents with a coloring to suit their purposes. At one time we hear of dreadful doings in Paris and other parts of France by the "reds" and disorganizers, and this in the face of the fact that the French people are acting with great unity to preserve internal order while they are heroically fighting the foreign invader. The object of such pretended news is apparent. It is to operate on the public sentiment of the world, to create alarm of the republic, and to make people believe order can only be maintained under monarchical government. Now we have on one day a pretended imperialist manifesto of Napoleon, emanating from an imperialist organ established in London, and on the next day a report that this is bogus. But whether bogus or not it shows the active agency of parties in Europe to damage and check republicanism, to sustain monarchy and to make the present confusion more confounded. And it is well to note that the British capital, more than any other place, is the hotbed of this spurious news and these anti-republican movements.

But what does this chaotic state of things portend? What is to come out of it? From present appearances all Europe, and may be a part of Asia and Africa, is going to be involved in war and revolution. Even those monarchs not engaged in war may resort to it to avert revolution at home and to give another direction to the public mind. This, however, may prove in the end a two-edged sword. The people are now too enlightened, probably, to be deceived by that, and the revolution the rulers would avert by such means may lead to it. Then there are national and territorial questions springing up, and questions of race and religion, as well as the adjustment of the balance of power, which add to the complications and make the future very uncertain. Russia is moving for some object, and, probably, for accomplishing her long desired purpose in the East. England is trembling and the prey of uncertainty. Austria is anxiously watching events, and doubtful what course to take. Italy has made great strides and obtained a great and positive result in taking Rome and uniting all the Italians, but she is in the throes of revolution and fast tending to a republic. Chaos reigns supreme. No one can say how long the struggle will last, or what dreadful scenes Europe has to pass through.

Remarks by the Editor.

We give the foregoing extract from a New York daily, of ten days ago, as expressing our view of the existing state of Europe. Let it be pondered well, and see if events do not prove that Nebuchadnezzar's "Image" is beginning to "break in pieces."

European War.

The great war in Europe is now the grand topic in all circles. It has been a grand surprise to all the world—not only in its advent, but in the rapidity, the awfulness and decisiveness of detail. A glance at the position when the fighting commenced would never have predicted such a terrible defeat of Napoleon in such a short time. The French had been long recognized as a martial nation, and had grown very confident and apparently powerful through the success of their arms. Their army was not lacking in numbers, and many of the soldiers were veterans. In arms and weapons of destruction, both offensive and defensive, they were supposed to excel the world. They were upon their own soil, and led by a Napoleon, who was generally supposed to be the shrewdest man in existence; and furthermore, the French ardor was roused to its highest pitch. We cannot believe that the superiority of the Prussian soldier has accomplished it all. To us there is but one plausible solution of the mystery—the hand of God. Viewing the matter thus, we venture no prediction as to what complications may yet arise, or what further downfall may result from this bloody strife; for "who knoweth the mind of the Lord." The great panorama of the Apocalypse is apparently unfolding its last scenes.—*The Nazarene.*

We have heard it said that one of the greatest absurdities is a Minister of the Gospel, in the enjoyment of a salary up in the thousands and enjoying the comforts and luxuries of life, preaching self-denial to poor folks.

Children's Department.

The Weeds in Augusta's Garden.

Augusta was an only child, for her two brothers had lately died of scarlet fever, which had raged for a number of weeks in the town of Bingen. She was a beautiful little girl, had as bright eyes as ever you saw, a quick mind, and was nearly always lively and cheerful. I do not wonder that she was very much praised by everybody, for she behaved very well when she was in the company of others, and was always respectful to her parents and older persons.

Augusta's father was an officer in the army, and was compelled to be from home a great deal of his time. Her mother was very sickly; and owing to these two causes, Augusta was very much neglected. Her parents did not know that she was beginning to be troubled with certain bad qualities which would seriously affect her in later life, for they thought that it would be well nigh impossible that their well-behaved, cheerful, and respectful Augusta could ever be anything else than what she then was.

I must tell you about a particular fault which now began to spoil Augusta in the sight of others. She had been so highly complimented by everybody who knew her, and so many things were said even to her face in her praise, that she became vain and proud. She would often stand ten minutes at a time before the looking-glass and admire her beauty, and when she went along the street, she would compare her clothes with those of other children, and would always conclude that she was the finest-looking girl in the whole town. In due time her mother noticed that this fault grew upon her, and she studied a great many means to cure her of it. She knew that Augusta was very fond of hearing her relate stories; and after praying that she might be directed to some special means for curing her of her increasing fault, she remembered a circumstance that had taken place in her own life, and which seemed especially appropriate to Augusta's case.

One afternoon, Augusta went up on the hill, back of Bingen, to take a look at the beautiful country through which the Rhine flows. She saw a castle here and there, and the boats going up and down the Rhine, and the little island in the river where Bishop Hatto's old tower stands, and she admired all that she saw. But she thought to herself: "Of all the girls in Bingen, I think I have the nicest clothes, and I that think people have said most things in my praise." These and a great many similar thoughts passed through her mind as she took the path leading through the vineyards toward her home. When she reached it, she found her mother sitting out in the little summer-house, and she had no sooner taken her seat than she asked her mother to tell her a story about the Rhine, or about anything that she liked.

This was now a favorable opportunity for Augusta's mother to teach the lesson for which she had been waiting. So she said to her: "Now, if I tell you a story, will you try to remember it?"

"Yes, mother," she replied.

"Well, will you also try to see if the story fits you?"

"Oh! yes, mother," replied Augusta.

"Now, if the story fits you, will you try to do better afterward?"

"Yes, I will, mother."

So Augusta's mother related the following circumstance, with which she had herself been connected when she was quite young:

"When I was nine years old," said Augusta's mother, "I went to visit an uncle who lived in the beautiful city of Coblence, on the Rhine, where I stayed six or seven weeks. On leaving, he gave me twenty or thirty different kinds of flowers, and packed them all in a large basket, and brought them down to the Rhine boat as I was going to start for home. When I reached home, one of the first things that I did was to plant them in the garden, and I took great pains with them. There was one difficulty which I met with, however, and it seemed a very strange thing to me that I could not get clear of it. I found that the weeds grew faster among my flowers than they did in any other part of the garden, and though I tried in every way to learn the cause of it, I could not do it for some time. So I finally went to old Jonas, who took care of my father's large garden, and I told him that my flowers were very beautiful, but that the weeds grew so fast among them that I could not make much progress. Old Jonas smiled, and looked just as if he knew the cause of it. So he said: "Come, let us look at the flowers."

"So I went with him, and we saw the weeds which had grown at an enormous rate since the shower of three days before.

"Well," said he, "let me see what you will do with the weeds."

"So I immediately took out of my pocket my little knife, and cut off three or four weeds even with the ground. That made old Jonas laugh aloud, and I must confess that I was a little provoked at his doing it.

"What is the matter with you, Uncle Jonas?" said I. "What makes you laugh when I cut down the weeds?"

"Oh!" said he, "you do not know how to treat the weeds, or they would not trouble you so much?"

"Well, but how do you treat your weeds, Uncle Jonas? What can be better than a knife?"

"Well, let me see what I can do with them."

"So old Jonas then put his hand around the top of several weeds, and stuck his fingers a little way into the ground under them, and pulled the weeds up. They had long roots, and I was surprised to see that he should pull them up instead of cutting them off. Then said the old man:

"'If you want to destroy all the weeds among your flowers, you must pull them all up by the roots, and never think of cutting them off even with the ground. Just as long as the root stays in the ground a new top will come to it, and so the weed won't be killed at all, but will grow every time it gets a new shower.'

"Now, all this was new to me, for I had never thought that there could be a better way of getting free of the weeds than to cut them off. After that I tried old Jonas's remedy for getting rid of the weeds in my garden, and I never found that one troubled me again after I had pulled it up by the roots."

While Augusta's mother was relating this circumstance, she saw that her daughter was affected by it. And, indeed, she saw the tears beginning to flow down Augusta's cheeks. She pressed her to her heart, and said to her:

"Now, my dear child, you have been trying to get clear of your vanity by cutting the weeds off at the top of the ground. The only way to get clear of it, and all the weeds that grow in your heart, is to go to your Heavenly Father, and ask him for a new heart. He will destroy the weeds, and the flowers which he plants there will have nothing to disturb their growth, but will become more beautiful and fragrant all the time."

Now, if little Augusta had been like some children, this story would have produced only a slight impression upon her. But she loved her mother, and she showed her love by following her advice; and it could ever after be said of her vanity, as well as of several other bad qualities that had begun to manifest themselves, that they had been *pulled up by the roots.—Sel.*

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Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures." The first of these appeared in "The New Englander" of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

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Herald of Life

AND OF THE COMING KINGDOM.

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GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

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SIN: HEAVEN AND HELL:

OR, POPULAR THEOLOGY TESTED.

BY BENJAMIN CATLEY.

IF there be a heaven, what and where is it? If there be a hell, what and where is it? and how must I shun the one, and obtain the other? I think even the most skeptical in religious belief will admit that these are pertinent questions, on which the mind should be well satisfied. Man is here, and as taught by modern theologists, he must be saved or he must be damned. To be saved, I suppose implies heaven and eternal happiness. But to be damned, what does it imply? I must have clear proof from the Holy Book e'er I can say, fire and brimstone, and tormenting devils in liquid fire. God is love.

I make no assertions. I am simply inquiring after truth; truth that will stand in death's dark hour, when weeping friends are lingering by, and loving children waiting for a long and last farewell. To have some solid ground on which to rest our hopes in such a crisis, is surely necessary, and I therefore hope that whoever may be my instructor will do so in the spirit of love, knowing that if Christ died for the ungodly, it was love constrained him so to do.

Now, sir, if I am to be damned it must be in consequence of sin; but what is sin? and in order that I may be clearly understood on this important matter, I answer my view is, that sin is a conscious disobedience of a known law, or known laws against the will of God. But sin, as entailing the consequences as taught by modern revivalists, strikes the reflective mind with awe, and the feelings of common humanity with dread. What wonder if we inquire, whence was such a foul blot begotten, or when and where did it first begin?

Now, sir, I am aware that the popular notion is that sin originated in heaven, the dwelling place of the Most High, by his satanic majesty, the devil. Don't brand me as an infidel, when I say, I don't believe it; not a word of it. Deem me not an atheist, nor consign me with the damned; but love me as a brother should; and pray that I may heaven gain; remembering that Christ hath died for every erring, sinful man, when again my repetition is, I don't believe it. No, sir, I don't believe it. But I'll give you reason why I don't; then if I am wrong let some pastor of souls or bishop of flocks, who travails as in birth by earnest prayers, and laborious instruction to teach erring men the truths of the Bible and the way to salvation, at least make some effort to set an erring mortal right, and guide him in the path of truth.

First: It is contrary to reason and common sense; for where eternal happiness reigns, sin and consequent misery cannot come.

Secondly: If sin originated in heaven, and its consequences were so devastating, so depopulating and cruel, what is the hope of those who die in Christ, and are looking forward to a resurrection from the dead, and an eternal happiness in heaven worth? What assurance have they, that some of the warriors of past or modern days, who have been whitewashed by priestly absolution, and dispatched on angel's wing past purgatory to the highest offices in heaven, may not engender the spirit of Napoleon, assume the title of commander devil, and embroil the hosts of glory in another bloody war? If there was war in heaven when the devil fell from his holy position, and he with all his host were expelled, what evidence is there that another, equally depopulating in its inhabitants and destructive in its results, may not occur again?

Now, sir: If there was, or is, or may yet, at some future time, be sin in heaven, then it cannot be a place of eternal security, for that which is eternal can have neither beginning or end. Is there security and happiness when the inhabitants are embroiled in war? I leave the answer to the witnesses of the late wicked rebellion. Sin and happiness are antagonistic principles and cannot possibly dwell in harmony; and I presume, however we may differ on other points, we shall at least agree in this one.

Do we need proof of the influence of sin? Read the history of the present devastating and unholy Franco-Prussian war. The fearful destruction of property, and the insatiate thirst for power, territory and blood, are only the present evils of this fearful slaughter; close on its heels will follow the wailing cry of wives for murdered husbands, of mothers for slaughtered sons, and of children for fathers slain! But who can enumerate the dire misery brought upon two great nations by the ambition of the proud and vanquished, vain and cowardly despot, Napoleon? The bread-winners of thousands of orphans lay ghastly in death; the smile of many a mother's loved and hopeful son, lays slain in his blood, while thousands of young and loving wives have lost their children's counsellor and their own support. But space would fail to tell, what time alone reveals, the universal evils of contending foes.

How can I then suppose that sin, that hydra-headed monster, sin, the essence of misery, the curse of humanity, and the cause of death, should or could have its origin in heaven? Why, if such a heaven means happiness, then there is no eternal happiness; how can there be? Echo answers, *How?*

We will just briefly notice our objections to the revival, or orthodox damnation. I have laid before me the Bible, and in addition to our ideas that love is the natural affection of mankind, generally, one toward another, I have the unqualified assertion in 1 John iv. 8, that God is love. Henry says, that his nature and essence are love; his will and works are primarily love; in fact the chapter is full of love; and who can fail to see the force of reason and the power of love embodied in the first verse of that chapter: Beloved, believe not every spirit; but try the spirits whether they be of God. And Paul, in his letter to the Thessalonians is full of the same spirit of love, and speaks with equally clear and forcible language: Prove all things; hold fast that which is good. Here, then, we have two direct appeals to our reason from letters that are full of holy adoration to God, and love to man. Yet each forcibly enjoins the duty of self and unbiased investigation; exacts only an obedience to that which reason dictates to be true. On this ground we take our stand, guided by holy writ, and in the comparative character of the (God of Love) of the Bible, and the descriptive, revengeful character of the God of modern revivalists. We candidly confess, we see no analogy; while we can see one to be a loving, just, and holy Being, guiding the worlds in their motions, and ruling in love, we cannot find a trace of the other, except apart from the Bible.

I am afraid I shall occupy too much space, or much more might be said. In conclusion allow me to state, any means proposed to punish which is inadequate to the sin, my reason will reject. The terrors of a brimstone hell, and the liquid fire of dark damnation, will be equally unavailing to deter me from exposing to ridicule the author of such a place. If I must be saved, which I hope to be, it will be by the power of love and the light of reason; and reason revolts at such a hell; and humanity shudders at the thought of such a place as some men tell us God has made for the wicked.

The following is a picture of a modern orthodox hell, as described by Thomas Mitchell in his work, "The Gospel Crown of Life:"

Eternal justice, sons of God! tell me, if ye can tell,
What there I saw, what then I heard. Wide was the place,
And deep as wide, and ruinous as deep;
Beneath I saw a lake of burning fire, with tempest tossed
Perpetually; and still the waves of fiery darkness 'gainst
The rocks of dark damnation broke, and music made
Of melancholy sorts; and overhead, and all around,
Wind warred with wind, storm howled to storm, and lightning,
Forked lightning crossed; and thunder answered thunder,
Muttering sounds of sullen wrath; and as far as sight could
Pierce, or down descend in caves of hopeless depth, through
All that dungeon of unfading fire, I saw most miserable
Beings walk, burning continually, yet unconsumed;
Forever wasting, yet enduring still; dying perpetually,
Yet never dead; some wandered lonely in the desert flames,
And some in full encounter met, with curses
Loud and blasphemies, that made the cheek of darkness pale;
And as they fought, and cursed and gnashed their teeth, and wished to die,
Their hollow eyes did utter streams of wo, and to their
Thirsty lips presented frequent cups of burning gall.
There were groans that ended not, and sighs that always
Sighed, a tear that ever wept and ever feel, but
Not in mercy's sight; and as I listened I heard these
Beings curse Almighty God, and curse the Lamb,
And curse the earth, the resurrection morn, and seek
And ever vainly seek for utter death, and to their
Everlasting anguish, still the thunders from above
Responding spoke these words, which through all the
Caverns of perdition, forlornly echoing fell on every
Ear, Ye knew your duty and ye did it not.

If you will allow me space, I perhaps may at some future time make a few remarks in connection with such a hell as here described.

Yours, respectfully.

PITTSBURG, PA., Oct., 1870.

Remark by the Editor.

The author of the foregoing article was once a Methodist Preacher in England. He accompanied the article with the following note:

Herein contained are some of my theological views. If you deem them worthy of circulation, well. If not, I hold them till the light of reason shall dispel them. I have arrived at the conclusions by laborious investigation, and am yet, if in error, willing to be set right. In fact, it's by publishing each other's ideas, and subjecting them to the light of investigation that we arrive at the truth.

THE LAYMAN AND THE MINISTER. IMMORTALITY.

NEWARK, N. J., Oct. 13, 1870.

BR. STORRS: I herewith send you for publication in the HERALD OF LIFE the following correspondence between myself and Rev. R. Stainton of Sheffield, England, hoping that it may be interesting to Life believers, and as a continuance of my former correspondence, in which the above name has figured.

THOS. JOHNSON.

NEWARK, 1st Aug., 1870.

REV. MR. STAINTON: *Dear Sir:* My sister in her letters to me has frequently mentioned your name, and spoken of your kind interest in my welfare, and has several times promised me that you would write me concerning the peculiar views which I hold, and which are directly opposed to those which I once believed, and which she and you still believe and teach.

I have been many months looking for your communication; for sister has told me that she had shown you my letters. In her last, received a few days ago, she mentions your having said, a few weeks since, "I wish your brother would write me first and ask me any thing; then I should know better what to write him, and would do so at once." Whatever I may ask you it will be with a sincere desire to elicit or bring out the truth of the Scriptures on any subject that may come under consideration; believing that I am accountable only to God for my individual actions; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—Eccl. xii. 14; and I am content to abide the result, knowing that the "God of all the earth will do right."

On the question, then, of man's nature and destiny, I will ask you something. Do the Scriptures teach that the man, whom God made out of the dust of the earth, had an additional entity given to him called an immortal soul? If so, where is it so recorded in the Bible? I should like you to give me the chapter and verse. "Never dying soul" is another term in very frequent use; but I don't know where to find it in the Scriptures. Can you inform me? "The death that never dies" is a term in constant use in the Methodist and other societies; will you also give me the Scripture references to such an expression; for I have learned from the Bible that man is mortal; "dust *thou* art, and unto dust shalt *thou* return:" the same identical "thou," which ate of the forbidden fruit and afterward in fear hid himself until the dreadful Where art *thou?* called him forth to receive his sentence. "Hast *thou* eaten of the tree, whereof I commanded *thee* not to eat?" After which interrogations, answered in the affirmative by the same personal pronoun *thou*, the threatened punishment, of Gen. ii. 17, was immediately commenced which should terminate eventually in death, "for dust *thou* art, and unto dust shalt *thou* return."

It seems to me this punishment directed and given by God would be very likely to fall on the intelligent and self-condemned representative of our race, and not merely upon his body, as the common orthodoxy maintains, who hold to the separate entity, called the soul; which is represented as living on after the body is dead. I want to find out all about this immortal soul, and if the Scriptures say any thing about it, won't you be good enough to give me chapter and verse? This question first settled, others will follow in their natural course; but for the time being, I prefer that we should deal with one question at once. I hope you will fairly, truthfully, and candidly answer these interrogations in the light of the Scriptures of truth, and as their importance demands.

Yours, in hope of eternal life,

T. JOHNSON.

MR. STAINTON'S RESPONSE.

SHEFFIELD, 26th Sept., 1870.

MR. JOHNSON: *Dear Sir:* Want of time has prevented me answering yours of the 1st August; and it is best to be frank at the outset by saying, that my time is far too much taken up to admit of me entering into a long controversy on the topics suggested in yours.

Allow me to say, however, in reply to your questions about the soul. I think you are wrong in going to the Bible for the *proof* of its being. The Bible is not revealed to prove a God or a soul. The natural world proves the former, Psa. xix.; and the consciousness of man proves the latter. But still I think the very earliest mention of man in the Bible indicates his immortality: "Let us make man in our own likeness."—Gen. i. 26. What is the divine likeness? Is it material and mortal? Surely not, but spiritual and immortal. You have a mind. Now what is mind? *Not matter.* What is matter? *Never mind.* What decays and dies? Material substances; such is your body. Mind not being matter cannot corrupt or decay, and is immortal. Trusting that this will make it plain that you have an immortal nature, and that you may see this to be in harmony with the first mention of man in the Bible as above, and wishing you every blessing for both worlds,

I am, very truly, yours,

R. STAINTON.

REJOINDER BY T. JOHNSON.

NEWARK, N. J., Oct. 13, 1870.

REV. R. STAINTON: *Dear Sir:* Yours of Sept. 26 was received on the 11th inst., in answer to mine of 1st August. I have been long waiting for it, and must say, I am disappointed at its shortness, and altogether unsatisfactory character. I asked you for the Bible teachings on certain plain questions touching the nature and destiny of man; and especially regarding his "immortal soul," and you answer me by saying, "I think you are wrong in going to the Bible for the *proof* of its being. The Bible is not revealed to prove a God, or a soul. The natural world proves the former, and the consciousness of man proves the latter."

I have read your letter over several times, and the above are your exact words. Shall I take this as a candid confession on your part, that the Bible nowhere teaches the doctrine? for such is the natural impression of your words thus far; and in this conclusion, I can heartily agree with you; but such is not your conclusion, as the balance of your letter shows; for you immediately refer me to the earliest mention of man in the Bible as indicating his immortality: Gen. i. 26.

Is there not some inconsistency here? I am wrong in going to the Bible for *proof* of the immortal soul's existence; and yet, in the very next sentence, you refer me to Gen. i. 26, as indicating man's immortality! Did you not say, just now, that the Bible is not revealed to prove a soul? the consciousness of man proves it? Why then this reference? If you purpose to prove man's immortality outside the Scriptures, you have a very difficult task to perform, and in doing so, you will not in any wise answer the plain question I propounded to you, "Do the Scriptures teach that the man whom God made out of the dust of the earth had an additional entity given to him, called an immortal soul?"

Your quotation of Gen. i. 26, "Let us make man in our own likeness," is incorrect, as you will see on reference. You ask, "What is the Divine likeness? Is it material and mortal? Surely not, but spiritual and immortal." Granted, but does it necessarily follow that man also is immortal? See 1 Tim. vi. 16, and learn that God only hath immortality. As well might you say that man was omnipotent, or omniscient, because those are the glorious attributes of the Almighty, and man was made after his likeness, and it would be equally as just in you as to claim for him unconditionally that immortality which he can only obtain by patient continuance in well doing. What is the Scripture view of the image? I refer you to Col. iii. 10: "Renewed in *knowledge* after the image of him that created him."

Your next argument in the form of question and answer: "Now what is mind? *Not matter.* What is matter? *Never mind.* What decays and dies? Material substances, such is your body. Mind not being matter cannot corrupt or decay, and is immortal." I fail to see any weight in the foregoing argument, for we constantly see instances of the failure of *mind* as well as body. Memory is a faculty of the mind. Does not that decay? I can cite you to a sad instance of that in my poor dear mother, whom I saw two years ago after an absence of twenty years, and so impaired is her *mind* that for many years she has not been able to write me a letter; and yet you tell me that "*mind* not being matter cannot corrupt or decay."

I shall, until convinced to the contrary, believe that *man as a whole* is perishing or going out of existence; but I have many precious promises, of holy Writ, assuring me that I shall not *perish eternally;* for by faith in Christ I expect a resurrection at the last day; when, for the first time, I shall put on *immortality* and reign in life through Jesus Christ our Lord.

It seems to me that this glorious truth of Life only in Christ, to *perishing* men and women, is not preached with the clearness that it ought to be, in consequence of our misapprehension of our own nature; and it is of importance to me, at least, that I should know myself; and thus become acquainted with the love of God, who gave his only begotten Son, that whosoever believeth in him might not *perish*, but have everlasting, or *immortal* life.

Truly yours, T. JOHNSON.

A REAL Christian loves close, pointed, searching preaching, and seeks not the ministry of those who speak with enticing words of man's wisdom.

THAT THRONE.

BY M. L. F.

IN the Scriptures, several thrones are spoken of. There is the throne of majesty, or God's great throne of universal sovereignty and precedency which He exercises over all the universe. There is, again, the throne of Grace, where we may obtain mercy, and find grace to help in time of need. There is also the throne of glory, which is the ultimate of another throne called the throne of David, about which we have somewhat to say. Before the establishment of the Davidic throne the Israelites were ruled by judges, with the exception of the reign of Saul. When Moses was appointed and commissioned as their leader, it was with the design that he should lead them to victory over all their enemies. But the great underlying principle of success with them against their enemies was, obedience; and it would seem from their history that this they lacked. Moses the prophet said, "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe to do all his commandments, which I command thee this day: that the Lord thy God will set thee on high above all the nations of the earth." One of the commands given, and indeed which seems to be the mainspring of all the rest, is, "Sanctify yourselves, therefore, and be ye holy, for I am holy." This command, together with the promise of exaltation above all the nations of the earth, evidently shows us the design or intention of the great Jewish law.

First, the people were to become holy—righteous—by implicitly obeying all the commands given, which would rid them of all idolatry, and other evils which infected them, rendering them pure in the sight of their God.

Secondly, having become holy they were to go forth and conquer all their enemies, and not stop till all the unholy or impious nations of the earth were vanquished, and only one song went up from the groaning earth, viz., Great is the Lord our God, for he hath conquered all His foes. The Israelites understanding this, and knowing of their failure to become what they should be, and supposing their want of success to be in consequence of their judges, desired a king; and one was granted; but still no more success than before. He was removed and another placed on the throne, who seemed to be zealous for God; but, alas, he too met with difficulties in trying to bring his people to the proper standard of obedience, as well as himself breaking two of the commands of the decalogue.

After the death of this king, others succeeded to the same throne, known now as the "Throne of David." Some of the kings were good, and some decidedly bad kings; and part of the time Israel met with success, and then again with adverses, until God declared by his prophet the very emphatic prophecy, "Therefore, thus saith the Lord God, Because ye have made your iniquity to be remembered in that your transgressions are discovered, ye shall be taken with the hand, and thou profane wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God, remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him."

Why is all this? Because this people would not hearken unto God; hence their calamity. Said David in his distress and perplexity, "O that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him." Does not this plainly teach us the *intention* of the law, "Be ye holy?"

Without arguing the point, we will affirm what seems to be admitted by all, viz., that the law was imperfect and needed a "better covenant." The new covenant was brought in and fully ratified; so we will not waste time in discussing that, but simply state the fact that the bringing in of the new covenant did not alter the law, "Be ye holy;" but only did away with the works of the law requisite to bring about that holiness.

Now let us take up the thread of the kingdom once more. The prophet declared, "It shall be no more till he come whose right it is, and I will give it him." Now let us introduce an angel's testimony: "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever." This is evidence which cannot be impeached. It is a fact that the Son, Jesus, was born, and he is the man upon whom the kingdom or throne of David is to devolve. But before that event—the re-establishment of the throne of David—there is work to be done, a peculiar, holy people to be brought out through him; for he said, he came to "fulfil the law;" and the law required such a people; and the law after requiring such a people, promised them victory over all their enemies.

In the saying of our Lord, "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil," I think we shall find all necessary information in regard to his specific work.

First, He says, I am not come to destroy the law, but to fulfil it. Why did he come to fulfil the law? Simply because the law was not able to fulfil itself, being destitute of "life." But in the expression, "fulfil," are we to understand that he came to abrogate the law? Not at all: for he immediately adds, "Not one jot or tittle shall pass from the law, till all be fulfilled." This also applies to the prophets, for those prophecies which are given without a condition are also incapable of fulfilling themselves. Therefore we conclude that Jesus the King, to whom the throne of David falls, and who has been Divinely anointed to reign till all his enemies are put under his feet, and fulfil the prophet's declarations by subjugating the nations to himself, will bring out to himself a peculiar people—holy and righteous—and fulfil the design of Moses in bringing that people to be exalted above all the nations of the earth.

The better covenant, under the heavenly reign of Jesus, is to continue until the times of the Gentiles be fulfilled, in order to secure the necessary obedience of the elect, and also their resuscitation; or, in other words, Jesus is to reign till the time appointed of the Father, when he shall confer upon him the supreme authority and royalty of David's throne; when he shall then descend from his heavenly position, and at the head of his royal and loyal subjects, he shall go forth to fulfil the designs of the great Jewish law, or carry into effect the original design of God, to wit, the clearance of the earth of all ungodly and impious nations.

At that time, which is close at hand, we may expect to behold Israel flocking to Jerusalem, and the city once more under the direction of the great Architect, raised out of its ruins, to shine in all the glory of Divine Royalty; then shall "Many people say, Come ye and let us go up to the mountain of the Lord . . . for out of Zion shall go forth the law, and the word of the Lord from Jerusalem, and he shall judge (rule) among the nations and shall rebuke many people, and they shall beat their swords into plowshares and their spears into pruning hooks." But before all this, a terrible work of carnage is to be. O that we may be able to escape the wrath to come, and when the glorious age comes, may we be ready to hail its King with joy and gladness. Then our eyes shall behold the King in his beauty, and witness the wonderful fulfilment of those astonishing prophecies of Ezekiel to Zachariah.

PRAYER IS A KEY.—1. Because it opens the door of the knowledge of God. None spiritually understand the character and glory of their Maker but such as go to him to be enlightened. By the very act of calling upon the Father of light, we put ourselves beneath the radiance that shines from him. We come to the light, and he is always ready to open unto us the door, when we come by the use of the key.

2. Because it opens the door of self-knowledge. Just as I bring an object out of darkness into light, which I wish to examine, so I bring my dark heart into light, when I go to God in prayer. In the light of his holiness, and goodness, and joy, I see my own sinfulness, and shame, and misery. The nearer I get to him, the more perfectly I understand myself. Prayerless persons do not, but praying people do know their own hearts. "Now mine eye seeth Thee, wherefore I abhor myself."

3. Prayer opens the glories of the natural world to the mind. A prayerless man does not see one in a thousand of the beauties of nature, and what he does not see, he does not enjoy, as do the spiritually-minded. "For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands." God makes those glad in his works who love to draw nigh unto him.

The key that can turn back so many bolts, and open so many doors, and put people in possession of so many blessings, can be had by any mortal willing to take the pains to procure it. Many children, as well as older persons, have found it, and are reaping a noble harvest from its use. And we are assured that no person who fails of having and using this key, will fail of at least laying all the blame and shame at his own door.—*Selected.*

Breakers Ahead.

BY HELEN ROBERTSON.

When the gallant ship is out on mid ocean there seems to be no danger from rocks or breakers, and there are no signals of danger; but when she is nearing land there are buoys and light-houses, and other signals which the mariner well understands. If he be a wise seaman he well understands how to steer his ship in the proper course, and thus get safely to land. Those signals all speak to the sailor and tell him to take heed. If he neglects those warnings, and a storm comes up, his gallant bark will be dashed against the rocks, and he himself perish in the waters.

This life may well be compared to an ocean. Those sailing over it cannot rest down permanently and make it their abiding place; the surging and heaving of the waves and tide carry them along, and they must either go safely ashore and wait an entrance to land, or be dashed against the rocks and thus perish.

We well know that we are not at present on mid ocean. There are buoys, lighthouses, and other signals, all around, which tell us there are breakers ahead, and we are nearing port. Those signals have all been placed by a wise, experienced Seaman, our Pilot, the Captain of our salvation. He navigated the ocean before us, and in locating all those signs, gave loud warning. He says, "Take heed to yourselves;" and "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Paul says, "Ye brethren are not in darkness that that day should overtake you as a thief." Why are we not in darkness? If we are wise virgins, we have our lamps trimmed and burning; we have oil in our vessels with our lamps, and we are studying our charts faithfully, and watching every token and sign of the near approach of land. O how plain the signs are at present. Why, we see and know of ourselves, that the kingdom of God is nigh at hand. Therefore we begin to look up and lift up our heads, for our redemption draweth nigh.

But the question comes up here again, Can we safely steer our own barks clear up to the land? No. Just as the ships and steamers, when nearing land, have to be piloted in by a tow-boat; so we. We have a Pilot, a safe Tow-boat, and if seasonably fastened on, and remain there, we shall certainly get in, full sail.

But, alas, there are many who see all the signals; they can't help it; they feel the surgings and heavings of kingdoms and empires; they know there are reefs and rocks all around, and breakers ahead; but their lamps have gone out; they are in the dark; they have not been studying their charts, and, worst of all, have lost sight of their Pilot, Christ, in their darkness, and we say, alas for their fate! Their hearts will soon begin to fail them for fear, when the dreadful storms and darkness will close in upon them.

How dreadful to be nearing shore in a heavy tempest, when neither sun nor stars in days appear, and the steamer begins to beach! We have been in just that place, and know what it is. Then stout men's hearts fail them for fear and dread of the dashing billows. But O the joy when the sun shone out, and we got our eye on a pilot-boat.

This seems dark and doleful to write, but we cannot cry peace and safety, when we well know that sudden destruction is near. That there are breakers ahead, and no possibility of escape, only by being in the Life-boat, where we have sun and stars, and light sufficient to guide us to the haven of rest.

Now is the time for us to "take heed to ourselves, lest at any time our hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon us unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Let us "remember Lot's wife," and not love the world; for the love of the world is enmity with God.

Oct., 1870.

Friendship.

BY H. TAGERT, M. D.

There is a sublimity of sentiment in true friendship. There is an exalted and abiding internal principle which no painters, skill nor poetic eloquence could ever ascend to, or manifest, or describe. The friendship of the world is only for selfish purposes, and varies with self-interest: but true and abiding friendship is ever the same, like the mariner's compass, in the storm or calm, in light or darkness, its directing influence never varies. Thus it was manifested when Lazarus was raised from the dead; between David and Jonathan; Damon and Pythias. Yet how seldom found, though universally admired and professed, and there is often much external similarity; but not any internal relative qualities. True friendship is not changed by poverty or riches, time or distance; like the sun in its course, no trifling, varying conditions can affect its unwavering effulgence. But pretended friendship may be compared to the marshy vapor which only "leads to bewilder and dazzles to blind." In the words of Solomon, "A friend loveth at all times." True friendship can only exist with the pure in heart, only where there is an approving conscience and the testimony of Divine approbation. It cannot be purchased with gold, or obtained by worldly honors. It is the property of the humble Christian. In order to obtain it, we must labor for those qualities which are necessary for it to make up its abode with us.

Shelburne, Vt., Sept. 1870.

THE HERALD OF LIFE.

NEW YORK, OCTOBER 26, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The European War has no new features; the news is stale and as unreliable as ever. All sorts of rumors are afloat, but nothing really reliable, only that confusion seems to prevail, none of the parties seeming to know where they are or what to do next. We wait to see. Let them work out their own destruction or deliverance the best way they can; and we will keep preaching Life eternal, through Christ alone.

The Kingdom of God.

WHAT IS IT? AND WHERE LOCATED?

If men would have less to do with fancy and more to do with the Bible and common sense, we should have less difficulty in understanding the Scriptures. They soar away above the stars, and thus live on a fancy God, a fancy heaven; and to them the kingdom of God is a creation of their own imagination. If we but understood, it is with *this world* we have to do, and not with an imaginary one, we should be saved from infinite perplexity in regard to what is Scripture truth; but a large portion of professed Christians, like heathen philosophers, will take rapturous flights in the fields of fancy. We give the following as a specimen. It is a flight of imagination by a Clergyman of much talent and reputation, not far off. He said, in speaking of heaven:—

"There are millions in that world of glory that once lived here. Heaven is made up of little colonies, filled up with those we loved on earth, looking down on us from the stars. That mother in heaven when she sees her son, on earth, coming back to God how her heart swells—she gives a shout of joy in high heaven."

How does this popular minister know that "heaven is made up of little colonies?" How does he know those colonies are "filled up with those we loved on earth?" How does he know that heaven is located "above the stars?" Some of those stars are at such distance from this earth that it is supposed it would take the light from them thousands, if not millions of years to reach this earth: yet far off, up there these little colonies are located! Aye; and the sharp eyes of those immaterial spirits can *look* down on us! Yes, and *see* us, too! Wonders on wonders, truly! Aye, more. "That mother" in that far off place "sees her son, on earth coming back to God;" yes, "how her [immaterial] heart *swells!*" What next? "She gives a shout of joy in high heaven!" But how does this minister on earth know this is so? He has fancied this mother up in heaven with her motherly feelings. Now let him not flinch from his position, but let him go on with his fancy, and fancy that mother sees a beloved daughter, that she left on earth, dying; and as she expires she is plunged down to howl and wail with devils and damned ghosts in endless and unmitigated torture. Does "her heart swell" now? Does "she give a shout of joy in high heaven?" Or, does her heart wither, and she give a groan of horror? Please tell us, Mr. *Fancyman*. Do not flinch. Has that mother's heart all at once turned to stone? Is she unmoved at this sight, and as her daughter goes on groaning in anguish, in ceaseless ages of torture, is that mother to remain unmoved?

Let it be remembered, the minister of whom we are speaking is, by profession, a believer in endless torture; he is not therefore to turn away from our suggestion with the reply—"That is none of our concern." He has concerned himself in the other. But all this is fancy: so we will awake from it and attend to sober facts as developed in the Scriptures of truth.

LOCATION OF THE KINGDOM.

Our inquiry about the kingdom of God we commence with our Lord's words to his followers, as recorded Matt. xxv. 34. "Come ye blessed of my Father, inherit the kingdom prepared for you from the FOUNDATION of the world." Here is a clear indication of the location of the kingdom. It is not a kingdom above the stars. As our blessed Lord refers us, in his language, directly back to the beginning of this world, we turn to Genesis, first chapter. Here we learn, verses 26, to 28, that this earth is the place of the kingdom, and see that man was here given dominion. "God said, let us make man . . . and let them have *dominion* . . . over all the earth. So God created man . . . male and female created he them. And God blessed them, and God said to them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion . . . over every living thing that moveth upon the earth."

Here, most assuredly, is a kingdom, and dominion is given, "from the foundation of the world." But we will compare it with Psa. viii. "What is man? Thou hast made him a little lower than the angels, [*Elohim*—gods] and hast crowned him with glory and honor. Thou madest him to have *dominion* over the works of thy hands; thou hast put all things under his feet," etc.

In Eden, then, we find the Kingdom of God in its embryotic state—or state of development. Eden was the place of the throne, or seat of Empire. That place is the same that we call Palestine, on the western border of Asia, or east of the Mediterranean. That Eden and Palestine are one, in location, the examination of a few texts will serve to satisfy us. In Ezekiel xxviii. the Lord, in addressing "the prince of Tyrus," says "Thy heart is lifted up, and thou hast said, I am a God, I sit in the seat of God," etc. At verses 13 and 14 the Lord saith to the king of Tyrus—"Thou hast been in Eden, the Garden of God . . . thou wast upon the holy mountain of God," etc. Tyrus lay on the northwest border of Palestine proper, and is, in fact, a part of the land that God included in the gift to Abraham and his seed. Ezekiel xxxi. the Lord directed the prophet to speak unto Pharaoh king of Egypt, and say to him, "The Assyrian was a cedar in Lebanon," 3; verses 8 and 9, "The cedars in the *garden of God* could not hide him . . . nor any tree in the garden of God was like unto him in beauty. I have made him fair . . . so that all the trees of Eden, that were in the garden of God envied him." We then have a description of his pride and punishment; and it is added, verse 16, "I made the nations shake at the sound of his fall when I cast him down to hell with them that descend into the pit; and all the *trees of Eden*, the choice and best of Lebanon, . . . shall be comforted," etc. The prophet then turning directly to Pharaoh, adds—"To whom art thou like in glory and greatness, among the trees of Eden? Yet thou shalt be brought down with the trees of Eden."

Here is Egypt on the southwest border of Palestine—Assyria on the east, or north-east—and Tyrus on the north-west, all said to be *with, among*, or near by, the trees of the garden of Eden, or garden of God. Such evidence seems clearly to indicate that Eden and Palestine are identical in their location. If so, we have found the truth of what we before suggested, viz., That in Palestine the kingdom of God was set up, in its embryotic state, at "the foundation of the world;" or from the creation of Adam. That was the seat of empire—the throne was there. Adam lost the throne and dominion, and was driven out from it, and refused any further access to it.

WHAT IS THE KINGDOM OF GOD?

After the flood God reconstructed the kingdom, in *embryo*, through Moses and Joshua, preparatory to the coming of the King of His own selection. That kingdom was erected on the old ground, or Eden. That this reconstruction was the kingdom of God we will now endeavor to show.

We will first look at Acts i. 6. The disciples asked our Saviour—"Lord wilt thou at this time *restore* again the kingdom to Israel?" Let it be recollected that the preaching of Christ and his apostles, during all their ministry, had been The Kingdom of God; and after our Lord's resurrection the forty days that he remained on earth with his disciples he was speaking of the things pertaining to the kingdom of God: see Acts i. 3. Immediately at the close of those forty days is the question—"Wilt thou at this time restore again the kingdom to Israel?" Our Lord does not intimate that they were in error in fact; and therefore we conclude that the kingdom of God and the kingdom of Israel are identical. Jesus does not correct their view on this point—of the restoration of that kingdom—of that being the kingdom of God: but only informs them, it was not for them to know the times . . . which the Father hath put in his own power." We say then—the kingdom of Israel was, and is, the kingdom of God; first in its embryotic state, but at length to be fully developed; at which time the second Adam—Jesus Christ—will have the throne—the seat of empire and dominion.

In further proof on this subject let us now turn to the First Book of Chronicles. King David, at the close of his life, 1 Chron. xxix. 11, said—"Blessed be thou LORD God of Israel our father . . . Thine, O LORD, is the greatness and the power . . . thine is the kingdom," etc. What kingdom is this? In the previous chapter, verses 4 to 7, David speaks thus: "The LORD God of Israel chose me . . . to be king over Israel forever, . . . and of all my sons he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel. And he said unto me; . . . I will establish his kingdom forever," etc. In the next chapter, verse 23, it is said—"Then Solomon sat on the THRONE of the LORD as king instead of David his father; and all Israel obeyed him."

Here is sufficient evidence to justify us in saying—That in Scripture language the kingdom of God—the kingdom of the LORD, and the kingdom of Israel, are identical. But we may compare this testimony in Chronicles with a prophecy by Micah, chap. iv. 6–8; speaking of the day when men shall beat their swords into ploughshares, etc., it is added—"In that day, saith the LORD, will I assemble her that halteth, and gather her that is driven out; and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the LORD shall reign over them in Mount Zion from henceforth even forever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee it shall come, even the *first dominion;* THE KINGDOM shall come to the daughter of Jerusalem."

Here is confirmatory evidence of the position we have previously established; but we will compare this again with 1 Chron. xvii. 9–14. The Lord here, in addressing David, said—"I will raise up of thy seed after thee . . . and I will establish his kingdom . . . and I will settle him in my house, and in MY KINGDOM forever; and his throne shall be established forevermore."

If it be said, the seed here spoken of is Solomon, it still confirms the fact that the kingdom of Israel is the kingdom of God, and so God here expressly calls it—"*My kingdom.*" Though Solomon might be the mediate king spoken of, it is evident the Messiah is the ultimate one; and thus we find Gabriel announcing to Mary, concerning Jesus, "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end."—Luke i. 32, 33. Thus we have fully confirmed that the kingdom of Israel and the kingdom of God, are one and the same.

WAS THIS KINGDOM EVER SUBVERTED?

We now inquire—Was this kingdom ever taken from Jacob's posterity? We need now to adduce but one text in proof on this point, and that is Ezek. xxi. 25–27: "Thou profane wicked prince of Israel, whose day is come, . . . thus saith the Lord God, Remove the diadem, and take off the crown; . . I will overturn, overturn, *overturn* IT: and *it* shall be no more, until He come whose right it is; and I will give it him."

Thus we see, that the kingdom of Israel, or the kingdom of God, was overturned, or "perverted;" but it was done with the certainty that it would be re-established. The re-establishment is the subject of many prophecies, in the Old Testament, and is what the New Testament calls the kingdom of God.

[To be concluded next week.]

Denying the Resurrection.

The following extracts from a sermon by H. W. Beecher, some two weeks since, are taken from a report of the same, published in the "N. Y. Tribune." The text was Matt. xxii. 30: "For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."

The philosophy of the Jews, said Mr. Beecher, consisted largely of puzzles and riddles, and enigmas and proverbs, and dark sayings. According to their land system by which property was to be kept in the several families, if a man died, his widow was taken to his next brother, and she became his wife. Here is a specimen of the way in which they thought. They propounded a case: There were seven brothers, and in turn they all conveniently died, for the purposes of the story, and she passed from one to another and became the wife of all. "Now," said they, "in the other life whose shall she be of the seven?" The answer of the Saviour was substantially this: "Substantially you are a set of ignorant fools." It was couched in other language than this, but that is what it amounted to. "Ye do err," he said, "not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God." How is that? He don't say. He likened them to the angels, and then did not tell us how the angels were. The reply of our Master to this question in respect to the future state is remarkable for what it says, and I think quite as remarkable for what it leaves unsaid. When you come to analyze it in the light of modern philosophies and modern knowledge, you will be struck with how little is actually taught us with respect to the future state in the Bible.

The question of continued existence is only recognized in the Old Testament. It is not taught.

Coming from a preacher of Mr. B.'s acknowledged ability; a man who has been supposed to read his Bible intelligently, these observations are somewhat remarkable. They are so, chiefly, as showing how unintelligently some men of acknowledged ability read the plainest declarations of Scripture. "'For in the resurrection they neither marry nor are given in marriage, but are as the angels of God.' How is that? He don't say. He likened them to the angels, and then did not tell us how the angels were." The doctrine of a future life which Jesus preached was *always* taught by him to come by a resurrection from the dead. The Sadducees did not believe it. They denied it and opposed it, but they did so blindly, for they did not understand the doctrine. Like many in the present day, they could not conceive of a resurrection life that would not restore to the individual all the propensities of the present purely animal life, and surround him with like circumstances and the same family relations. With such views of the resurrection state, they deemed the question they propounded respecting the one woman and seven husbands, unanswerable. The reply of Jesus was: Ye are greatly mistaken, for "in the resurrection they neither marry, nor are given in marriage."—Matt. xxii. 30. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels."—Luke xx. 35, 36. There is nothing in the language of Jesus to the Sadducees which indicates he meant that resurrected saints are just like angels, but they are like them in two respects: first, they do not marry nor give in marriage; second, they do not die any more. Thus it is seen that in the two particulars respecting which "he likened them to angels," Jesus does "tell us how the angels were."

Says Mr. B., "When you come to analyze it in the light of modern philosophies and modern knowledge, you will be struck with how little is actually taught us with respect to the future state in the Bible." Precisely so, good neighbor. On the question of existence beyond this present state, "modern philosophies" follow in the track of heathen philosophy, which first conceived the idea that man possesses life in himself; and modern theology follows in the track of both. The doctrine of inherent immortality is an invention of heathenism, and all who search the Scriptures for evidence of a future existence based on that principle will assuredly "be struck with how little is taught" therein on the subject. They will soon see, as many thousands have seen, who have gone to the Bible to learn of *its* teachings, that no such doctrine is anywhere taught in that blessed book. The Saviour said, "As the Father hath life in himself, so hath He given to the Son to have life in himself;" but nowhere in the inspired volume is it said or intimated that God hath given to all men to have life in themselves. It is said by the Son of God: "This is the will of Him that sent me, that every one which seeth the Son, and believeth on him, *may have* everlasting life." This is quite at variance with latter-day theology, which asserts that all men, whether they believe on Christ or not, "have everlasting life." When man-made theology antagonizes with the words of Jesus, sincere seekers after truth will not be slow to determine which to believe. How will this "everlasting life," which comes by believing on Jesus, be had? "I will *raise him* up at the last day." Can any thing be plainer?

"The question of continued existence," says Mr. B., "is only recognized in the Old Testament. It is not taught." If he will take the trouble to search the Old Testament thoroughly, he will not only find that *continued* conscious existence is not taught there, he "will be struck with how little" it is "recognized." It is neither taught nor recognized. If, however, Mr. B. uses the expression "continued existence" as a synonym for future life, we take the liberty of assuring him it is taught in the Old Testament. We might cite him to not a few texts that teach it; but he might say, *they* do not teach it, and so we will again go to the testimony of Jesus. It has been seen that the Sadducees, who denied the resurrection in toto, believed that as Jesus taught it it involved a resumption, in that life, of all the relations of the present life. Supposing, too, that the law of Moses held force in that state, they felt that the question they propounded presented an insuperable objection to the doctrine, inasmuch as it was thought to conflict with what "Moses taught." Jesus simply replied to them: "Ye do err, not knowing the Scriptures," the Hebrew Scriptures, of course, they had no others. What does this language of Jesus imply? It implies that had they known the Scriptures they would have known that the doctrine of a resurrection from the dead is therein taught. True, Jesus does not in so many words say the doctrine of future life by a resurrection from the dead is taught in "the Scriptures," but as he tells a class of individuals who do not believe the doctrine that they err in their unbelief for want of "knowing the Scriptures," the conclusion is irresistible that a future life is taught in the Old Testament, for the Saviour's language is equivalent to an affirmation of it.

Mr. Beecher says:

"There is no attempt in the New Testament to determine whether Heaven is a condition or a place. That is left for our modern speculation. There is nothing definite taught in respect to the relations of this condition or place to the universe. There is no account given of its materials, of its occupations, what changes will pass upon our nature. Are we to go into the heavenly state in bodies? Paul declares expressly no! Flesh and blood shall not inherit the kingdom of God. He declares that there shall be a form corresponding to these bodies. How any one can believe in the resurrection of the physical body, I cannot understand when the Apostle debars it. But what shape do our bodies assume? That is not taught.

Mr. B. is quite right in his remarks upon Scripture silence as to the nature of the theological heaven; for the Bible teaches plainly that the Kingdom of God is to be established on the earth, that *it* (the earth) is to be the inheritance of the saints. The popular belief about heaven *is* all "modern speculation." He disavows belief in "the resurrection of the physical body;" he "cannot understand" how any one can believe it "when the apostle (Paul) debars it." Well, he is not the only one who has denied the resurrection. Others, as we have had occasion to remark, have done the same thing, and were told by one who knew that they erred, "not knowing," etc. Having gone astray when a much stronger light shone upon his pathway than shone on theirs, his is far the greater error. What language of Paul debars a physical resurrection? Is it the following? "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"—1 Cor. xv. 12.

The church at Corinth could not answer the question: can Plymouth church do any better? "If there be no resurrection of the dead, then is Christ not risen." "But now is Christ *risen from the dead;*" verses 13 and 20. Paul states the proposition that *if* the doctrine of the resurrection is not true, then Christ has not been made alive. The one follows inevitably upon the other. But, having cited many witnesses of unquestionable reliability to sustain him, Paul proceeds to show the absurdity of denying the doctrine by affirming that "now is Christ risen;" and Paul is himself a living witness to its truth. Be consistent, Mr. B., and like your Corinthian and Sadducaic sympathizers, deny the resurrection of Christ as well. "The Apostle debars" the one just as certainly and effectually as he does the other.

As to the *order* of the resurrection, the order in which subjects of it come forth to life, Paul says: "Christ the first-fruits; afterward they that are Christ's at his coming," ver. 23. The gathering of the first-fruits, the pledge and sample of the glorious resurrection harvest, occurred in the raising up of Jesus from the dead. "Put to death in the flesh, but quickened by the Spirit." He went into the grave a being of flesh and blood, and he came out of it a *spiritual* being, though physical and corporeal, and no more subject to death. The next, after Christ, in Paul's order of the resurrection is, "they that are Christ's at his coming."

Again: "If after the manner of men, I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink for tomorrow we die:" ver. 32. There is no misunderstanding this language of the Apostle. If it be accepted as meaning anything, that meaning is, if the *dead rise not* the Christian's hope of future life is utterly groundless, and that therefore we are justified in eating and drinking and making the most of this life, "for to-morrow we die," and beyond that there is nothing. The argument of this text is, indisputably, no resurrection, no future life. Paul certainly goes to work in a queer way to *debar* a physical resurrection.

But further: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised *incorruptible*, and we (who are alive at that time) shall be *changed*, (from mortality to immortality; from corruption to incorruption; from flesh and blood beings to spiritual beings). For this corruptible must *put on* incorruption, and this mortal must *put on* immortality:" verses 52, 53. Does our good brother now see how it is that "flesh and blood," a synonym for mortality and corruption, "cannot enter the kingdom of God," and yet there be a physical resurrection? "But what shape do our bodies assume? That is "not taught," says Mr. B. Is it so? Surely no one will have the rashness to affirm that we are left in doubt as to the form and shape which Jesus assumed at his resurrection. Did he not walk hither and thither? Was he not seen and felt and recognized as the Jesus that was crucified? Did he not eat and drink with the disciples? Was he not, then, a physical body, of human shape? As he is the "first-fruits," the pledge and sample of what is to follow, the question, "what shape do our bodies assume?" is plainly answered. But if more is needed, let it be remembered another apostle has said, "We know that when he (Christ) shall appear, we shall be *like* him." These are a few of the many texts wherein, it is said, "the apostle debars" a physical resurrection. Mr. B. has, we believe, many

years been understood to hold and preach a bodily resurrection. Having changed his views on the subject, it is not enough that he now stand up before his people and deny the doctrine. He owes it to them and to his fellow Christians generally to produce the evidence which has weighed so heavily against it in his mind. Where is that evidence, and what is its nature?

Having thoroughly established the doctrine of a bodily resurrection, Paul exhorted his brethren at Corinth: "Therefore, (inasmuch as we thus have a living, tangible, unfading hope of a future life) my beloved brethren, be ye steadfast, immovable, always abounding in the Lord, forasmuch as ye know that your labor is not in vain in the Lord." May all professed lovers of Jesus lay this exhortation to heart.

L. C. T.

CONCERNING SOULS.

Eld. G. says that "a man is called 'a soul' in the Bible, because he has a soul: the whole is called by the name of a part. A vessel is called 'a sail' because it has a sail."

PROFOUND reasoning that! Many elders have made similar statements. These elders claim that the body is the tenement for their soul or immaterial spirit man to dwell in, so that, properly speaking, that immaterial ghost is the true soul or real tenant man. So the whole affair, tenement, and tenant, is called 'a soul' from that fact. (?) Now for the elder's illustration: "a vessel is called 'a sail' because it has a sail." According to G.'s. logic the canvass sail must be the real vessel, and the hull a body to carry it. The hull is the tenement, and the canvass sail the tenant.

Again, if the elder's theory is sound, it is an indisputable fact that not only men, but beasts, cattle, creeping things, fowls and fishes have souls, because, all are alike called "souls." This fact we determine from Gen. i. 20, 21, 30. "And God said, Let the waters bring forth abundantly the moving creature that hath *life*. (Mar., *soul.*) . . . And God created great whales, and every living creature (Heb., *living soul*) that moveth which the waters brought forth abundantly . . . And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is *life* (Mar., *a living soul*), I have given every green herb for meat."

Thus Inspiration shows us that not only man, but beasts, cattle, fowls, creeping things, and fishes are souls, and by our learned elder's theory, they are so called, because all of them have souls. The conclusion is inevitable that everything from an elephant down to a grub, from an ostrich down to a mosquitoe, and from a whale down to the animalculæ have mortal bodies and immortal souls; or, in other words, all are ghosts, properly speaking, dwelling in tenements of clay. Henceforth we may expect to see the ghosts of whales, sharks, codfishes, lobsters, elephants, horses, camels, dogs, cats, eagles, pigeons, mosquitoes, grasshoppers, beetlebugs, worms, etc., etc.

Really, the theory of the elder carried out to its legitimate conclusions, looks wonderfully like the pantheology of ancient Egypt. No wonder that an entire community was thrown into a state of consternation, there, if a foreigner stoned a cat so that it quit her tenement and went to her paradise leaving the tenement body behind. Even the fishes had immaterial spirits. A crocodile might be worshipped, and an alligator considered a god. Even in the time of Moses the frogs, dear little gods dwelling in tenements of clay, could not be disturbed by the Egyptians. The Egyptians were not materialists. Not they! With them every living creature had a body and a soul, said soul being considered a part of God. That made their gods very numerous.

Our elder thinks that as we hold that man is made wholly of dust that we make him simply a beast. Wonderful conclusion to come to! Then, as an elephant is made of dust and a kitten is made of dust, an elephant must be a kitten. As a whale is a material creature, and a humming bird is a material creature, a humming bird must be a whale. As an ostrich is made of dust, and a beetle-bug is made of dust, and both live by breathing, then an ostrich is a beetle-bug. Because man is made of dust, and has body, soul, and spirit, and because beasts also are made of dust and have body, soul, and spirit, it does not follow that a man is an ox. As far as his composition is concerned he differs not from beasts. "All are of the dust, and all turn to dust again." "All have one breath," that is the "breath of lives." All alike have body, soul, and spirit. But in no instance, apart from the body is soul or spirit an intelligence.

We claim material creatures are called souls and spirits because all have soul and spirit in common. Hence a man is called "a soul" because he has soul. He is called "a life" because he has life. He is called "a spirit" because he has spirit. But he does not have an intelligent soul or a conscious spirit inside his body. The Bible shows in the clearest manner that beasts have spirit. Because God is "a spirit," it does not follow that the spirit of the beast is an intelligence independent of the body of the beast. Neither man nor beast are spirits in the sense in which God is a spirit. Men and beasts depend upon their physical organism for intelligence etc., etc. When each have "the breath of the spirit of life," then through their organism they can see, hear, smell, taste, feel, think, will, execute, love, hate, suffer and enjoy. When deprived of "the spirit of life," all these phenomena cease, and it is a fact that "the dead know not anything." Unless there is a resurrection of dead men, then they and their thoughts are forever perished.

What great cause we have for gratitude to Him in whom "we live, move, and have our being," for the gift of His dear Son, who, through the Gospel, has made the way of life and immortality plain. "He that believeth in (Christ,) though he were dead, yet shall he live: and he that liveth and believeth shall not die eternally." The question, "If a man die, shall he live again?" is answered by Jesus Christ who is "the Resurrection and the Life."

F. H. BURBANK.

PHILADELPHIA Oct., 21, 1870.

TEN INCONTROVERTIBLE FACTS.

From the Bible we gather the following facts concerning the creatures of God:

1 A living soul, is a living material creature.

2. Living souls comprise men, cattle, beasts, creeping things, fowls, and fishes.

3. All living souls have "the breath of lives."

4. All living souls have body, soul, and spirit.

5. Soul, and spirit, apart from the body are not identical.

6. Neither soul nor spirit apart from the body are intelligent entities in any case.

7. All living souls depend wholly upon a physical organism in order to see, hear, smell, taste and smell; to think, remember, will, and execute; to love, hate, enjoy and suffer.

8. All living souls were originally made of "the dust of the ground."

9. In God all living souls live, and move, and have their being. "In whose hand is the soul of every living thing."

10. Hence we need not fear men who can kill the body, but are not able to kill the soul or the power of life, but we should fear him who is able to destroy both.

He that can refute the foregoing statements by the Bible, let him make himself known.

F. H. BURBANK.

PHILADELPHIA, Oct. 20, 1870.

ACKNOWLEDGMENTS.

SR. BUSSIER has received donations from several friends, which are hereby acknowledged. She returns her sincere thanks for these substantial expressions of sympathy. May the Lord bless the donors in basket and in store, and enrich them in all spiritual knowledge.

Receipts: From a sister in Middletown, $2; from two sisters in Mt. Kisco, $1; a brother in Wilmington, $5; a sister out West, 75 cents; through Br. Matthias, $2; through Br. Storrs, $5.

Acknowledged by Sr. BUSSIER,
Per F. H. BURBANK.

PHILADELPHIA, Oct. 21.

LETTERS AND EXTRACTS.

FROM STEWART CARLISLE.

BR. STORRS: Enclosed please find one dollar for six months subscription for the HERALD, to be sent to a young man of my acquaintance, whom I have known from infancy, and for whom I entertain the highest opinion. I have had considerable conversation with him in regard to the Life views, and he seems to be favorably impressed with them. He is by no means a bigot. It would have done you good to hear a prayer he offered up at a prayer meeting in the church of which he is a member. It did me more good than any thing I heard during a week's attendance of the meeting. May our dear Father in heaven make the HERALD the means of shedding the light of truth so clearly on his mind and heart, and so open the eyes of his understanding that he may rejoice with joy unspeakable and full of glory.

Oh the truth, the precious truth,
That Jesus died for me;
That through his death, and by his life,
From sin and death I'm free.

To fall asleep, is not to die;
Death has no sting to me.
From death I've passed, to hope of life
And immortality.

To die: to die: and not see life,
Nor Jesus when he comes;
To die, and "perish like the beasts,"
And lose our Eden home.

Ah who can bear this awful thought,
To die! and be no more?
While reason's left, and God invites,
Come to the open door.

"I am the door," the Saviour says;
Come; enter in by me;
Life, you shall have in pastures green,
Throughout eternity.

Yours, in hope of eternal life.

WILMINGTON, DEL., Oct. 20, 1870.

FROM H. M. BRYANT.

BR. STORRS: It is rather late to write about camp-meetings, but as I contemplated meeting you in Springfield, and so stated in a previous letter which appeared in the HERALD, and as I was not there, perhaps an explanation why I was not, may be in place even at this late day.

About that time our little son was taken sick with that terrible disease, cholera infantum, and after nearly six weeks of weary watching and anxious care, we were compelled to deliver him to the cold embrace of the enemy.

With hearts overflowing with sorrow, we laid him down to rest. But 'midst it all, with a feeling of inward joy that though the enemy had triumphed now, a morn of glory and victory was coming soon. O when will the LIFE-GIVER come? the monumental piles be thrown down? the graves opened, and eternal youth and beauty spring into life from the dust? The day is near; a joyful thought.

Dear brethren and sisters in the Lord, be strong; yea, be strong. We have nothing to fear. And if by the intervention of poverty, sickness, or death, or any of the countless ills incident to our natures, we are prevented from meeting as we would, let us not rebel against the Lord, and he will bring us into the land. Then there will be a meeting indeed, such as has never taken place since the world began; as no force of circumstances can prevent any heartily interested in the Zion movement from being present. My heart was with you at Springfield, and I feel well assured that the movement there was a movement in the right direction. Certain it is if we are lovers of the Lord, and are the called in his purpose, it will work blessed well, I know.

For the same reason that I could not be at Springfield, I was at Alton Bay only two days. But while there, was most agreeably surprised to find so many Life believers. We met together Friday evening, as many as we could notify by word of mouth, and I assure you that, under the circumstances, it was no mean company in regard to *numbers*. A blessed, refreshing spiritual season was the result, as all who were there can testify. I met there, also, a prominent business man from a neighboring city, who has been and still is a most efficient help in the cause of the Lord. He informed me that he had been investigating the question of man's condition in death, and had come to the conclusion that without a connection with Christ man must forever "*remain* in the congregation of the dead."

I hope we may hear more from him soon. Meanwhile we will praise God that light is on the increase, and that the pathway grows brighter.

I had a very pleasant interview with a preaching brother, whom I met for the first time. In the course of our conversation, he told me that while in Canada, he attempted to preach against the Life views, and was convicted of the discrepancies in the double death theory before he left the desk, and even while speaking. Truly, it is hard to kick against the pricks. He is now in that interesting condition of mourning over the coldness of former associates. May God bless them with the truth, and give him grace to let his light shine.

We had also the pleasure of meeting Br. and Sister Day, Stone, Cleaves, the brethren Brooks, and a score of others. May our acquaintance so pleasantly began at Alton Bay, culminate in the kingdom of God.

Your Br., in hope of life.

NORTHWOOD NARROWS, N. H., Oct. 18, 1870.

FROM SAMUEL MORGAN.

BR. STORRS: The truth has much opposition out here; yet there are a few who sympathize with me in some measure. A few weeks since I had a discussion with two men at the depot of the Kansas Pacific railroad. The people were waiting for the train. The immortality of the soul was the topic. I showed them, by Gen. ii. 7, that man received the breath of life, and not a part of God, at his creation: that man by disobedience brought sin and death into the world; which would not have entered had man been obedient to his Creator. I quoted Job iv. 17, "Shall *mortal* man be more just than God?" and asked them, what the term mortal signifies? Does it not mean that which is not immortal?

I next opened to Ezk. xviii., and asked, if the soul is immortal, why did God say, "The *soul* that sinneth *it* shall *die?*" Can an immortal soul die? Then we turned to the New Testament, Rom. ii. 7, showing that Paul taught that immortality was to be obtained by a patient continuance in well-doing; and that we were to *seek for* it.

Our discussion lasted an hour and a half. The people seemed astonished at my views; but I had the word of God to support me and felt strong. If I stand alone, my intention is to wield the sword of the Spirit, let it cost what it may. They have tried to get me to unite with their creeds, but they see it is in vain; and they fight me the harder. They say I don't belong to any church. Some call me every name but Christian. Thank the Lord, I am able to bear it all.

When I meditate on the promises of the Son of God, I feel to take courage: "Blessed is he that endureth to the end; for such shall be saved." I desire to express my feelings to the little flock of God's people scattered abroad. I read many of their communications in the HERALD OF LIFE; some of which deeply affect me, even to tears. I take much comfort in the words sent forth by the children of God. I hope they will pray for me, for I need their prayers much. May we all watch and pray, for we are living in a period of the world's history when we have all need to do so, if we expect to gain eternal life. Let us then watch unto prayer; for thus it becometh the children of God to do. May we be ever found steadfast, unmoveable, always abounding in the work of Lord, forasmuch as we know, if found faithful, our work will not be in vain in the Lord. May the blessing of God rest upon and abide with you all; and may He sanctify us through His truth; for His words are truth.

I am, dear brethren and sisters, yours, though a lonely pilgrim in the Lord.

NORTH LAWRENCE, KANSAS, Oct. 8, 1870.

FROM ELD. S. L. WALTER.

BR. STORRS: I rejoice and give thanks to our Father in heaven, that though the company of those believing that there is No Life out of our Life-giving Lord are few, yet they give unmistakable evidence of the transforming power of faith, in saying at the anniversary of the Life and Advent Union, that the HERALD OF LIFE must and shall go on its mission for another year, by the noble manner they have again contributed to its support. It takes men and women that love God and man, to come up year after year to the help of the Lord against the mighty. "God loves the cheerful giver." I pray the Lord to bless them. I am sure they never will lack any good thing as long as they are not in doubt of God's faithfulness. I pray that you, and God's dear children, may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. I hope that David's desire shall be ours, viz., "Let my cry come near before thee, O Lord: give me understanding according to thy word." O for faith in God.

Faith, mighty faith the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, It shall be done.

Let us thank God, and take courage. I am thankful for good health. My left hand is of very little use to me. I have not done any work since the 19th of July. I thank God I have not lacked any good thing. I see my Father's hand in the way he works. There seems to be a wheel within a wheel. Praise the Lord, all things work together for good to them that love Him.

I have been at Clyde and found the brethren, who still live there, strong in the faith that, without being in Christ man will perish. God's wrath will rest upon them. There is no going back, and they want the paper. I expect they will renew their subscription. Br. A. J. Dunkin has been sick for two or three years, and had not the means to pay for his paper.

BUNKER HILL, ILL., Oct. 13, 1870.

FROM ELD. J. LEWIS.

BR. STORRS: I yet live, and never felt more the importance of standing on the watch-tower, keeping my eyes fixed on the sure word of prophecy, which is now speaking in thunder tones that the coming of the Lord draweth nigh. Thrones are being cast down; the potentates of earth are trembling and their hearts failing them for fear and for looking after those things which are coming on the earth. The would-be-wise theologians are saying, the war in Europe is preparing the way for their millennium; thus crying, Peace and safety. Let us, a little flock, look up, for our redemption draweth nigh. Praise our God, for He will soon come, or has come out of His place to punish the inhabitants of the earth for their iniquity, and to save His people. He is coming with a strong arm and will save those who love Him. Even so, come quickly.

Brethren and sisters, gird your armor a little closer; for we must fight if we would reign. The time of trouble has but just begun. Let us keep ourselves in the love of God, looking for the mercy of the Lord and Saviour Jesus Christ unto eternal life.

A word or two for our dear HERALD OF LIFE, whose weekly visits bring us so much good news, that gives joy and consolation to us. May it live to see the end of this age. May the Lord bless the conductors of it: may they be deeply embued with the spirit of love, the spirit of power and a sound mind; and let all of us be filled with the fulness of God, and have love without dissimulation. When it is well with you, fellow pilgrims, think on me. Yours in hope of Life, when the LIFE-GIVER comes.

GRAFTON, ILL., Oct. 10, 1870.

FROM E. A. POOLE.

BR. STORRS: I am glad to see the HERALD commencing so triumphantly its eighth volume. I prize it highly, and should be glad to do something for it, but cannot, now.

Circumstances have been much against us the past season. And yet, if we are enabled to say with the Psalmist, "Now I love and keep thy word," we can also say, "It is good for us that we have been afflicted." We have been under our Father's rod. Since last June typhoid fever has held dominion over us, seizing successfully my three children, and lastly my wife: but, thanks to our Father, whose nature is love, the first three are so far recovered as to be able to labor some; while the last, though now prostrate with a relapse, more severe than the first attack, seems to be slightly improving, and we rejoice in the prospect of full restoration to health again.

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men; and may the Lord grant that I may come out of the furnace purified and better fitted for the Master's use.

Yours, in affliction and hope.

LINCKLEAN, N. Y., Oct. 1870.

FROM GEO. W. ALLHOUSE.

BR. STORRS: I write a few lines to express my gratitude and thankfulness to you for still sending me the HERALD, which I so highly prize, though I cannot yet pay for it nor the last volume. This troubles me very much, and indeed words cannot describe the anguish and mortification I feel on account of it. I have trembled with fear that the paper would be stopped; and now, behold! volume viii. is still sent to me. O may the Lord bless you for this favor, also; and I am truly thankful to my heavenly Father for his mercy and goodness to me, though I have been for a long time, and am now, led under deep affliction and adversity, so that often I have been almost distracted and in despair; but thanks to God, I would recover a little again, and I hope the Lord will still be merciful and "keep me by his mighty power, through faith, unto salvation." I know that in my weakness of body and mind I need "strong consolation;" and may I become more humble and submissive to God, daily.

In my temporal affairs, also, everything seemed to have worked against me. May the Lord again let the light of his countenance shine upon me, and prosper me in the way of his providence; and may the Lord give me grace and strength to endure chastening as long as He seeth it needful for me. Remember me at the throne of grace.

The HERALD is a great help to me. I love to read the letters of the Lord's children, as well as the instructive pieces from you and from others. The Lord has also been mindful of you in giving you for aid and help, in your old age, that staunch friend, that true brother *in* the Lord, that child of God, L. C. THORNE. God bless him, and give him, with yourself, perfect peace, and all the blessings, temporal and spiritual, needed. I have loved him for a long time, though I have never seen him; and there are many others, also, of whom I cannot now speak. May the Lord be gracious and merciful to his sick servants, Br. Wolcott and Br. Campbell, and bless them, sustain them, make all their bed in their sickness, and in his own good time, if it be his will raise them up again; for all is of grace.

I shall send money just as soon as I can; but I know not when. God bless you with every needed blessing and sustain you.

Yours, in hope of eternal life, through our only LIFE-GIVER, Jesus Christ.

Note by Editor.

Do not be discouraged, Br. Allshouse; your paper is paid for to the end of volume viii., or till October 1871. So give yourself no uneasiness about that matter.

FROM MRS. L. F. TITCOMB.

"And in thy name done many wonderful works."—Matt. vii. 22.

BR. STORRS: How truly your words, in your last discourse on the Campground, in which you said, "The churches were counting up their works." We have a manifestation of it here in Springfield. At every meeting the counting goes on; and if the number runs high it is mentioned for several nights afterward; as though numbers was of greater importance than graces.

It is evident to any one, whose lamp has not gone out, that we are living in the time spoken of in the text, when people will be telling of the wonderful works they have done; and thus fulfil the word of God to their own condemnation. According to the word, it is the last thing to be done before the LIFE-GIVER comes to give Life and Immortality to his people.

SPRINGFIELD, MASS., Oct. 1870.

FROM ELD. R. V. LYON.

BR. STORRS: It is with pleasure I look back to the pleasant, social and religious interviews which I enjoyed with the brethren and sisters of like precious faith, at the Springfield camp-meeting. Brethren that I was associated with in the '43 movement: brethren that had been brought into a knowledge of the truth, under God, through my feeble efforts.

It was hard to part with them. But if faithful in the service of the Lord, we shall soon meet in our Eden home, where parting will not be known.

I was glad to see the zeal manifested in supporting the HERALD and other works devoted to things concerning the kingdom of God and the name of Jesus, our LIFE-GIVER.

But sorry to find some Adventists who are only babes in the truth, more bigoted than many of their sisters. Hence I feel disposed to occupy a position that gives me this right to fellowship all, as my brethren and fellow-laborers in the Gospel, who give evidence of having formed a union with Jesus, and are trying to walk as heirs of LIFE.

Yours in love.

P. S. I wish to say to the brethren and sisters, that I have constantly on hand a large supply of my own works, which can be had at a low figure. To the poor free: but they must pay the postage.

SUSPENSION BRIDGE, N. Y. Oct. 17, 1870.

J. F. WHITNEY, Wolcottville, Conn., writes: I have been in this place one year, and have done, by the help of the Lord, what I could to spread the glorious truth of "No Life out of Christ." Two of the best brethren in this place have just confessed this truth and rejoice in it; others are investigating. I have rejoiced in this truth about two years; and truly it shows God to be a God of love. I am now looking for the Lord soon to come, and trust to meet him in peace. One of the brethren spoken of has been investigating some ten years, but did not have objections removed, satisfactorily, until this summer and fall, when he met brethren Whitehead, Barker and Pile, in private conversation, each one at different times. Now he rejoices in the truth, and loves God with his whole heart, mind, might and strength.

P. FLICKNER, Delton, Wis., writes: Times here are very close, and money about as tight as we ever see it. But we have the promise that, if we ask, we shall receive; if we knock, it shall be opened; and if we seek, we shall find. Blessed promises; and the Lord be praised for them; and having all confidence, we know we shall not be disappointed. The Lord be praised for his kind and Fatherly care over you and all the dear ones scattered abroad. May that care still be extended in giving you health of body and vigor of mind, that you may battle for the truth, and battle on till Jesus comes (which, from present appearances, cannot be long) is the prayer of one who has the cause of truth at heart. Pray for me. Ever yours, waiting for the returning One.

JOHN HAYS, Epping Corner, N. H., writes: Few here are loving the whole truth of Life only in Christ. Br. Bryant, from Northwood Narrows, has been here and preached the word to a few, mostly young men. I hope you will remember us in your prayers, and that some other servant of the Life-boat will come and help us in this time of need.

NATHAN CALL, East Durham, Canada, writes: I am 79 years old, and very infirm. I cannot think of doing without the HERALD OF LIFE. It is all the preaching I get. Bigotry and superstition reign triumphant. Your brother, waiting for the LIFE-GIVER to appear.

PRAYERS DESIRED.

BR. STORRS: Br. Samuel C. Smith, of Bradley, while at work in the Lumber Mills, slipped into the machinery and got badly injured. His leg is broken, and his foot crushed in a shocking manner. He wishes through the HERALD to request the prayers of the people of God. He believes God will hear the prayers of the saints in his behalf. He wishes Brn. Brown, Edgerley, and others, in this vicinity, to come and see him as soon as convenient.

C. A. S.

BRADLEY, ME., Oct. 2, 1870.

OBITUARY.

LEWIS.—Died at Martinsburg, Mo., Sept. 9, 1870, my nephew, WILLIAM LEWIS, aged 54 years. He fell asleep in Jesus, and we mourn, but not as those who have no hope. Soon the trumpet will sound, when all the saints that sleep in the dust of the earth will awake, clothed with immortality, to die no more. The following is the testimony of the daughter of my nephew:

"Father died conscious to all around him to the last, and held the Life views of No Life out of Christ. His daily conversation, mostly, and with all he met, had been to exhort them to come to Jesus. We heard him say, while tossing to and fro, that he did not see how any one could think there would be any suffering after death. He said he was ready; and we have no doubt he fell asleep to wait the coming of the Lord." May that day soon come. Amen.

J. LEWIS.

GRAFTON, ILL., Oct. 1870.

MURDOCK'S SYRIAC NEW TESTAMENT.

GEO. W. YOUNG, 25 Chambers St., New York, will supply "Murdock's Translation of the Syriac New Testament" *for two dollars and sixty cents:* this is 26 cents less than the regular price.

Note by the Editor.

Let those who wish that work send their orders as above. Mr. Young is reliable.

NEW TRACTS.—No. 26.

SOUL SURVIVANCE IN DEATH; *Not a doctrine of the Bible:* Or, The Rich Man and Lazarus' case Considered: Also, Inherent Immortality, and Difficulties Responded to.

The foregoing is the Title of a new tract which we have just added to our Campaign Documents. Price: 2 cents.

APPOINTMENTS.

NEW YORK, (Cooper Institute, Room 24), Oct. 30.

WM. STUART.

MERIDEN, Conn., Oct. 30.
HARTFORD, Conn., Nov. 6.

CHARLES C. BARKER.

ELD. R. V. LYON preached in Chateaugay, N. Y., Sunday, Oct. 23, and continues to preach and visit, till Nov.

A BIBLE VIEW OF HELL:

Exposing the vain philosophy and traditions of men regardtng the Nature of Future Punishment, etc., by E. Wolcott. Edited, with an Introductory, by Wm. H. Spencer.

This valuable work is a real Scriptural compend of the subject, and is an important addition to the Life literature. Among its contents may be noticed the following: Hell in the Hebrew and Greek; The righteous as well as the wicked go into hell; good men desire to be redeemed from hell; Hades; Capernaum brought down to hell; Hell shall not prevail against the righteous; The Rich Man and Lazarus; Gehenna; Unquenchable Fire; Everlasting Fire; God able to destroy both soul and body in hell; Tartarus; Smoke of their torment; The Lake of Fire, etc., etc. The work is beautifully printed, and offered *below cost*. Single copies 5 cents; $4 per hundred, by Express. Address all orders to

WM. H. SPENCER, (Box 547), Rochester, N. Y.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Albert K. Morse, Eld. R. V. Lyon, Geo. Greenman, Adrian Bryant, Samuel Worth, A. H. Brown.

TWO DOLLARS EACH FROM—Mrs. Sarah Bishop, S. P. Geehr, Geo. Brinker, W. Cherry, H. B. Chapman, Timothy Quimby, Harriet E. Phillips, J. M. Willis, C. C. De Coster, John X. Wilson, Stephen Munro, Elizabeth Wolverton, Mrs. E. M. Dunbar, G. Sheldon, Mrs. S. Thompson, W. B. Wade, M. C. Harriman, John Lawsha, James Crawford, L. D. Tanner, M. P. Martin, W. Eberler, Peter Morrison, Christopher Cushing, W. H. Patterson, J. S. Hannah, A. Sage.

VARIOUS SUMS—A. A. Babcock, $5; Sam'l. Brown, $32 (your paper was *not* stopped: we send you again the last two Nos.); S. J. M.," $10; Dr. John Kelly, $5; Mark Howard, $2 50; Chauncy Hart, $2 50; G. Storer, $3; James L. Boyd, $5; Prof. J. F. Huber, $8; W. Brayton, $4; L. C. Hammond, 50 cents.

PARCELS SENT SINCE LAST ISSUE.

W. Jennings, Eld. S. L. Walter, A. A. Babcock, Stewart Carlisle, P. H. Jacobs, Prof. J. F. Huber (missing papers sent: also, Tracts, by mail), Eld. Wm. Brayton (a donation), Dr. Wm. Leask, John Craig.

TO CORRESPONDENTS.

POLLY G. PITTS.—The papers you speak of have all been sent from our office, but we send them again.

NOTICE.

GEO. FERRIS, New Hartford, Iowa. Nothing has been paid on his paper for Vol. vii.

"Be not Conformed to this World."

The ancient laws of chivalry declare,
In love and war, all strategems are fair.
Another step the Church of Rome has made,
And sanctified all means to give her aid.
All modern churches now have followed suit,
And coveted the world's forbidden fruit—
The livery of heaven, men would steal,
To serve the devil, in their ardent zeal.
Now satan's livery, *good* chieftains wear,
To serve their Master in his house of prayer.
Fairs, festivals, pic-nics, all sorts of fun,
The world ever witnessed under the sun.
With plays, tableaus, and all games of chance
Post Office, grab-bag; the fiddle and dance.
All these must now help our churches to fill,
And bring their grist straight to the gospel mill.
When Christ shall come to his temple again,
Pray what will he do with these merchant-men,
Who have turned his house to a den of thieves;
While his waiting Spouse as a widow grieves;
And longs the return of her absent King:
While they live in pleasure, and dance and sing!
To which of these twain will the Saviour say,
Now come sit with me on my throne to-day?
Through much tribulation and anxious care,
You have followed me in faith and prayer.
The world and the flesh you have overcome;
The battle is fought the victory won.
The victor's crown, now I give you to wear
My throne, my kingdom and glory to share.

—*Selected by* Josiah M. Fike.

The Parable of the Ten Virgins.

BY GEORGE BANGS.

The time when we are to look for the fulfilment of this parable in all its bearings, is in the consecutive order which the Lord has placed it in the catalogue of events mentioned by him in Matt. xxiv. 4–49, as signs of the coming of the Bridegroom to celebrate His marriage with his Bride the church. And according to this rule, it must be the next event following the one described in ch. xxiv. 45–49. All the other events named, above this, having their fulfilment before this would become due, *except* "*the sign* of the Son of man in heaven:" "Which we believe will be the glory in the atmospheric heavens, preceding His personal appearing. And to know if we have any good reason to expect the fulfilment of the parable of the virgins to take place about this time, let us for a moment inquire if the circumstances connected with the faithful, and evil servants have occurred, so as to answer to the mould of that prophecy? The first point in that parable to be settled is: Who are the fellow-servants there spoken of? We answer, All those who gave heed to the Saviour's command, vs. 33: "When ye shall see all these things, know that he is near, even at the doors:" and have jointly gone out to proclaim the Lord at hand. Those who have stood out in opposition to this message, closed their eyes to, and stubbornly rejected the evidences so abundantly furnished; we think must be the class spoken of by Peter as "*scoffers*, walking after their own lusts, and saying, Where is the promise of his coming?" etc.

Now if the mould of this prophecy has been fully met, so as to compare perfectly with the Lord's instruction as here given; concerning which it appears to me there can be no question. *Then* immediately following THOSE things, I think we are to look for the events answering to the things spoken of in the parable of the ten virgins: to which we will now give some attention, and explain as we understand the passage. Though we do not claim to be *infallible*, for we are mortal like other men, therefore liable to *err* as do others.

Matt. xxv. 1. Then shall the kingdom of heaven (then shall those desiring to be the subjects, or heirs of the kingdom of heaven) be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. The lamps here, are the word of God. As saith David, Psa. cxix., cv., "Thy word is a lamp unto my feet, and a light unto my pathway." The virgins here must represent that class of people who had become convinced by reading the Scriptures "that the kingdom of God is nigh at hand;" that the Bridegroom is near, even at the doors: and therefore took the inspired word of God and went forth, having a desire to meet the Bridegroom at the appointed time. But the parable informs us, that a part of these virgins fail to obtain admission into the marriage: because they took no oil with their lamps.

"And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps."

The essentially important point of instruction, the Lord would give his disciples in this parable, is, concerning the *oil:* for without that which is symbolized by oil, here spoken of, when that deciding moment shall come, no man will be permitted to go with the Bridegroom into the marriage: though he may cry, Lord, Lord, open to me. But he will answer and say, Verily I say unto you, I know you not. We understand the *oil*, here symbolizes the Holy Spirit. The begetting and renewing influences of the Holy Spirit. That which Br. Storrs has termed "The Essential Baptism:" the baptism of the Holy Spirit. For as Paul says, Rom. viii. 9, "Now if any man have not the spirit of Christ, he is none of his." If any man have the Spirit of Christ, he will seek to follow Him in all his examples. He will try to live by every word that proceedeth out of the mouth of God. He will not fear to declare the whole counsel of God, if the Spirit of God shall help him to understand what the will of the Lord is. Neither will he cover up, and hide that which he knows to be wrong, either in himself or any other, to gain the praise of men; but his desire will be that the name of God may be magnified through the truth; the *whole* truth. As Paul says again, Rom. viii. 14, 16, 17, "For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirits, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Again, Eph. i. 13, 14, "Ye were *sealed* with that holy Spirit of promise, which is the *earnest* of our inheritance."

Now if any have the spirit of Christ; let him bring forth the fruits of the Spirit; which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the passions and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."—Gal. v. 22–26. With how much jealousy over self should every man examine his own heart: for a man may be able to speak with the tongues of men and angels; he may have the gift of prophecy, and understand all mysteries, and all knowledge; he may have all faith, so that he could remove mountains; and he may give all his goods to feed the poor, and give his body to be burned, yet if he have not the spirit of Christ, he is none of his. If he is not led by the Spirit of God, he is not a child of God: and consequently he cannot go in to the marriage when the Bridegroom shall come. Let no one then rest satisfied with himself till he obtains a *scriptural* evidence that he is baptized with the Holy Spirit; and that he is led by the Spirit of God in all his ways. For your Father which is in heaven, is more willing to give the Holy Spirit to them that *ask* him, than an earthly parent is to give good gifts to his children.

But to return to the parable. Vs. 5., "While the Bridegroom tarried, they all slumbered and slept." That is, they go to sleep, or become indifferent to the question under consideration which is proposed ch. xxiv. 3, "What shall be the sign of thy coming, and of the end of the world?" In answer to which question, the Lord had given so many events, which were to serve as signs to the family of God, from generation to generation, as they should occur in their consecutive order from that time, till he has come to the parable of the virgins, the last of the signs as recorded by Matthew; when, because the Bridegroom would tarry a little beyond their expectation, the Lord said, they would all sleep on the question. I suppose the reason is, they cannot find another starting point. *All* those things are filled up. We are to wait the Lord's tarrying time. It may be but short. And is not this part of the parable being now emphatically fulfilled? And yet, as a people, we do not see it.

May the Lord open their eyes to see their dangerous position before it shall be too late to repent, and find mercy.

Vs. 6, And at midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet him. It would seem that when the virgins became so sound asleep, as that it may be compared to midnight with them, then the cry is made; and according to the word of the Lord here, the Bridegroom will come at *that* time, and the Bride will have made herself ready; and will go with the Bridegroom into the marriage: and the door will be shut. That which will cause the midnight cry to be made, I think will be the *sign* of the Son of man in heaven, when he shall come in the glory of his Father, and in his own glory, and all the holy angels with him: the great glory being perceived, before His person is visible. "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Vs. 7. "Then all those virgins arose, and trimmed their lamps." They search the Scriptures for the witness of the Spirit. "And the foolish said unto the wise, give us of your oil; for our lamps are going out:" (margin). They have not the Spirit of God witnessing with their spirits, that they are his: and they cry to their fellow-servants for help. But *they* direct them to God, who alone can give that Spirit in the name of Christ. But then it will be too late; and they are lost! How important that we give heed to the word of the Lord?

Vs. 13, "*Watch, therefore,* for ye know neither the day nor the hour wherein the Son of man cometh." "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Ch. xxiv. 31. "And it shal lbe said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord. we have waited for him, we will be glad and rejoice in his salvation."—Psa. xxv. 9.

Brethren, let us all arise without delay, and trim our lamps: and make sure that we have the Spirit of truth; and he will guide us into all truth. Amen.

Danville, P. Q., Canada.

Union.

BY H. M. BRYANT.

There is blessedness in union when based upon right principles. And that in Union is strength, none will deny. We do not however mean by this, a corrupt confederation of political power; but rather that which is derived from keeping the unity of the Spirit in the bonds of peace. Political unions may be strong, but they are not always peaceable.

The power of union needs no new demonstration. A few years ago, a united North demonstrated the principle by subduing a gigantic rebellion. United Germany could, in a few days, blot out a mighty empire.

Thus we believe union to be a source of power. Union meetings are the order of the day; in fact fashionable. At Camp meetings Union Tracts are seen.

The whole theological world had, this present autumn, a union meeting in contemplation, and were only deterred from having it, in fact, by the intervention of the European war. In an adjoining town, a short time since, three different denominations united—had a union meeting; a spasmodic revival was the result. Presently the time came for the fish to be divided, strung, and carried home; and, alas for the union!

Now, we love union; we admire peace; but can there be Christian union without Christian fellowship? and can union, fraternity, and fellowship in Christ, be manufactured to order? Can two walk together except they be agreed? We seriously doubt a union's being salutary based upon principles other than those deduced from the word of God.

If such be the case, why should the colors come down? or the standard trail in the filth of hypocrisy? "Agreeing to disagree;" naming such a compact an agreement, or union in Christ, is compromising our convictions of right, and no better than trifling with sacred things. But if we walk in the light, as he is in the light, *we have* fellowship one with another.—1 John i. 3. In such union is strength; not only because we have fellowship one with another, but also with the Father and with his Son Jesus Christ.—1 John i. 7. Such fellowship we love; such union we desire. A union with the Father and his Son unites all that sustain such relationship. Such a union will be salutary and lasting; and peace, the spontaneous outgrowth of such union, will be permanent, not as an emanation of carnality, but as heaven born principles.

This union we *can have;* this peace is ours to enjoy; and what blessedness is contained in the combination. Justified by faith, at peace with God, a Union with Christ, fellowship one with another, and Life eternal in the kingdom of God.

So the Psalmist viewed it as he sung, Behold how good and how pleasant for brethren to dwell together in *unity*. It is like the precious ointment that ran down upon the beard, even Aaron's beard. As the dew descendeth upon the mountains of Zion, for there the Lord commanded the blessing, even *Life* forevermore.—Psa. xxxxiii.

Northwood Narrows, N. H. Oct. 10, 1870.

Thoughts in Solitude.

BY H. TAGERT, M. D.

As you are all gathered now, having an interchange of thought and striving to make progress in the Vineyard, I am closing a brief review of the Book of Revelation, and while contemplating the privilege of Christian association was led to consider the state of John on the barren isle of Patmos, and, before I was aware, the transporting scenes, the heaven illuminating influences of the Spirit carried me away from thinking on the present, and all its depressing influences, to that period when all in heaven and on earth shall join in ascribing "Blessing, and honor, and power, and Glory unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Then, oh that influence known only to the Christian, that secret of the Lord which is with them that serve him, there is no desert Patmos or earthly cave or dungeon, or solitary state can hide the rays of glory from the heart of the humble followers of the Saviour, who are "rejoicing in hope of eternal Life." Sure testimony declares, that which is "perfect" will soon come; all science, all learning, all inventions, all signs in heaven and on earth declare the great crisis just at hand, while to all this testimony the world is blinded and their darkness is increasing. But, brethren and sisters, ye are not in darkness. Then let us all walk as children of the light, having fellowship with each other and feel the cleansing efficacy of the blood of Jesus Christ which cleanseth from all sin.

Shelburne, Vt., Sept. 1870.

Bishop Whately on the End of Evil.

Bishop Whately says: "When we are told that Christ is to "reign till He shall have put all things under his feet," and the last enemy that shall be destroyed is *death;*" this does afford some ground for expecting the ultimate extinction of evil and suffering, by the *total destruction* of such as are incapable of good and of happiness. If "eternal death" means *final* death—death without any revival—we can understand what is meant by "Death being the last enemy destroyed," viz., that none henceforth are to be subjected to it. But if "death" be understood to mean everlasting life in misery, then it would appear that death is never to be destroyed at all; since, although no one should be henceforth sentenced to it, it would still be going on as a continual infliction forever.

"On the whole, therefore, I think we are not warranted in concluding (as some have done) so positively concerning this question as to make it a point of Christian faith to interpret figuratively, and not literally, the 'death' and the 'destruction' spoken of in the Scripture as the doom of the condemned; and to insist on the belief that they are to be kept alive forever.

"'Life,' as applied to the condition of the righteous is usually understood to mean 'happy life.' And that theirs will be a happy life, we are indeed plainly taught; but I do not think we are anywhere taught that the word 'life' does of itself necessarily imply happiness. If so, indeed, it would be a mere tautology to speak of a 'happy life,' and a contradiction to speak of a 'miserable life;' which we know is not the case according to the usage of any language. In all ages and countries, 'life,' and the words answering to it in other languages, have always been applied, in ordinary discourse, to wretched life no less properly than to a happy one.

Life, therefore, in the received sense of the word, would apply equally to the condition of the blest and the condemned, supposing these last to be destined to continue forever living in a state of misery. And yet, to *their* condition the words 'life' and 'immortality' never are applied in Scripture. If, therefore, we suppose the hearers of Jesus and his apostles to have understood, as nearly as possible, in the ordinary sense, the words employed, they must naturally have conceived them to mean (if they were taught nothing to the contrary), that the condemned were really and literally to be destroyed, and cease to exist; not that they were to exist forever in a state of wretchedness. For they are never spoken of as being kept alive, but as forfeiting life; as for instance—'Ye will not come unto me that ye may have life;' 'He that hath the Son hath life, and he that hath not the Son of God, hath not life.' And again, 'perdition,' 'death' 'destruction,' are employed in numerous passages to express the doom of the condemned. All which expression would, as I have said, be naturally taken in their usual and obvious sense, if nothing were taught to the contrary."
—*Future States.*

To realize the importance of forgiving others, just think how pleasant it is to be forgiven.

Children's Department.

What Became of the Little Birds?

In a pleasant valley of the Hartz mountains there lies a little village, so covered and penned in that the news of the world seldom gets there. The name of that village is Friedenrode. As it lies just in the midst of mountains, unless you knew the paths very well you could not find it at all. The people who live there seldom go out to the large cities. The schoolmaster and the doctor and the pastor are the only persons who have ever seen a large city. In the summer time the village village presents a beautiful appearance. Every house has its little garden and door-yard. Then in the orchard there are fruit trees of many different kinds.

At the farthest end of the village, where the mountains come close together, and only afford a narrow road by which the people can leave home, there is a very small and neat cottage. It is built of wood, and covered with straw. In this cottage Colestin Wagner lived. He was a wood-cutter, and had a wife and two sons. Colestin was a poor man, whose labor was constantly required to support his family. If he had not possessed a cow, and a few goats, that supported themselves by wandering through the forest and getting all they could eat there, Colestin could not have maintained himself. One of his sons was named Fried, and the other Hubert. One day the two boys were out in the woods with their father, when he was chopping wood. Hubert, who was the oldest, had climbed a tree and was swinging on one of its branches; but suddenly the limb broke and he fell to the ground. He was severely hurt. One of his legs was broken, and his father had to carry him home. It was a long time before he was able to walk about the house. When he could walk, his parents found, to their great sorrow, that he would be lame for life: for the physician did not know how to set his leg well.

It was a great denial to Hubert to be compelled to stay in the house or walk about in the little garden, for he loved the forest, and nothing delighted him more than to go with his father and enjoy himself in the woods. Colestin and his wife grieved a great deal over Hubert's fate; "for," said they, "he will never be able to support himself, and his lameness will always be an affliction to him. But never mind; we will do the best we can for his support."

By and by Hubert became strong enough to limp along with his father and go with him into the forest. He would spend a whole day in walking about and listening to the singing of the birds. He became so fond of their singing, and listened to them so attentively, that he finally learned how to imitate some of them. One day he set to work to make a bird cage; and he did it in such a way that, if a bird should hop down on top of it, it would be caught as if in a trap. Hubert practiced imitating the songs of birds carefully every day, and so successful was he in his undertaking, that he finally learned how to imitate all the nice singing birds in the woods. He would conceal himself in a little clump of bushes, near which his cage was set. Then he began to imitate some singing bird, until by and by the bird that he was imitating would answer him. Hubert would answer in return, just as if he were a bird, and then the bird would come closer and closer to the cage, thinking all the time that one of its mates was close at hand. Suddenly the trap would spring, and the bird would be caught. Then Herbert would take it out and put it in another cage that he had there, and at night carry it home and sell it for a few cents to old Hame, the bird-seller of Friedenrode.

By this means Hubert made a little money, occasionally, which he gave to his parents, and which aided in his support. He had no knowledge of the true value of the birds he caught, and therefore sold them for anything that old Hame had a mind to offer him.

One day Hubert was in the woods engaged in his usual occupation. He had no trouble that day in catching birds. Just as often as he would imitate one, and catch it he would immediately imitate another, and catch that too. When the sun was about an hour high he had twenty-five different kinds of birds safely confined, and was just going home. Suddenly he heard a rustling of the leaves and saw a strange man close by him. The man's name was Kisko, and and he was evidently from some other place than Friedenrode. He engaged in conversation with Hubert, and asked him all about the beautiful birds that he had caught.

"Will you sell them to me?" said Kisko.

"Yes, sir," said Hubert, "if you will give me enough for them."

"I'll tell you what I will do," said Kisko. "I will take them home with me to Russia, and sell them in the city of St. Petersburg. I will give you a handsome profit if they sell well enough. I will give you now five cents apiece for them. Next spring I will be in Friedenrode again to catch birds myself, for that is my business. If your birds sell well, I will settle in full with you at that time, and I think you will be satisfied with your success."

Now Hubert had never received more than three cents apiece for his birds from old Hame; so he thought he would make a very good bargain even if he never saw Kisko again, and never received any more money from him.

Autumn came. In November Colestin was taken very sick. A doctor came to see him, and told him it would be a long time before he would be well again, for his disease was of a serious nature. Week after week passed by, until the weeks grew into months. It was fully four months after Colestin was taken sick that he could sit on the bench in front of his cottage door. By this time his family were in great want, and it became almost certain that his wife would have to sell the cow in order that they might be supported. One morning, at the breakfast table, Colestin's wife said: "We must sell the cow this day. To live on nothing is impossible."

"Oh!" said Hubert, with tears in his eyes, "oh, mother! don't sell the cow. Can't I do something to keep us from parting with her?"

She replied: "My child, we are starving; and the cow can save us for a little while."

"Then won't you wait three days, mother, before you sell her? For I do believe that God will provide for us within that time."

She answered: "Possibly we might, but we would be very hungry in the mean time. Still," she added, "let us do it if it is a possible thing."

The first and second days came and went without relief. Now the afternoon of the third day had come. Hubert and his brother had wandered out in one of the mountain paths to gather a few sticks for firewood. They saw a gentleman coming along on horseback. It was none other than Kisko. Hubert's heart leaped for joy, for he remembered what Kisko had said to him about selling his birds in St. Petersburg.

"You are the boy," said Kisko, "whom I want to see. I want us to engage together in business; for the birds that you sold me were the finest I have taken to St. Petersburg. I was told on the way there that they were a very superior kind, and knowing that they sung so beautifully, and having learned that the Emperor was very fond of singing birds, I took twenty-one of them to his palace—for four had died on the way. It had so happened in my favor that the Emperor had told his porter always to admit anybody who had birds for sale, and no sooner did the porter see my little cages with birds in them, than he said, "Come in, the Emperor will be glad to see you." In half an hour I was brought into the presence of the Emperor himself. He was delighted with my birds, and asked me a great many questions about them. He wished to know whether I caught them or got somebody else to do it; and he was very anxious to know what part of the world they came from. Then I told him about you, Hubert, and how successfully you could imitate almost any bird; that you were a lame boy; and that your parents were poor. My story at once appealed to his sympathies. He bought the birds, and gave a good price for them. Then he drew from his pocket five pieces of money and told me to present them to you. Here they are? You will find that they are five large pieces of gold. I also received a good deal more for the birds than I expected; and I will now pay you for them."

Kisko then paid over to Hubert, in addition to the pieces of gold, thirty-nine dollars and eighty cents, as his part of the profit on the birds. Hubert was now almost wild with joy at such success. He felt that the little prayer which he and his brother had offered that afternoon in the woods was now answered. The cow would not be sold. They were richer than they had ever been before. Joy and gladness prevailed once more in that little thatched cottage. Deliverance came at the end of the third day, and the cow was not sold.

Hubert entered into partnership with Kisko, and every year he succeded in catching a great many valuable birds. The following year Kisko would return and pay him large sums of money as his portion of the profits.

Hubert's brother was very anxious to get an education, and one day Hubert said at the table: "Brother, you wish to be a lawyer; I have now enough money to send you to a school in Brunswick. You can leave home in two weeks time and I will support you."

Hubert was true to his word; and for six full years kept his brother at school studying law. At the same time Hubert's profits from his birds were sufficient to enable him to support his father and mother, and to provide them with every necessary comfort.

Thus God made that lame boy the instrument of saving all the family from starvation at a time of great need, and also of educating his brother for professional life. So does God sometimes use the most unpromising agents as instruments of blessing.—*Selected.*

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ*;" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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"THE JUDGMENT."

A REVIEW BY MARK E. GREEN.

AN article appeared in the "World's Crisis" Oct. 5, under the above head, from J. W. Taylor, which is intended to show that the resurrection must take place before the judgment, and hence, the righteous and wicked must stand and be judged. He says:

> The old theory of punishing men before they are judged has long since been exploded; and now the theory of judging them before they are *raised* wants exploding also; and THEN THEOLOGY will be pretty straight. As this thing is easily done, we have a good reason to hope.

Let us examine a few of his texts that he quotes to blow up the "theory" which will make "theol gy pretty straight." The first text our attention is called to is in Acts xvii. 31, "Because he has appointed a day in the which he will judge the world in righteousness." Does this text prove that men are dead or alive when they are judged? Surely not. The n xt text quoted is 2 Tim. iv. 1, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." This text proves too much for the purpose he intended; for, some are dead and some are alive when they are judged; for the living must refer to those that are alive when he comes, and the dead to those that have died before he comes. If they were all made alive before they were judged, it would be judging living men only, and not dead men.

Text number three is quoted to make it sure that the dead are raised before they are judged. "And the sea gave up the dead which were in it, and death and the grave or hades gave up the dead which were in them, and they were judged every man according to their works."—Rev. xx. 13.

If we consult the previous text, we learn that the dead were judged while they were dead, which shows, conclusively, that this text quoted is the judging of death and hades. The Syriac reads, "And the sea gave up the dead in it; and death and the grave gave up the dead in them. And *they* were judged each one according to his deeds;" and death and the grave were judged and "cast into the lake of fire, which is called the second death." The question might be asked, Did death and the grave ever have a first death? I answer, Yes. Says Jesus, I am he that liveth and was *dead;* and behold I am alive forevermore, Amen; and have the keys of *hades and of death.*"

Here we see there is one that has been under the power of death, and death is killed for the first time. Jesus not only destroyed death, but he has the keys of the grave and of death to let out his church, which are under their power, which Paul calls the last enemy; and when death is destroyed again it will be the second time, and therefore a second death. There is one thing certain, that death is not destroyed under which the wicked are held. Death is a state; it is not dying, as some will have it. Death is that which follows dying; it is a state in which the grave receives as its tenant. Let us examine the connection in the previous verse: "And I saw the *dead* small and great stand before God; and the books were opened; and another book was opened, which was the book of life; and the *dead* were judged out of those things which were written in the books according to their works." There are no living men here; they are all dead.

But you will say, How can a dead man stand? I would ask, Was there any books with the records of every man's life? Were they bonafida books, a life-book and a death-book? If not, why make the dead stand literally? Are the books not symbolic, used to convey to our finite minds that God takes an account of our deeds, as we are being tried, while on probation? and therefore when the great assize is finished, the trial is finished, a decision is rendered, and the righteous will be brought forth from the power of death. To suppose that God keeps a Secretary to keep his books is absurd. God, who notices the hairs of our heads which are numbered, so that one cannot fall without his notice, needs no books to see whose names are registered for life or death. The record is in the one who is on trial; for Paul says, "Now if any man have not the spirit of Christ, he is none of his." "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken, or make alive, your mortal bodies by his *Spirit* that dwelleth in you."—Rom. viii. Everything in the judgment seen in the book of Rev. xx., is highly symbolic; and when men are driven to that book to prove the resurrection of all men, it is evident that the explosive material for "exploding the theory that men are judged *before* the resurrection" is very scarce: and their evidence that they must be "raised" or made alive *before* being judged is equally scarce.

Let us look at this subject through the new theology, and see if our brother is not, unawares, (for I believe he is too superstitious on this point, as I was once, but yet honest), advocating a figment of the "old theology which has been long since exploded." It will be equally absurd to judge a man *after* he is rewarded, as it would be to "punish men *before* they are judged." And if it can be shown that the resurrection from the dead is the reward of the righteous, then the view that men must be "*raised,*" and then judged, is an offshoot of the "old theology."

We will do as our brother has done, appeal to Paul, 1 Cor., xv.: "So also the resurrection of the dead: It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body." "And the dead shall be raised incorruptible, and we shall be changed." Here are four times Paul declares that the dead are rewarded by or in the resurrection from the dead. Paul had no idea that men had to be "*raised*" to be judged. Paul suffered the loss of all things that he might "know him (Christ) and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection out from among the dead." Jesus and Paul speak the same language. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day." "That every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."—John vi. We might quote text after text, on this point, that proves conclusively that the resurrection constitutes the reward of the righteous, and therefore the judgment for the righteous and the wicked (for they are both judged at the same time), is in the past when the resurrection takes place.

We will now quote a few texts to prove that the wicked will not awake from their sleep. Jeremiah, in chapter li. 57, speaking of the Belshazzar feast, (see Dan. v. 1), says, "I will make drunk her princes and her wise men, her captains and her rulers and her mighty men, and they shall sleep a *perpetual sleep and not awake,* saith the King whose name is the LORD of hosts." Isaiah says the same thing, chap. xxvi. 14. Again Prov. xxi. 16, "The man that wandereth out of the way of understanding shall *remain* in the congregation of the dead."

But you will ask, Did not Jesus say, "All that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done *evil* to the resurrection of condemnation?"—John v. 28, 29. This text is made the corner-stone to silence all argument set forth against the non-reliving of those that are bitten with mortality, and refuse to look on Christ and be healed. Does not this text conflict with Jesus' himself? and with Paul and the prophets? as we have shown; and does it not, if understood to be a literal resurrection, contradict Daniel emphatically? Daniel says, "And at that time thy people shall be delivered *every one* that shall be found written in the book (of life). And many *of them* that sleep in the dust of the earth shall awake; some to everlasting life and some to shame and everlasting contempt." —Dan. xii. *Many of* can never mean *all;* that is sure. *Many* may take in the whole. Learned men who understand the Hebrew, see that the translation in our common version makes the text obscure. Prof. Whiting says, "There is an *obscurity* in this passage produced by an improper rendering of the Hebrew word *ailleth, wealleth.* They are translated in this instance '*some* and *some.*' Now the phrase composed of the pronoun *ailleth* with the conjunction *waw,* joined to *ailleth* is the proper expression for *these* and *those.*" Prof. Bush renders it the same way, and says, "The awaking is evidently predicted *of the many,* and not of the whole. Consequently, the *these,* in the one case, must be understood of the class that *awake;* and *those,* in the other case, of them that *remain asleep.*" The learned lexicographer Gesenius testifies that the Hebrew word thus rendered "designates a part taken out of the whole."

Shall we give an interpretation to any portion of Scripture that clashes with the prophets and Jesus himself, who says, nearly in the same connection, that, "He that believeth on the Son hath everlasting life, and he that believeth not on the Son shall not see life, but the wrath of God abideth on him?" Again, I would ask, Are there not objections to be urged against every doctrine? Suppose we take the doctrine that man is totally mortal, and when he is dead he is all dead, not conscious in death. O, says the objector, our Lord says, "Fear not them which kill the body, but are not able to kill the soul;" and does not that prove that a man is not dead when he is dead? How is this question to be answered? By comparing Scripture with Scripture; and we find that is the only text that positively teaches that man is dual. The text in John v. 28, 29, is the only text that speaks in what seems to be a positive manner in reference to the resurrection of the unjust; and shall we not adopt the same plan to settle the question on this point?

Again: the question might be asked, "For what purpose are the wicked raised? Who can it benefit? Certainly not the righteous. It would not increase their happiness. Can it be to appease the wrath of God, who is all love? Prof. Hudson, on the resurrection of the unjust, says, "It is hard to believe that they are raised up by a miracle that ends in their destruction, or that accomplishes nothing but a judgment, which in this view must appear simply vindictive. If they have no immortality why are their slumbers disturbed?"

This is the thought of every candid, thinking man who does not believe in the "*old theory*" that a man is alive when he is dead. Where is the man or woman, that has the Spirit of Christ, that would like to see the wicked punished because they refused to have life through the LIFE-GIVER, even if they had been very wicked?

There is one more text I wish to notice, which our brother quotes, Dan. vii. 10, in reference to the judgment being set. Daniel says, "A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; *the judgment* was set and the books were opened."

This text somewhat corresponds with Rev. xx. 11, 12, and evidently is highly symbolical, for the next verse says, "I beheld *then* (while the judgment was set) because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body was destroyed and given to the burning flame." Here we see the horn as defiant and more so just when the judgment is set. What greater words could be spoken than has just been spoken by the Pope, the representative of this horn? In consequence of these words, "MENE, *Mene Tekel, Upharsin*" has been written on the walls of the Vatican; for, the next day after the promulgation of the Pope's infallibility, all support was withdrawn from him. "*Language could not be more explicit*" that the judgment takes place before the resurrection. The doctrine of the resurrection, and then the judgment, is nothing more nor less than a figment of the "old theology;" for it makes the judgment take place after the reward is given.

NEW YORK, Oct., 1870.

THE PUNISHMENT OF THE WICKED.—No. 2.

BY JOEL A. SIMONDS.

THOU shalt surely die, is the penalty of the law under which Adam was to live forever, if he had continued loyal. Dust thou art, and unto dust shalt thou return, is the first description of the punishment of the wicked under the gospel. The punishment of the wicked under the law, without any reference to the gospel, and the punishment under the gospel are exactly the same. Both seem to be alike complete and final. They were both made known at just the right time to affect the whole race. To secure the execution of this punishment, Adam was excluded from the tree of life, lest he should eat of it, and live forever. This punishment was executed upon the first sinner: All the days that Adam lived, were nine hundred and thirty years, and he died. The description of this punishment in the law, and under the gospel, and in its execution, is the same. It seems to be the whole of the punishment. Nothing more was demanded, and nothing more was executed. We know what this punishment is, just as well as we can know any thing from description. The language is just as simple, complete, and final, as can be used: "Thou shalt surely die." "Unto dust shalt thou return"—"and he died." The description cannot be more definite or complete than it is. We know, then, what it is. And Paul says, that this punishment is the punishment that hath passed upon all men. If this is so, the whole Bible should sustain this view. I will now call attention to

THE GENERAL TENOR OF THE BIBLE ON THIS QUESTION.

The Flood.

God saw that the wickedness of man was great; and he said, I will destroy man whom I have created from the face of the earth: and again he said, I will destroy all flesh wherein is the breath of life; and everything that is in the earth shall die: and again, Every living substance that I have made will I destroy. These are the words by which God described the punishment he was about to bring upon the world. The flood came: and he said, All flesh died, of fowl, of cattle, of beast, and every creeping thing, and every man: all in whose nostrils was the breath of life, died; and every living substance was destroyed, and Noah only, and they that were with him in the ark, remained alive. Was this judgment right? Was it final? Was it in harmony with his law? Did they all die and return to dust? Will this judgment be reversed? What is the obvious sense of the language used in reference to this judgment? Does it not seem to be a complete description of the whole punishment as a final result? Must they be punished again?

Sodom and Gomorrah.

Their sin became very grievous. The Lord sent angels to destroy them, and fire came down from heaven and destroyed them. He did just what he said he would do. Was this enough? Did they die and return to dust? Has the law had its full demand of them? Was this judgment final, or will it be reversed?

Egypt.

God said to Abraham that, his seed should serve a strange people, and that he would judge the nation whom they should serve. When the children of Israel went out of the land of Egypt, Pharaoh followed them, and was overthrown in the Red Sea. Was this right? Was it enough? Was it according to law? Did they return to dust? Does it seem to be final? Why reverse this judgment?

The Judgment of Israel in the Wilderness.

The children of Israel sinned against the Lord. And the Lord said, that they should not go into the land of promise; that they should be wasted in the wilderness until they were consumed. They were thus wasted and consumed, and only Caleb and Joshua went into the land of promise. Was this a righteous judgment? Why, then, reverse it? Was this in harmony with the law? Did they return to dust? Why, then, is it not final? Why is it not enough?

These instances of judgment are sufficient to show the general tenor of the Old Testament on the subject. They are in complete harmony with the penalty of the law. They are examples to them that should afterward live ungodly. But they are not examples of the punishment of the resurrected wicked. Thus far, God has punished the wicked according to his own law. Death is that punishment, and no farther demand is made upon them.

How does the New Testament treat this Subject?

Four thousand years of the world's history are now past, and no mention is made of any additional punishment to that described in the law. Does the New Testament teach that the wicked will be made alive and punished again, after having been punished according to the law? The Saviour says, Wide is the gate, and broad is the way, that leadeth to destruction. Does this destruction mean any thing more than the destruction by the flood, or the destruction of Sodom and Gomorrah? Is it not the same? The tower of Siloam fell on eighteen persons and slew them. The Saviour said, Suppose ye that they were sinners above all men that dwelt at Jerusalem? I tell you nay, but except ye repent ye shall all likewise perish. All who do not repent shall perish as really, and as finally, as those did upon whom the tower of Siloam fell. Does this passage teach any thing differently from the law, which says, Thou shalt surely die? Again: As Moses lifted up the serpent in the wilderness, even so, must the Son of man be lifted up; that whosoever believeth on him should not perish, but have everlasting life. All who do not believe on the Son, will perish, just as they would have done, if the Son of man had not been lifted up. Does this differ from the punishment in the law? He that believeth on the Son is not condemned; but he that believeth not on the Son is condemned already. Condemned to what? To perish. By what authority? The law, Thou shalt surely die.

Paul says, The wages of sin is death. The end of sin is death. That he that is dead, is freed from sin. Is death the punishment of all sin? Is it complete and final? Does it mean any more in this place than it does in the law? Again he says, That he that soweth to the flesh, shall of the flesh reap corruption. All who sow to the flesh will reap corruption. Is this all? When will they reap corruption? Will they reap it when they turn to dust? Does not this meet the whole demand of the law? Again: Paul says, The word spoken by angels was steadfast, and every transgression received a just recompense of reward. All, who lived before Paul, lived under the word spoken by angels. If they had already received a *just* recompense of reward, what more can be demanded of them? Would it be *just* to punish them any more?

James said, That when sin is finished it bringeth forth death; and, if we convert a man from the error of his way we save him from death. All who are not converted from the error of their ways, are lost in death. Is this punishment according to the law? Will those who suffer it return to dust? Then, the punishment is complete and final.

Peter and Jude say, That the destruction of the world by a flood, and the destruction of Sodom and Gomorrah by fire, were examples of God's judgments to them that afterward should live ungodly. They were not examples of the manner of their destruction, but of the destruction itself.

The descriptions of punishment I have given, are sufficient to show the general tenor of the New Testament upon this subject. Its testimony is in complete harmony with itself, and with the judgments recorded in the Old Testament, and with the law which God gave to the world when he made it. The penalty of the law, and the punishment under the gospel are the same. All classes of wicked men receive the same punishment. There is but one punishment for sin. It is comprehended in the description given in the law, "Thou shalt surely die." It is the rule by which God must be governed in all his judgments. With this, the general tenor of the Bible agrees.

All who have transgressed the word spoken by angels have received a *just* recompense of reward. All who walk the broad road to the end, go to destruction. All who do not believe on the Son, and repent of their sins, will perish.

All who sow to the flesh, will reap corruption. The wages of all sin, is death. All who live ungodly will be *destroyed,* as the world in the time of the flood, and as Sodom and Gomorrah were *destroyed.* All of these different descriptions of punishment mean the same thing. When it is once received it is never to be repeated. It is as complete and final as is the sentence to be hung. In all this testimony there is no intimation that it will be inflicted after death. What, then, is the general tenor of the whole Bible on this subject?

1. That the penalty described in the law, "*Thou shalt surely die,*" is the punishment of the wicked, complete and final.

2. That the first description of the punishment of the wicked under the gospel, "*Dust thou art, and unto dust shalt thou return,*" is their punishment, complete and final.

3. That the obvious sense of the language used in the Old and New Testaments, to describe the punishment of the wicked, is in perfect harmony with the penalty of the law. That it is *one punishment,* complete and final, whenever it occurs.

If there are a few passages that seem to teach otherwise, it must be conceded that the general and obvious sense of the Scriptures is as stated above.

GRAND RAPIDS, MICH., Oct., 1870.

THE JUDGMENTS.

BY HELEN ROBERTSON.

"COME, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

The Lord is out of his place *now,* executing the judgments written, and winding up this present dispensation. The question naturally comes up, Wilt thou slay the righteous with the wicked, and shall the righteous be as the wicked? To solve this question let us look at past judgments, and when past dispensations were wound up.

With regard to the antediluvian world it is written, "God saw that the wickedness of man was great in the earth. And it repented the Lord that he had made man on the earth. And the Lord said, I will destroy man whom I have created from the face of the earth. But Noah found grace in the eyes of the Lord." "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

Here the Lord found *one* man whose heart was perfect toward him, and he could not destroy him with the wicked, but instructed him to build an ark for the salvation of himself and his household. Noah obeyed the Lord and escaped.

Again: when the Lord was about to destroy Sodom and Gomorrah, he said, "Shall I hide from Abraham that thing which I do?" When the Lord told Abraham, he began to plead for the righteous, and said, "That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right?" Abraham began with fifty, but came down to ten, "and He said, I will not destroy it for ten's sake." But, alas, ten could not be found. Only Lot and his wife and two daughters. Did God then slay the righteous with the wicked? No, no. He sent his messengers and gathered out his elect, and showed them a place of safety. If they had disobeyed the righteous mandate, and stayed by their property, they would no doubt have perished with the workers of iniquity.

Let us at this present time "Remember Lot's wife." Jesus told his disciples, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it, depart out. For these be the days of vengeance, that all things which are written may be fulfilled."

In obedience is safety. The disciples did as they were told; and history tells us that not so much as one of the Christians perished in the destruction of Jerusalem.

The same Jesus foretells another destruction, and gives plain signs whereby it may be known when it is coming. Most of those signs are in the past; some of them are right before us now. Wars, pestilences, hurricanes, and earthquakes in divers places. Is God going to destroy the righteous with the wicked? No, no. There is a place of safety. Where is it? In Christ. The Psalmist says, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High thy habitation." Some say these promises are for Christ. True. If we are in him will we be hurt? We believe not.

"Watch ye, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

Those promises are great; still, yea and amen in Christ Jesus. Let us stablish our hearts, for the coming of the Lord draws nigh. Let us be so in communion with God, that we shall understand when he says, "Come, my people, enter into thy chambers." That God who took care of Daniel in the den of lions; who shut their mouths that they could not hurt him; and who also preserved his three children, who trusted in him, in the midst of the burning fiery furnace; heated seven times: yes, we say, that same God is able to keep us now in the midst of earth's desolation and destruction, if we trust in him. "The rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock."

PAWLING, N. Y., Oct. 24, 1870.

HOW SHALL MINISTERS PREPARE THEIR SERMONS?

OH, sit down in your study, bar the door, and say to all callers, "You must not disturb me." Then take your authors: read, study, meditate. Be determined to make a grand sermon. When your mind is full of it, then seize a pen and make it do the bidding of the intellect. Garnish it here and there with a little poetry, so that it may not prove too dry; and when you have completed it, preach it over to the imaginary congregation, and see how in your opinion it will tell. This is the way some ministers—and popular ones, too—make their sermons. The people stare and wonder at the immense learning, and the rhetorical finish, and the eloquent diction. They retire, complimenting their minister, declaring *they* don't wish to hear any better preaching than *that.*

Another minister goes to work in a very different way. He says to himself: "I must watch for these souls as one who is to give an account." He, too, shuts his study door and bars it. He must not be interrupted. But why? Because he is on his knees asking God's Holy Spirit to direct his mind, and take out of his heart the selfish desires of human applause. "What subject shall I take?" he inquires, "which will be most likely to benefit spiritually my hearers?" But the answer must be found outside the study. So he goes among his people, and ascertains as far as possible what kind of soul feed they need. Having got the clue, he goes back to his study, and with much prayer he renews the work of preparation. He literally prays the sermon into pungency and power; or, if Christian experience be the theme, he is enabled to lead his flock into green pastures, and beside the still waters. His heart is in that sermon; and when he delivers it, the people say, "It was good for us to be there." He neither asks nor receives any compliments. His reward is, first, in having discharged his duty; and second, in hearing that soul has been convicted of sin; or some Christian heart been lifted out of the depths of despair.

Which of these two is the best mode of preparing sermons?—*Selected.*

To live nobly, we must be noble; and we become noble by resolutely banishing every unworthy thought and feeling.

THEN AND NOW.

THE spiritual degeneracy and worldliness of the Jews immediately prior to the first advent of the Redeemer, is a matter deserving some thought by the professed people of God at the present time. The Messiah had been promised of the seed of Abraham, and being Abraham's descendants, they looked forward to the fulfilment of the promise. On account of their transgression, we are told, the Law was given them as a "schoolmaster," to bring them on to the appointed time. Everything in the operations of the Law had a spiritual significance—pointing to the Messiah and his future reign. The Jews understood this, no doubt, to a greater extent the nearer they lived to God. But they gradually degenerated, growing selfish and self-righteous, worldly, proud and arrogant, heaping to themselves traditions, hard-hearted and cold toward God, and consequently blind as to the signs of the time toward which they were now looking—the advent of the Messiah. They were tenacious about the forms of the Law, but had lost all clue to the spiritual significance of those ceremonies. They looked for the Messiah only in theory, not in reality. Had they been looking in reality for him, they would surely have discerned the signs of his coming, and would have recognized in Jesus the fulfilment of the "promise made to the fathers (as, indeed, some of the more devout ones did);" but, on the contrary, they were asking, "Where is the sign of his coming?" The Messiah came upon them unawares, and they having trusted their forms and ceremonies, their traditions, their Doctors and Scribes, in fact everything but the more sure word of prophecy, were found altogether unprepared for him.

How is it with the professed people of God to-day? The similarity of their condition to that of the Jews is too striking to pass unnoticed. Jesus promised his disciples that he would come again; that he would bring his reward with him—give them a crown of life, when he came "the second time, unto salvation." He gave them certain signs of the approach of his coming, and commanded them to watch. He told them "when these things *begin* to come to pass, lift up your heads, your redemption draweth nigh." These promises were once the life of the church; but they have gradually given way to fables and theories of "vain philosophy"—the doctrines and teaching of men. Instead of being a separate and peculiar people, by their walk and conversation, the professed disciples mingle in all the follies and frivolities of the world, vieing with unbelievers in all the races for worldly honor and gain. Instead of giving the *heart* to God, they depend upon the forms and ceremonies of a cold church membership, denouncing all who presume to tell them of their true condition. Their expectations of the Redeemer's return is all in theory, and the signs of his coming are passing unheeded. They are virtually asking "where is the sign of his coming?" and in fact the time is thought of with feelings more of dread than of rejoicing. The service is more a matter of form and fashion than a desire to worship God. This very degeneracy is an indication of the approaching time. "In such an hour as ye think not," the Lord will be upon us, and we are in danger of not being ready to receive him.—*The Nazarene.*

HANDLE rough-sided men carefully. It pays to take a little time when you are opening chestnut-burs.

OBITUARY.

JOHNSON.—Fell asleep in Christ, in Plainville, Conn., Oct. 24, CAROLINE B. JOHNSON, wife of Dennis Johnson, aged 64 years.

Sister Johnson embraced Christ about forty years ago, and maintained her Christian integrity until she became irresponsible through the failure of her mental powers, about seven years ago, since which time she has suffered much. Reason seemed occasionally to flash its light across her mind when she would speak of "Jesus and his love." Nearly two years ago her only remaining son, Hiram L. Johnson, fell asleep in the blessed hope. This son had embraced the truth of Christ's speedy coming and kindred truths, and was instrumental in leading his father into the light in which he now rejoices, and which is his comfort and stay in his loneliness. He is awaiting the glorious moment when his companion and son shall come forth from the tomb clothed with immortality. May it speedily come! Words of comfort were spoken by the writer. WM. N. PILE.

COBB.—Fell asleep in Jesus, GEORGE COBB, of Philadelphia, Pa., in the 71st year of his age.

It becomes our painful duty to record the death of another of our number. Br. COBB and his wife have been numbered with us for many years. He was slow but sure in his advancement into truth; and at the time of his death was fully satisfied that his awakening out of sleep depended wholly upon being united to Christ.

At the request of his wife, we attended the funeral, in connection with Br. Burbank. The Life views were presented both at the house and at the grave. Br. Cobb was a member of the Baptist church, with us, some thirty-five years ago; and we have been acquainted during all that time, but more particularly since he embraced the Life views. Br. Cobb, we believe, was gathered to his fathers like a shock of corn fully ripe, ready to be gathered into the kingdom of God in the morning of the resurrection. May we all be ready for the kingdom of God.

JACOB GRIM.

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 2, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE EDITOR has been quite unwell for two weeks past, and to-day (Tuesday), as the HERALD goes to press, he is unable to be at the office. He hopes to be better in a few days.

"THE AGE TO COME."

WE cheerfully give place to Br. Grim's article on the above subject. *We* have no wish to interpose any obstacle in the way of a kind and friendly interchange of views on that question. Let all the writers on the subject be as short as possible, and please avoid the assumption that some of the *prophecies* are *conditional.* We have no fears that Br. Grim will do that, for he put the subject in its true light in an article published in the HERALD OF LIFE several months since. He gave utterance, in a dialogue, to the following sound definition of prophecy:

G.—I understand a prophecy to be an event that takes place, or is to take place, in which there can be no change or condition. I will give you an illustration. Num. xxiv. 17. "I shall see it (the destruction of Moab), but not now. I shall behold it, but not nigh: there shall come a star out of Jacob, and a sceptre shall arise out of Israel, and shall smite the corners of Moab and destroy all the children of Seth." Also Dan. ii. 29. "As for thee, O, king, thy thoughts came into thy mind upon thy bed what shall come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass." Then follows the history of the world. Now God just takes Nebuchadnezzar and sets him down at the end of the age, and asks him to look at the map of the world. We make our maps of the world after the history had been completed. In prophecy God makes the history of the world as it will be; or, in other words, he takes the prophet and sets him down at the end of the age and shows him the world's history in advance. Now there are no ifs or ands in the matter, for the prophet sees the thing done. The prophet saw five universal kingdoms, and nothing can change the programme.

C.—Is there nothing that man can do to alter the condition of the world from what Daniel saw in vision?

G.—No: if there could be any change then Daniel would not have seen it. You might just as well ask me if there can be any change in history of the United States that is past. If God had given us a history it would have contained the rebellion, and all the outgrowths. Prophecy is merely writing history in advance.

Others, however, have sent us long articles, based on the assumption that many of the prophecies are conditional, that is, such as they cannot harmonize with their rejection of the age to come. Such a setting aside of prophecies unsettles all faith; for, once establish that principle, and there is no foundation on which to build with certainty. Who can tell which prophecy is unconditional till it is actually fulfilled? Then what becomes of the prophecy, that, "There was given to one like the Son of man dominion, and glory, and a kingdom, that all people, nations, and languages, should serve and obey him;" and that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High?" Yea, what becomes of all those prophecies which relate to Christ's *return* from heaven? Who can tell us, after all, but what all these prophetic utterances are conditional, and hence uncertain, or refer only to a spiritual manifestation? Then where do we stand? Launched forth into a sea of uncertainty. None of these events have yet occurred; and who can assure our faith they ever will? Surely no conditional interpreter of prophecy can do it.

We are willing to discuss the question of a future age, and trust we can do it with a Christian spirit, but we must decline any discussion with such as assume prophecies are conditional. Promises and threatenings may both be conditional; but not prophecies: they are historic records, penned by the infallible Spirit of God, and cannot fail of being fulfilled, however impossible it may seem to us. By not adhering to this rule, the Jews overlooked the *suffering Messiah.* By overlooking this truth, are we not equally liable to err as to Messiah's reign over "the kingdoms of *this* world?"

If Br. Grim can make it plain that there is no future age, or dispensation, in which some portion of the human family are still to have a trial for life, we shall cheerfully assent to his position. But let it be understood, *we* do not believe in fixing the period of that age to any specified time. There are to be an "endless succession of ages."—*Macknight's* translation of Ephesians iii. 21.

What will be the character of this "endless" chain of ages, we are not told, except that they will all bring "glory to God, by or for, Jesus Christ."—Eph. iii. 20, 21.

THE KINGDOM OF GOD.

WHAT IS IT? AND WHERE IS IT?

[*Concluded from last week.*]

THE WORK OF MESSIAH AT HIS FIRST ADVENT.

MESSIAH did not come the first time to Restore the kingdom, but to prepare his followers to be Rulers in it when restored, and over all the earth. He first offered this honor to the Jews. It had originally been offered to the whole of Jacob's posterity, shortly after their advent from Egypt. Thus, Exodus xix. 5, 6, the Lord said—"If ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people—for all the earth is mine—and ye shall be unto me a kingdom of priests," etc. But they did not fulfil the condition; and God first divorced the "ten tribes," or the kingdom of Israel, and cast them far off from the territory: see 2 Kings xvii. 18–23. Some time after that he punished the Jews, or kingdom of Judah, in Babylon; from which captivity they returned. Then, when the "threescore and two weeks" spoken of, Dan, ix. were fulfilled, "God spoke" to the Jews "by His Son;" see Heb. i. 1, 2. What did he speak to them? He offered them to be "heirs" of the kingdom of God, or Rulers in the kingdom restored to Israel, under the Reign of Messiah, "David's Son" on "David's Throne."

In order to their enjoying this high honor he called them to repentance for past and present wickedness. When they refused this, and put to death the King, the offer of the heirship of the kingdom of God was taken from them as a nation: see Matt. xxi. 38–43. Or, in the words of Jesus, as there recorded—"The kingdom of God shall be taken from you, and given to *a nation* bringing forth the fruits thereof." Jesus Christ being the true Heir of the throne, and having the right to select those who should share in the honor of the government, in the kingdom to be set up, or restored, next sent his ministers to those not under the law covenant, to "take out of them a people for his name"—even the "Royal Priesthood," etc., see Acts xv. 14; and 1 Peter ii. 9.

Such a Priesthood is a kingly one. From this honor we have said, Judah, as a nation, has been excluded for her wilful rejection of the Son of God—"the Heir." Since that rejection, the gospel—the glad tidings—has been sent to others who never were under the covenant made by Moses, or who had, previous to the first advent, been divorced from that covenant relation, and were not sharers in the rejection of Messiah. Such, Christ now invites to the honor and dignity of becoming "heirs of God and joint heirs with" himself in the throne and kingdom of Israel; called the kingdom of heaven, or kingdom of God; and so soon as the number of "joint heirs," or Rulers, are completed, that kingdom will be set up, or developed in its fulness and glory.

If we would attain to this high honor and glory, the first step is to "Repent and believe the Gospel," or the good news—the "glad tidings"—of God's love to us who were not under the law covenant, or who having been given a bill of divorce and sent away prior to the first advent are now mercifully called to be heirs under a new covenant. How great has been the love of God and his Christ towards us, in following us who were afar off, and inviting us to such honor and glory. To attain this high and exalted inheritance we must become holy, or Christ-like. We must repent of all our sins and turn away from all iniquity. Without doing this we cannot be heirs of the kingdom of God. It is by a "patient continuance in well doing," *seeking* "for honor and glory, and immortality," that this great blessing can be attained, and we be crowned with "eternal life." None other can *reign* with Christ in the kingdom of God.

The kingdom of God, when restored, or set up, will consist of a King—Associate Rulers—Citizens—Dependencies—Territory, and Laws.

1. A KING; *Jesus the Messiah.*—God has demonstrated his pleasure in this matter by raising up Jesus from the dead. If the fact of Jesus' resurrection from the dead is established, the fact of his Messiahship is put beyond controversy, and his Kingship is undeniable.

2. ASSOCIATE RULERS:—These consist of such as have suffered with Christ, made *immortal;* no more subject to death; but, like their King, endowed with endless life by virtue of their union with him; so that they will reign forever and ever.

3. THE CITIZENS: These are restored Israel and Judah; constituted once more "one nation;" and will be the inhabitants of the territorial kingdom. In proof of this we have only space now for one or two out of many texts. Jeremiah thus records the Lord's will in this matter, Jer. xxiii. 5–8: "Behold, the days come, saith the LORD, that I will raise unto David a *Branch*, and a king shall reign and prosper, and shall execute justice and judgment in the earth. In his days Judah shall be saved, and Israel shall dwell safely," etc. In the 3d verse the "Lord God of Israel" had said, "I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them *again* to their folds; and they shall be fruitful and increase." After having said, verse 6, "In his days Judah shall be saved and Israel shall dwell safely," etc., he adds, verses 7 and 8, "*Therefore,* behold, the days come, saith the LORD, that they shall no more say, The LORD liveth which brought up the children of Israel out of Egypt; but the LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Ezekiel is still more particular; and the LORD, after describing their restoration, and becoming "one nation," saith—"And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, they and their children, and their children's children forever," etc. These, then, constitute the *citizens,* or inhabitants of the territorial kingdom of God.

4. DEPENDENCIES:—These are the "left of the nations." They are not citizens of the kingdom, but are under its Dominion and Government; and will be required to submit to that Government; or, if any refuse they will be destroyed. But we have not space now to enlarge on this topic; and pass to notice—

5. THE TERRITORY:—The kingdom of God has its territory, and is not the whole habitable globe, much less up "above the stars." It is that described to Abraham, Gen. xv. 18, "In the same day the LORD made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates." It is elsewhere also described, but this is sufficiently definite, as we have established the point that the kingdom of Israel and the kingdom of God are identical. Besides, it is clear from the words of our Lord, Matt. viii. 11, that all the territory of the earth is not embraced in the territory of the kingdom of God. He saith—"Many shall come from the *east* and *west,* and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven:" words which can hardly be reconciled to the idea that all the earth is the kingdom proper. The dominion is over the whole world, or habitable globe: "from sea to sea, and from the river [the great river Euphrates] to the ends of the earth." Thus Daniel saw given to one like the Son of man, "*Dominion,* and glory, *and* a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii. 13, 14.

Let it be understood, then, that while the dominion is universal, the kingdom proper, or, territorial kingdom, is between the river of Egypt and the river Euphrates. On this territory was the kingdom of God "prepared from the foundation of the world:" there was fixed the *throne;* first occupied by Adam, but forfeited by him; afterward occupied by the kings of the house of Jacob; finally lost by them, and now remains to be occupied by David's son—the second Adam—the Lord from heaven; when the throne, first established by God in Eden, will become permanently occupied—the kingdom be duly organized—the dominion be universal—the reign eternal. One thing more is to be noticed, viz.:

6. THE LAW:—This will go forth from *Zion,* the *seat* of empire and throne of the King. Thus the prophecy of Micah speaks: "But in the last days . . . the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge [or rule] among the people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it."

The laws are such as to secure *peace,* and will promote prosperity, universal contentment, and happiness. Such is the teaching of the Bible in relation to the kingdom of God, and the happiness consequent upon its re-establishment, and full development. Here is reality—not fancy—not a flying "above the stars," no one knows where; but an inheriting the *earth,* as Christ our Lord and king said the *meek* should do. Let us make haste to secure a part in the "Royal Priesthood." If we reject this offered mercy and honor, we have nothing to expect but ruin and death. Our guilt will be terribly aggravated; and our doom fearful and unalterable; even to "be punished with everlasting destruction."

DRUNK WITH THE BLOOD OF THE SAINTS.

"AND I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus:" Rev. xvii. 6. The closing events in the judgment of the "woman" which John saw, the "*Mother of Harlots,*" are now transpiring. How *deeply* she has drunk of the blood of the saints, no man will know until we are enabled to look back upon her career with an all-seeing eye. According to the calculation of some, about two hundred thousand suffered death in seven years, under Pope Julian; not less than a hundred thousand were massacred by the French in the space of three months; the Waldenses who perished in various ways, amounted to about one million; the Jesuits destroyed nine hundred thousand within the space of thirty years; a hundred and fifty thousand perished in the inquisition; as many more by the Irish massacre, and under the Duke of Alva, thirty-six thousand were executed by the common hangman. If we add to these the vast multitude who were secretly burned, starved, buried alive, drowned, assassinated, or chained to the galleys for life, or immured within the dark walls of the Bastile, that will not seem an extravagant computation which makes the whole number of persons massacred since the rise of Papacy about fifty millions.

If her reward is doubled "unto her double, according to her works;" if "the cup which she hath filled" is filled "to her double;" if "how much she hath glorified herself, and lived deliciously, so much torment and sorrow" is given her, may we not now expect more terrible judgments to come upon her than anything yet known? Will there not speedily be such demonstration of Divine wrath as shall cause her lovers everywhere to lament for her and cry, "when they see the smoke of her burning, saying, What city is like unto this great city?" Will they not, in their anguish, "cast dust on their heads," and cry, "weeping and wailing, saying, alas, alas, that great city, for in one hour is she made desolate?" Thou Babylon, "that great city," shalt soon be overthrown, and shalt "be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee . . . and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived." In thee "was found the blood of prophets, and of saints, and of all that were slain upon the earth."

L. C. T.

THE AGE TO COME.

BY JACOB GRIM.

BR. STORRS: I have been silent on the above subject for many months, as our Assistant Editor will inform you, from a kind of compromise between us that it was not best to discuss the question too much. Now I find in vol. vii. No. 47, a few remarks as follows: "The Future Age." "This is a question on which there is an honest difference of opinion among Life Believers, and about which the friends of the HERALD OF LIFE may be nearly equally divided; but we really do not see why either class should wish the subject excluded from the paper." To all this we can give a hearty Amen.

But I find in vol. viii. No. 3, an article on the same subject, and the last paragraph closes thus:

> I make these remarks, because I have observed that those who are *guided* by the general tenor of the teaching of *your* paper *know nothing* of, and many oppose the great objects of the restitution of all things, as revealed in *all* the Scriptures, and the things that pertain to the kingdom of God. I do not overlook the fact that there are some worthy exceptions in favor of the gospel of the kingdom, but they are almost as the drop in the bucket.

You say, "you sympathize with the writer in the foregoing letter, for it has really seemed to us for a long time, that some of our friends, who are firm on the Life theme, are too unwilling, or are fearful as to the investigation of the subject of the employment we are to be engaged in when we have attained to the eternal life we seek."

I like the charity exhibited in the extract from vol. vii., No. 47, for we think there is an honest difference of opinion on the subject. It seems to me to lack that Christian charity that we should all possess, to say that "those who are guided by the general teachings of your paper, know nothing of, and many oppose the great objects of the restitution." Well, it has not been because the writer of said paragraph has not had ample opportunity to instruct us during the last volume. Now, I for one am neither opposed to, nor afraid of the discussion of the "Future Age," or any other question if it is only done in a Christian spirit of forbearance. I have learned one great truth, and that is, I never lose any thing by my brethren showing me from the Scriptures that I am in error. The only loss is my error, and, in the place thereof, I receive the truth in exchange. There are some things that seem as clear as the sun at noon-day to some people, which to me shine just like mud without any light in it at all. Now if I cannot see the light as it shines to some people, am I to be blamed for it, if in endeavoring to explain what to them seems clear they only confuse, and as one of our brethren used to say, "They stir it until it becomes as clear as muddy water."

In order to present the doctrine of the "Future Age," I should like to find some well defined system or theory. If it is revealed in all the Scriptures, as the brother says, then we ought by this time to have some defined plan about it.

I have received a few tracts, a few weeks back, one of which is called, "The Believer's Only Hope in the Future is an Israelitish Hope:" to which I can say, Amen to all of it; and then another, "Israel the Head and not the Tail in the Age to Come." To me it is an impossibility to reconcile them. Then we find an article in the HERALD OF LIFE, vol. viii., No. 2, from the same writer, from whom we have made the extracts, on these words: "Whom the heavens must receive until the of times restitution of all things."—Acts iii. 21. "Jesus the Messiah, whom the heavens must retain, until the *completion* of the times of those things, which God hath spoken by the mouth of his holy prophets of old."—*Murdock.* And this agrees with Psa. cx. 1, "The Lord said unto my Lord sit thou at my right hand, until I make thine enemies thy footstool."

And our Lord quotes the same language in Luke xx., "The Lord said to my Lord, seat thyself at my right hand until I shall place thy foes under thy feet."—*Murdock.* He says, "This restitution God has promised in the gospel. The things to be restored are those that have been affected by the curse, viz., the earth with its inhabitants." So says the writer. Paul says, "The Scriptures foreseeing that God would justify the heathen preached before the gospel to Abraham." Jesus says this gospel to Abraham contained a "resurrection of the dead."—Luke xx. 37. And Paul says, "I stand and am judged for the hope of the promise made of God unto our fathers. Unto which promise our twelve tribes, instantly serving God, day and night, hope to come. Why should it be thought a thing incredible with you that God should raise the dead?"—Acts xxvi. 6, 7.

> "The restitution," says the writer, "God has promised in the gospel. The things to be restored are those things that have been affected by the curse, viz., the earth with its inhabitants. Those that are his will become heavenly, like the angels. They are not the restored, they will not occupy a restored position, The things to be restored are one thing, and they will be restored to a former position. The object of restitution is not to change the earthy to the heavenly, but to restore the former earthy condition. The earthy condition to which the earthy things will be restored, is one in which the people will marry and be given in marriage; they will have dominion over the animals, etc. The probation given to Adam will be restored to them, so that all the blessings of their restored position and surroundings, with all the legitimate prosperity . . . may be secured forever by continued obedience. When the work of restitution is completed, then all nations, whom God has made shall come and worship before him . . . Then they shall not bring forth for trouble, and none of them shall be sick; for the leaves of the tree of life have healed them all" ("not Christ"). Then there will be no more pain, nor death; for they will have free access to the tree of Life that they may live forever. Then there shall be no more curse. This will be the condition of the world after it is restored, and this will be its condition forever."

Now if this is the doctrine of the future age, and taught in the whole Bible, then I confess I have studied my Bible for naught. I asked a good brother the other evening what he was going to do with the inhabitants? For if they are going on forever to marry and intermarry and beget children, and they shall be no more sick, and live forever, this earth will not contain them. He replied, they will be removed to some other planet, and there will be no more sea, and that will make room for them. Well, if my salvation depended on making or bringing harmony out of the discordant elements, that I have in books, and pamphlets, called the "Gospel of the Future Age," I am afraid it will be a hopeless condition.

PHILADELPHIA, PA., Oct., 1870.

HENRY WARD BEECHER.

IN a recent sermon by Henry Ward Beecher, we find the following utterances:

> "We are not to suppose that there is a hell,—literally a place of fire and brimstone, I don't believe it, and you ought not to believe it any more than you believe that heaven is really paved with gold paving-stones."

In following the wild imaginations pervading many of Beecher's discourses one is perplexed to know what he really does believe. Following the channel of *immaterialism,* he appears to have become wonderfully befogged regarding the future state. As the legitimate result of immortal-soulism he discards the doctrine of a bodily resurrection, and declares that "there is no attempt in the New Testament to determine whether heaven is a condition or a place. That is left for our modern speculation." Indeed, Mr. Beecher, is not "modern speculation" about all there is of your theology regarding the nature of man and his destiny? But Mr. B. tells us that "virtue shall bring, in this life, its reward, and wickedness, in this life, shall bring its punishment." If this be true, that virtue shall be rewarded and wickedness punished "in this life, why talk of reward and punishment after death?

What do these utterances mean? Do they indicate that Mr. Beecher is drifting into Restorationism? Oh, how glorious "Life only in Christ" appears to us when we see how

completely immaterialism has befogged its votaries. W. H. S.

ROCHESTER, N. Y. Oct. 1870.

THE CAMPMEETING OF 1871.

WHERE SHALL IT BE HELD?

An extract from a letter from BRO. JOS. LACIAR

"BR. GRIM: As you were selected to represent Pennsylvania in the Camp-Ground Committee, and as you stated you would like to hear from all on the subject of the most suitable place, I avail myself of the invitation.

"I consider the most available place that can be found is Bethlehem, Pa. Now my reasons for it.

"First, It is centrally located by having direct Railroad communication in every direction. Only thirty miles from Philadelphia, and ninety from New York, and where a good many of the brethren reside, it will afford every one an opportunity to come or return in a few hours time; it has direct communication through the central parts of the state of New York, even as far as Rochester, by way of L. V. & L. S. R.R.; has direct line from the west, by way of East Penn. R. R., or by way of L. Valley from the north-west; and as this is the case, it stands as a very suitable place for the easy access it affords to every one who wishes to attend.

"Second: In selecting a place, it is desirable to have one where the indications are that most good can be accomplished in the way of spreading the truth. If this is not an object worthy to be looked at, then it seems to me there are dozens of places that one has no preeminence over another; and then it would be an easy matter to make a choice; but as I believe our perishing fellow-men are near at heart with every one of us, it follows that the question where can the most good be done? should be one of the highest and most necessary considerations. Now, then, what are the advantages or prospects in this respect at the place mentioned? There are probably very few persons more capable of answering this question than the writer. I will therefore proceed to do so. First, Bethlehem, although containing only a population of six or seven thousand, exhibits more interest in religion, owing to the Moravian predominence, than any other town I know of, and is situated centrally in a thickly populated region; for Allentown City, which has a population of 14.000, is situated by railroad only five miles from it; and Easton, a city of about the same population, only twelve miles by railroad; Catasauqua, Lehighton, Slatington, Hellertown, Reading, Nazareth, Bath, Quakerstown, and Mauch Chunk, are all within from eight to thirty-five miles, or an hour's ride, and this making it really a most desirable place for all who wish to hear throughout the whole Lehigh valley. Thirdly, Here is where the tent would be crowded with interesting and intelligent hearers, to hear the preaching of the Life Doctrines, owing to the agitation which has been excited throughout the Moravian Church."

MAUCH CHUNK, PA.,

I hope Br. Laciar will write direct to the HERALD OF LIFE in his next communication, which he has promised to give. Speak out brethren, all of you. JACOB GRIM.

One of the Committee.

LOVING THE APPEARING OF JESUS.

"We love him because he first loved us."—John iv. 19.

Love is composed of choice and desire. The heart that has chosen Jesus as the supreme object of his affection, and desires to be with him, must, we think, be animated with love for his appearing; and the stronger that desire grows in the sanctified heart, the more intensely will such a one long for the passing away of these mortal scenes that they may be with the supreme object of their adoration. How often has such a one cried out in the language of the prophet—"Oh that thou wouldst rend the heavens, that thou wouldst come down; that the mountains might flow down at thy presence."—Isa. lxiv. 1.

Massillon says, "The first Christians deemed it a kind of apostacy not to sigh after the day of the Lord." "He comes quickly," says Doddrige, "and I trust you can answer with a glad Amen, that the warning is *not troublesome or unpleasant* to your ears, but rather that his coming, his *certain* his *speedy* coming is the object of your delightful hope, and of your longing expectation."

We never think of this subject without remembering the words of John Wesley: "Guilt is incurred by all those who lay hindrances in the way of the faithful, which shall prevent them from hearing their Lord's 'I come,' and answering, 'Come, Lord Jesus!'"

May you, dear reader, of whatever name or profession, be clear of such guilt in the day when the Lord comes to make up his jewels. W. H. S.

ROCHESTER, N. Y., Oct. 1870.

ELDER MATHEWSON'S ILLUSTRATION.

BY GEORGE U. LEWIS.

AT our recent camp-meeting in this place, Eld. Mathewson, in one of his sermons, made the following illustration:

"Some quote, 'God is not the God of the dead but of the living,' therefore Abraham, Isaac and Jacob are now alive. Let me illustrate. In the city of Cincinnati there are two companies, one manufactures gold, the other silver wares. The agent of the gold company goes into a store in Albany, and sells several thousand dollars worth of gold wares. The agent of the silver company also comes in and sells a lot of wares, and leaves. On looking over his purchase the merchant finds no manufacturer's mark on his silver ware. He turns to the agent of the gold company and says, I suppose you are responsible for these wares. The agent replies, 'As *touching* the *gold* I am responsible.'

"The merchant soon finds his *silver* wares are *worthless*, and sues the gold company for damages. But he cannot sustain his suit. Why? What did the agent of the gold company say? 'As touching the gold we are responsible.' What did Jesus say? 'As *touching* the *resurrection of the dead* . . . I am the God of Abraham and the God of Isaac, and the God of Jacob.' Therefore Abraham, Isaac and Jacob *will be raised* from the dead."

The worthless silver wares had no manufacturer's mark. Now if any man have not the spirit of Christ he is *none* of his. If *all* men are to have a resurrection, why is God the God of *one* more than the God of another, "As touching the resurrection?" Why?

BETHEL, VT., Oct., 1870.

THE SEAT OF THE AFFECTIONS.

BY D. J. ELLSWORTH.

SOMETHING more than a year ago, a short article appeared in the HERALD OF LIFE, from your pen, suggesting as an impropriety the representing the heart of man as being the seat of the affections. It arrested my attention at once, and I have thought much upon it since, and have had it in my mind for some time to write out a few thoughts and suggestions for the HERALD and its readers.

I am fully convinced that the expressions so commonly used among men, as also the wording of Scripture upon this point, is erroneous, and that the heart of man is no more the seat of the affections than is the sole of the foot.

If the heart, an organ located in the midst of the man, and the repository for the blood, and by which it is diffused thoughout the body, while the mind operates in connection with the brain, at the top of the head, how absurd to speak of these two organs interchangeably as the source and energizer of all thought, feeling and action.

To charge upon the heart as being the mainspring of all our evil propensities, is, so to speak, putting it too far off from us, like as in days *past*—yes, *past*—we made a big "Theological Devil" the scapegoat for all our evil thoughts and doings. On the contrary, it comes very near home, when we point to the head, and in close connection to that unruly member, the tongue.

Let us find the truth in this matter; and for this object I have written these few lines that our *minds* may be brought to bear upon the subject.

The heart is the seat of the affections, or it is not. If it is not, let us be done with speaking such an absurdity. We hear a person say, about something they heard or felt, "It did my heart good." How do you know that it did your heart good? How much more propper to say, It did *me* good.

We will present a few passages of Scripture, as we find them, and let the reader change the words, (mind and heart,) and note that which is according to truth and common sense.

Dan. ii. 29, "Thy thoughts came into thy mind." "A fool uttereth all his mind." "The carnal mind is enmity against God." "Then shall his mind change." "And be renewed in the spirit of your mind." "Oh, that there were such an heart in them." "A proud heart will I not suffer." "Serve him with all your heart." "Yea, thy law is within my heart."

That we may speak the same word, be of the same mind and judgment. I am, in love for the truth, Your brother in Christ.

WINDSOR, CONN., Oct. 1870.

"THE LORD KNOWETH THEM THAT ARE HIS."

JESUS says: "I am the good Shepherd; the good Shepherd giveth his life for the sheep . . . My sheep hear my voice, and *I know them*, and they follow me."—John x. 11, 27. Many "hear" his voice pleading with them, like he pleads with the Jewish people, to seek eternal shelter in his fold; flee to his arms of compassion and love, and no longer wander like sheep without a shpherd,—but they will not follow him, and therefore do not possess the marks by which "the Lord knoweth them that are his."

Following him in the outward duties of the Christian life furnish but little evidence of a genuine consecration. We are "justified by faith," and "being made free from sin," become "the servants of righteousness." There is, therefore, "no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "For as many as are led by the Spirit of God, they are the sons of God." But as the result of this acceptance with God, "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." And "there shall be one fold and one shepherd." W. H. S.

ROCHESTER, N. Y., Oct. 1870.

LIFE IN CHRIST.

"Christ is made unto us Redemption."

To redeem is to recover, or gain back again; and therefore the Scriptural term "redemption" comprehends the recovery of all that we have lost in the first Adam, holiness and everlasting life. It is, however, especially to be observed, that, the inspired writers uniformly pass over in comparative silence the condition of the separate spirits of the faithful, and dwell upon the resurrection as the true hope of the believer, the genuine and ultimate redemption of humanity. Whether the Apostles aim to comfort the afflicted Christian, or to stimulate the slothful, or to warn the unruly, or to strike terror into the ungodly, they derive their chief motives from the fact of our Lord's second coming in glory, and the resurrection which is so immediately connected with it. "Ye are dead," says Paul, "and your life (the life eternal) is hidden with Christ in God. When Christ who is our Life shall appear, then shall ye also appear with Him in glory."—Col. iii. 2-4.

Hence the resurrection of Christ was contemplated as the era of his public adoption as the Son of God. Psalm ii. 7; Acts xiii. 33.

Hence the Resurrection is denominated the Adoption, or manifestation of sonship; "waiting for the adoption, to wit, the redemption of the body."—Rom. viii. 23.

Hence also the resurrection is called the regeneration, the completion of the new birth unto holy and everlasting life. "Ye which have followed me, in the regeneration, when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."—Matt. xix. 28.

Such is the Apostle's hope:—"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead." Such, too, his prayer for the Ephesians, that they might "know what was the hope of their calling, and what the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places."—Phil. iii. 10. Eph. i. 18.

The irresistible force of Christ's resurrection to immortal life is represented as bursting the bands of death, and carrying along with him to the heavenly regions the ransomed victims of Satan's mortal tyranny. Then only will his work be completed, when the Lord himself shall be revealed from heaven, rending those heavens with his triumphant shout of "Death is swallowed up in victory."

That hour will surely come! The creation groans for its approach.—"Even So, Come, Lord Jesus!" is the Church's responsive prayer. For then will the gates of a fairer Paradise be opened than that which Adam lost, and a sublimer Eden unfold its brilliant landscapes to the enraptured gaze of God's rejoicing family. The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isa. xxxv. 10.

We shall then bear the "image of the heavenly," and a "spiritual body" shall minister to a spiritual mind. This vile tabernacle of earth shall be exchanged for "a house not made with hands, eternal in the heavens." Then shall an indestructible and boundless life intensely burn in every countenance and move in every limb! The eye shall be opened to a keener insight, and to a wider survey of the immeasurable universe, and lighten with the fires of an undying intelligence! The ear shall be attuned for loftier harmonies, and strengthened to endure the reverberations of the music of celestial song! Then shall the voice pour forth the powerful languages of angels, in tones that cannot weary, and with an eloquence that never fails! Then shall the feeble sufferer, whom Satan bound for years on earth, leap as an hart, spring forward or "fly swiftly" with resistless force, and with a spirit which no exertions can fatigue! Then shall the glory of the Lord our God be upon us in majestic lineaments, which retain their freshness through eternal ages, and in features of awful and immortal beauty, liable to no decay: "They shall drink of the River of thy Pleasures; for at thy right hand there is fulness of joy, and pleasure for evermore."—*Selected.*

INFIDELITY.

An infidel, in common usage, is one who denies Christianity and the truth of the Scriptures.—*Webster.*

YET we are charged with infidelity, and that, too, by those who ought to know better, and it is no little strain on our charity to refrain from saying that they *do* know better. Although themselves professing to be Christians, they would fain annihilate us because we proclaim that eternal life can only be had through Christ; that he is "the resurrection and the life." The accusation is too absurd to receive attention on its own merits, and we refer to it as showing the insincerity of some of our opponents. They are unable to refute our position by the Scriptures, the only legitimate means, and consequently resort to misrepresentation, to keep their pet "traditions" from losing caste. We, as an individual, have been endeavoring to give Jesus the glory of which orthodoxy has so long robbed him by its "vain philosophy"—that of being the *only* source of eternal life. "He that believeth on the Son hath everlasting life; he that believeth not the Son *shall not see life.*" "The gift of God is eternal life, through our Lord Jesus Christ." Thank God we have been led to "believe, and therefore speak," that he is the "King of kings and Lord of lords, who only hath immortality;" and for thus believing we are accused of infidelity by those who are vain enough to suppose that they have immortality in themselves. So much for "denying Christianity;" and as to "denying the truth of the Scriptures," we would be much obliged to our accusers if they would point to a single ground of faith that we have not referred to the Bible, and to the Bible only, for support. We have staked everything in this life on the truth of the Scriptures respecting another and better life, willing to stand or fall by that test.

However, we opine that the difficulty with our accusers is that we stick too closely to the Word, instead of accepting their construction. They have adjudged us not fit for *their* "kingdom of heaven," because we would not believe their tradition "the soul cannot die," in the face of the Scripture testimony "the soul that sinneth *it shall die;*" because we would not believe that sinners would live forever in eternal torment, despite Scripture assertion that "the wages of sin is death"—"sin, when it is finished, bringeth forth death;" and because we would not believe that the intellectuality of man was more than ever conscious after death, either praising or cursing God, rather than the Scripture affirmations that "the dead praise not the Lord"—"his breath goeth forth, he returneth to his earth, in that very day his thoughts perish"—"the dead know not any thing."

Infidel, forsooth! Verily "it is a small thing to be judged by man; he that judgeth is the Lord."—*The Nazarene.*

LETTERS AND EXTRACTS.

FROM ELD. H. ROCKWELL.

BRN. STORRS AND THORNE: I have for a length of time entertained the opinion that all the professed followers of Christ, together with the great mass of humanity that make no claims to Christianity, are entitled to have a clear and distinct definition, not only of the hope we so dearly cherish, and the precious faith we advocate, but the whys and the wherefores, in our Christian union and fellowship with other branches of professed Christians; especially those that with us profess to believe that the Lord will soon come to earth to purify it, to set up his everlasting kingdom under the whole heavens, and to gather out of his kingdom all that worketh abomination or maketh a lie; to gather, in one, all his weeping saints, and to give reward to his servants the prophets, and to them that fear his name, small and great.

Nothwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldst hear us of thy clemency a few words. My last report from our last convention at Camp Springfield. Through the great mercy and long forbearance of our covenant keeping God, in answer to the prayers of his people, I am still in the field; both able and willing to labor and suffer reproach for the precious gift of eternal life through Jesus Christ, our glorified and resurrected LIFE-GIVER, who was once dead, (not twice), but now, behold he liveth again, no more to die; death hath no more dominion over him. I am laboring all the time; and when I take up the great telescope of living truth, and look back into the field of ancient prophecy; and then turn and explore the vast regions of historic record, and consider with what velocity the one moves from one field to the other, minds as naturally weak, and mentally infirm as my own, are filled with astonishment, and are constrained to cry out, O my Lord, what shall be the end of these wonders?

I thank the good Lord, that every thing discernible in the moral, civil and ecclesiastical horizon indicates that the end of all things is at hand. Again we look back and review the history of the church, and our faith becomes, if possible, more and more confirmed; and as we approach nearer to our own times, we review the past with a strong desire to gain the pure truth; but alas, for the simplicity of truth, we are constrained to accept of human theology, or stand alone. This is a fearful position. But he that will have life, must do battle for truth and right.

I have been thinking of the days of the old Puritan faith; who, for the right of conscience left their country, their homes, their comfort, their wealth, and a large circle of kind friends, and braved the perils of the storm-clad ocean, and endured the hardship of the wilderness, the privation and want, with famine and pestilence that followed them in every step; and the red men with bow and arrow, scalping knife and tomahawk; ready at the slightest provocation to lay them low in death; but before the third generation was all passed away, they become famous for hanging and whipping the peaceable and honest friend quakers.

We leave this class, and come down to the days of Adventism. Here allow me to say, although it is a painful, unwelcome, and thankless task, yet the public demand it, that I firmly believe that at this late hour of our world's history, there is not a people professing godliness in the world that have a better, or sounder, or more truthful theology, or a more accurate knowledge of the correct interpretation of the Scriptures than the Advent people, as a whole; but yet they are not, as a whole, or as any individual, infallible.

I have labored since our convention in a number of places. I have preached in my simple manner in the highways and in the hedges, as far as I know, to the satisfaction of those that have heard me, and have listened to a number of very refreshing testimonies; but what the final result will be remains yet future. I find no cause of boasting, but much for thankfulness; but one thing I will glory in; and that is, that the Lord holds the reins of government; and the steady onward march of truth does and will triumph, any other law to the contrary, notwithstanding.

NEW BRITAIN, CT., Oct. 12, 1870.

FROM ELD. T. T. JENKS.

BR. STORRS: I cannot be sufficiently grateful to my heavenly Father for the light of truth that has beamed on my pathway for the few past years.

Every page of the Bible seems radiant with the glorious theme of Life future and Eternal only through Christ. Saith Jesus, "I am the resurrection and the life." The two are wedded together, and Jesus the embodiment of the two. Let no man attempt to put them asunder. Jesus saith again, "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." There seems to be an inseparable connection between the resurrection and eternal life, throughout all the teachings of Christ and the apostles. No resurrection, no everlasting life. No everlasting life, no resurrection. Is it a very strange thing, then, that Paul's great theme was, Christ and the resurrection? And so far as himself was concerned, was it very strange that he should express himself in this wise? "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—Phil. iii. 10, 11. No, no! Neither is it a wonder that the primitive Christians made the coming of Christ to raise the dead their theme, seeing a resurrection and eternal life were identical.

But it is a wonder to me how I could live thus long a student and professed teacher of God's word and not discern this great truth. But so it was; and when the light of truth began to dawn on my mind, I was still slow of heart to believe all that the prophets, Jesus and his apostles, had so clearly taught. Therefore, I do not feel like censuring others who do not as yet see this blessed truth. I will try to exercise patience toward them, and by a loving heart and consistent life prove the power of truth to sanctify and assimilate the mind to that of Christ, and in this way commend it to their attention.

Oh, let us all "speak the truth in love;" live a truthful and loving life: thus shall we scatter the good seed which will spring up and bear fruit unto eternal life.

WESTFIELD, MASS., Oct., 1870.

FROM EDWARD WARREN.

BR. STORRS: In reading the letter of Br. Simonds and also your remarks on the same, I was led to rejoice greatly, hoping that the questions you propounded might be dispassionately investigated. I have long believed in the restitution of all things spoken of by the mouth of all the Prophets since the world began; and that the heavens must retain Jesus until the time arrived for them to commence. I would, it were at hand, and the great Restorer of paths to walk in were already here. How would my heart rejoice and my tongue ring aloud the righteousness of God; for Paul says, He would send Jesus again, which had been preached unto us. I thank God that I ever heard the proclamation made of the coming of the Bridegroom; and although it has been a long tedious night since that proclamation was made, yet I think I may safely say, with Paul, the night is far spent, the day is at hand; therefore let us cast off all errors, or works of darkness, and put on the armor of light. We must walk as children of the day, so that we stumble not. Oh that we all might see clearly the important work at hand, the things which must shortly be done in order that Jesus may establish his kingdom and reign on earth when he comes. The question may be asked, Is it essential that we understand the work of the kingdom to come? I answer, Yes, or Jesus our Lord and Master would not have taught and performed the works which he did at his first advent among the Jews, with whom it was impossible for him to establish his reign, they having rejected his offer and declared by a message, sent after him, that they would not have this Man to reign over them; yet Jesus and the twelve continued their work of the kingdom, which is clearly set forth in Matt. iv. 23, and on to the 25th; also, chap. x. 7, 8, and in Luke x. is set forth the power given to the seventy whom Jesus appointed and sent forth into the harvest of the Jews; and as this took place in the end of their dispensation, so also, I look for the declaration of Jesus recorded in Matt. xxiv. 14, to have its commencement in the end of this dispensation or age, and go on till the end or reign of our Lord and Master, when he will deliver up the kingdom to the Father, that God may be all and in all. Yours, waiting for the Bridegroom.

BALTIMORE, MD, Oct. 23, 1870.

FROM HELEN ROBERTSON.

BR. STORRS: Numbers of the brethren and sisters at Springfield were making inquiries about our Pawling brethren and sisters. They have not been to campmeeting for a long time, neither have they reported themselves through "our paper" the HERALD OF LIFE.

I have been here staying at Sr. Dodge's and visiting all round now four weeks. The Lord willing, I intend to leave to-morrow morning.

The children here seem to be upon their watch-towers, marking every sign, and letting their lights shine. They have had meetings every Sunday during the summer. Br. Gardner comes almost every Sunday from Beekman, and he and Dr. Fox have preached the word to the people. The children seem to be growing in grace and in the knowledge of the Lord and Saviour Jesus Christ.

Some one may ask, does the preaching wake up the people? Do the judgments upon the earth, at present, make them think, and turn to the Lord? We would say in return, that it seems to be as it was in the days of Noah. He built the ark right before the people's eyes, but they only mocked, and hardened their hearts; and as it was at the destruction of Jerusalem. When the wicked saw it compassed with armies they did not take warning and escape. So it seems to be now, everywhere. The feeling of the world is, "We will not have this man to reign over us;" and the more the judgments are poured out, the more people harden their hearts. Many tremble, but somehow they don't seem to know about the secret place of the Most High.

The Lord help the watchmen to be all on their towers, and when they see the sword coming, to faithfully warn the people; otherwise the blood shall be required at the watchmen's hands.

O for wisdom to abide in him, that when he appears we may have confidence, and not be ashamed before him at his coming.

Desiring a place amongst the redeemed ones.

PAWLING, N. Y. Oct. 1870.

FROM JOHN C. DAY.

About the Campmeeting of 1870.

BR. STORRS: I fully concur in the remarks of Br. Barker in relation to the locality of our campmeeting. I think Springfield, Mass., is preferable to any place I can think of, at present. It being central, and easy of access to all, and this is what I think should be taken into consideration in establishing our anniversary meeting. And then, as to immediate action, I think much experience might be saved in having time to secure the materials we shall need to fit up the ground. Having had some experience in this kind of work, I have always found it best to have time enough, especially in fitting a camp-ground. As it draws near the time, lumber-men expect to take all the advantage they can. I hope the Brn. of the Committee will think best to take some action soon, or will express their views through the paper. Yours in hope of life when the LIFE-GIVER shall come.

One of the Committee.

JACOB HALLMAN, SMYRNA, DEL., writes: I am still alive, waiting for the sounding of the seventh trumpet, and striving to be ready that I may meet the Lord with joy and not with grief. I can safely say that we are in the days when they will not endure sound doctrine. I prize the HERALD OF LIFE as a great blessing to those who have an ear to hear of the goodness of God in the gift of his Son, the Lord and Saviour Jesus Christ, and the revelation of His will, made known to His believing children.

MURDOCK'S SYRIAC NEW TESTAMENT.

GEO. W. YOUNG, 25 Chambers St., New York, will supply "Murdock's Translation of the Syriac New Testament" *for two dollars and sixty cents:* this is 26 cents less than the regular price.

Note by the Editor.

Let those who wish that work send their orders as above. Mr. Young is reliable.

NEW TRACTS.—No. 26.

SOUL SURVIVANCE IN DEATH; *Not a doctrine of the Bible:* Or, The Rich Man and Lazarus' case Considered: Also, Inherent Immortality, and Difficulties Responded to.

The foregoing is the Title of a new tract which we have just added to our Campaign Documents. Price: 2 cents.

APPOINTMENTS.

HARTFORD, Conn., Nov. 6.

CHARLES C. BARKER.

SPRINGFIELD, Sunday, Nov. 6.
WEST MERIDEN, Sunday, Nov. 13.
NEW BRITAIN, Sunday, Nov. 20.
SPRINGFIELD, Sunday, Nov. 27, and Dec. 4.
LYNN, Sunday, Dec. 11.
WOLCOTTVILLE, Dec. 18.
SPRINGFIELD, Dec. 25.

WILLIAM N. PILE.

How often we hear men reject Christ and his salvation because there are so many hypocrites among the professors. They admit the truthfulness and righteousness of Christ and his teaching, but they reject all on account of the many counterfeits. This seems to us strange logic. It would be just as reasonable to refuse all gold and silver coin, bank notes, etc., because of the many counterfeits in circulation.

THERE are cases in which a man would be ashamed not to have been imposed upon. There is a confidence necessary to human intercourse, and without which men are often more injured by their own suspicions than they could be by the perfidy of others.

MARRIED.

CURRIER—HASTINGS.—In Springfield, Mass., Oct. 25, by Elder William N. Pile, Reuben B. Currier and Lucy J. Hastings, both of Springfield.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Sarah G. Wade, Jacob Hallmann, Miriam Whittlesey, E. Grannis, H. C. England, Samuel Maynard, Mrs. Carrie Wheeler, Charles Moore, E. C. Bennett, S. I. Branson, John Keen.

TWO DOLLARS EACH FROM—D. W. Littell, Julia A. Dodge, Peter Woods, Andrew McCurdy, John P. Oswald, John Wilkinson, D. J. Ellsworth, T. T. Jenks, Mrs. A. Waterson, Edward Morse, Horatio Squires, Mrs. J. Dawson, Dr. J. K. Finley, J. C. Larimore, W. D. Sterling, W. E. Corey, Robert Fowler, Geo. Woolston, B. Catley, Mary Bloomer, Wm. Steele, M. A. Butman, Samuel Morgan.

VARIOUS SUMS—Charles Gardner, $4; Permelia Hart, $10 on pledge; R. J. Turner, $1 75; Henry Hayward, $3; V. R. David, $4; J. Moore, $5; Abm. Rondthaler, $10; Jos. Lingle, $10.

PARCELS SENT SINCE LAST ISSUE.

R. F. Long, D. H. Willard, O. B. Quimby, Wm. H. Spencer, Rev. W. H. Barnes, R. J. Turner, V. R. David.

NOTICE.

G. BRINKERS' papers sent in wrapper with W. Jennings'.

"EXTRACT FROM PARADISE LOST."

"GOD made thee of choice his own, and of his own
To serve him: thy reward was of his grace;
Thy punishment then justly is at his will.
Be it so, for I submit; his doom is fair,
That dust I am, and shall to dust return:
Oh welcome hour whenever! Why delays
His hand to execute what his decree
Fixed on this day? Why do I overlive?
Why am I mock'd with death, and lengthen'd out
To deathless pain? How gladly would I meet
Mortality my sentence, and be earth
Insensible! How glad would lay me down
As in my mother's lap! There should I rest,
And sleep secure; his dreadful voice no more
Would thunder in my ears; no fear of worse
To me and to my offspring would torment me
With cruel expectation. Yet one doubt
Pursues me still, lest all I cannot die;
Lest that pure breath of life, the spirit of Man
Which God inspired, cannot together perish
With this corporeal clod; then, in the grave,
Or some other dismal place, who knows
But I shall die a living death! O thought
Horrid, if true! Yet why? It was but breath
Of life that sinned; what dies but what had life
And sin? The body properly had neither.
All of me then shall die: let this appease
The doubt, since human reach no further knows.
For though the Lord of all be infinite,
Is his wrath also? Be it; Man is not so,
But mortal doom'd. How can he exercise
Wrath without end on man, whom death must end?
Can he make deathless death? That were to make
Strange contradiction, which to God himself
Impossible is held; as argument
Of weakness, not of power. Will he draw out
For anger's sake, finite to infinite,
In punish'd man, to satisfy his rigor,
Satisfied never? That were to extend
His sentence beyond dust and Nature's law;
By which all causes else, according still
To the reception of their matter, act;
Not the extent of their own sphere. But say
That death be not one stroke, as I supposed,
Bereaving sense, but endless misery
From this day onward; which I feel begun
Both in me, and without me; and so at last
To perpetuity;—Ah me! that fear
Comes thundering back with dreadful revolution
On my defenceless head; both Death and I
Are found eternal, and incorporate both;
Nor I on my part single; in me all
Posterity stands accursed; . . .
. . . .
Thus *Adam* to himself lamented loud."

(Book 10 pp. 256-259).

Selected by F. H. BURBANK.

PHILADELPHIA, Oct. 6, 1870.

CALL TO THE MINISTRY.

BY S. W. BISHOP.

Are men in the present age of the church called of God, especially, to preach the Gospel?

I AM aware of the fact that in entering on a discussion of this question I am approaching a subject on which there is a difference of opinion. I enter on it in no spirit of controversy, but because I am satisfied that the good of the cause of truth demands that some one should speak out on this subject.

I start with the proposition that when once the present dispensation was fully introduced, it was established as a system of ecclesiastical, or religious economy never to be changed during all the years of its existence, till God shall have accomplished the work designed to be done through its divine instrumentality.

Whatever, therefore, was incorporated into the system at the beginning remains a part of that system until it shall have completed its mission.

The first enquiry then is, Did God ordain in the introduction of the Gospel age that individual members of the New Covenant church should be set apart, especially, to "preach the word?"

This new dispensation was never fully introduced as a completed, divinely organized arrangement till, on "the day of Pentecost," the entire church, who were then believers, were baptized by the Holy Spirit. We shall, therefore, call attention to the teachings, the inspired writings of the apostles of our Lord subsequent to that day, and event. None of these apostles have written so much, and, so definitely concerning ecclesiastical jurisprudence, and moral ethics, as him whose apostleship concerned alone the bringing to the knowledge of the truth those who among the Gentiles were "ordained to eternal life." This same Paul makes the entire work of organizing the Christian church to be under the direct supervision of the Holy Spirit.

He therefore terms it "a spiritual house." "But Christ as a son over his own house; which house are we."—Heb. iii. 6. "And are built upon the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together groweth unto a holy temple in the Lord. In whom ye also are builded together for a habitation of God *through the Spirit.*"—Eph. ii. 20-22. In this house, or church, "all members have not the same office."—Rom. xii. 4. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But *all these* worketh that one and the self same Spirit, dividing to every man severally *as he will.*"—1 Cor. xii. 8-11.

Here the order of the church is given in plain and distinct language, and her prosperity, unity, and peace depend absolutely on its faithful recognition. In its organization, as here delineated, every form and species of human expediency, is divinely ignored. How this arrangement shall be brought into, and maintain its practical working is told us in the use of the following language: "Having then gifts *differing* according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or *ministry* let us wait on our ministering; or he that teacheth on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness."—Rom. xii. 6-8.

In the above quotations we have a regularly organized christian church, together with the office work of that church in practically carrying out the design for which it was ordained. How much better would it subserve the interests of the cause of truth did we all but accept it in its divine simplicity, rather than attempt to load it down, and clog its beautiful spiritual mechanism by superadding to it artificial, and unatural excrescences in the shape of rude and uncomely inventions of human machinery.

In this God ordained institution we have clearly, and positively recognized the office of "minister." We find this office or gift in the church as clearly recognized elsewhere in the apostles' writings as in the above quotations. Paul *felt* its binding obligations upon himself. "For though I preach the gospel, I have nothing to glory of: *necessity* is laid upon me; yea, *woe is unto me, if I preach not the gospel!*"—1 Cor. ix. 16.

He fully recognizes this especial call to the ministry in the language written to the Romans. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shll they hear without *a preacher?* And how shall they preach *except they be sent.*"—Rom. x. 13-15.

Nothing can be made plainer to my mind than that upon the very face of these texts, stands unmistakably asserted the important fact of truth that some are especially "sent" to preach, and that unless they are thus sent, they are not qualified to do the work that Paul calls, preaching. But how, and by whom are they sent?

"Now there were in the church which was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrach, and Saul. And as they ministered to the Lord, and fasted, *the Holy Spirit said, Separate* me Barnabus and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they being sent forth *by the Holy Ghost;* departed unto Selucia."—Acts xiii. 1-4.

There is a question here. It is declared that the Holy Ghost said, etc. The Holy Spirit does not speak with an audible voice except, as in the case of the prophets of old, who "spake as they were *moved* by the Holy Ghost."—1 Peter i. 21. The Spirit, therefore, spake through these prophets. In harmony with this view is the language of Paul to Timothy: "Neglect not the gift that is in thee, which was given thee *by prophecy,* with the laying on of the hands of the presbytery."—1 Tim. iv. 14.

The above Scriptures mark the only order or rules of ordination recognized in the gospel. So when Paul says, "Whereunto I am *ordained* a preacher," (1 Tim. ii. 7.) his ordination was according to the above named plan. Again, when Paul instructs Timothy in the following language, "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. ii. 2. He enforces the same principle of divine policy.

Lastly, what are the duties devolving on the church with respect to those whom God has called to "preach the word?"

"Let the elders that rule well (by precept and example) be counted worthy of double honor, especially they who labor in the word and doctrine." "For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. The laborer is worthy of his reward."—1 Tim. v. 17, 18.

Please read 1 Cor. ix. 3-12. We quote verses 13, 14, "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord *ordained* that they which preach the gospel *should live of the gospel.*" So it is established in the divine economy, and so may we consent to let it be. Remember, it is not merely a gratuitous act of charity to furnish the preacher, who ministers to you the holy word, the means to make a living for himself and family; this is just as much his due, as is the money which you earn in your counting room, behind your counter, on your farms, or in the following of any other legitimate business.

But suppose you do not do it? Suppose that God in answer to the prayers of the faithful preacher supplies his needs independent of your neglect of your duty, and your contempt of his ordained arrangement? Simply this, your faith dies, and that so entirely as to deprive you of all spiritual life here, and all hope of the "life that is to come." But this course of yours will not stop the preacher. No, no, if need be, he will, like Paul, "rob other churches to supply your lack" in meeting his needs. And he will go forth, it may be, more deeply burdened with cares, and weeping on account of your neglect and unfaithfulness, but *he will go,* for God has bidden him to this work, and he dare not confer with flesh and blood. And as he goes he will bear with him the precious seed, the incorruptible word of God, and when the *Chief* Shepherd shall appear he will return rejoicing in the consolations of the full fruition of an incorruptible crown, and "bringing his sheaves with him."

THE BAPTISM OF FIRE.

BY F. H. BURBANK.

"I [John the Baptist] indeed baptize you with water unto repentance . . . he [Jesus Christ] shall baptize you with the Holy Ghost and with fire."—Matt. iii. 11.

MY object in penning these lines, is, to show that those who hold that the baptism of fire referred to in this text applies to the burning up of the impenitent in a "lake of fire and brimstone" at the close of this age, are mistaken in their application.

It is generally conceded that the term "baptize" signifies: to overwhelm — to submerge. While some give the term other definitions also, they admit the ones we have recorded. The act of baptism, not only signifies the overwhelming of the candidate but also his deliverance from that condition. Thus with John's, Christ's, Peter's, Paul's, and Philip's water baptism; the candidates were submerged in the water, and afterward raised out of it. In Christ's baptism of the Jews on the day of Pentecost and of the Gentiles at the house of Cornelius, by the Holy Spirit, they were submerged in it, and afterwards came out of it. If they had always been enveloped by the Holy Spirit, we think that they would never have erred either in word or deed. The baptism of sufferings and of death which overwhelmed Christ did not retain him forever: he was raised from the dead, to suffer and die no more. Those who were baptized unto Moses did not perish in the sea: they came up out of it. We have referred to all these instances to show that the act of baptism includes two actions—being overwhelmed by; and coming out of, that by which we are baptized. Hence we believe that those who are baptized by fire will not be destroyed by it.

There are some who hold that this baptism has reference to the judgments upon Judea and the Jews. Even if that be the correct idea, it does not conflict with our position; for, Jerusalem is not to be trodden under foot of the Gentiles eternally. There is a limit—it "shall be trdden down . . . UNTIL," etc. In that case there is an overwhelming and a deliverance.

But, our friends who baptize in water do not expect that death by drowning will be the result to those thus baptized. Neither should they contend that death by burning will be the result with those who are baptized in fire. If we could baptize any one in a lake of fire as well as in a lake of water, we should not think of burning them up in the one, any more than we should think of causing their death by drowning in the other. As we cannot baptize any one in fire or in the Holy Spirit, we leave the matter in the hands of Christ whose prerogative only it is so to baptize.

We do not consider the baptism of fire to be a distinct baptism, but as forming a part of the baptism which was promised by John through Christ. "He shall baptize you with the Holy Ghost and with fire." I conceive this a baptism of the two conjointly. An instance of a baptism where a cloud and the sea are used conjointly to effect it, is recorded in 1 Cor. x. 1, 2. "Moreover brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea." All will admit that the cloud and sea were used conjointly in that baptism unto Moses. No one that I ever heard of has intimated that a portion of the fathers were baptized in the cloud, and the remainder in the sea.

We believe that the same parties who were promised the baptism of the Holy Spirit, were promised the other—of fire; and not that a portion of them were to have the one, and the remainder the other.

Finally, that there was a literal baptism of the Spirit and fire conjointly, we think the Scriptures show.—Acts ii. 7-14. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, LIKE AS OF FIRE, and it sat upon each of them. And they were all filled with the Holy Ghost," etc. Thus we learn that when the baptism took place, the Holy Spirit and the cloven tongues like as of fire appeared together. Doubtless it was just such fire as Moses saw in the bush which consumed it not.

The children of Israel were under and not in the cloud. The disciples of Jesus were in the Holy Spirit, and the Holy Spirit filled them, but the cloven tongues of fire sat upon each of them. To my mind, this was an exact fulfilment of the prophecy of John: "I indeed baptize you with water . . . He shall baptize you with the Holy Ghost and with fire." F. H. BURBANK.

PHILADELPHIA, Sept. 1870.

A BOTTOMLESS DOCTRINE.

BY L. H. ROWE.

I HAVE read in the "Crisis," of October 19, an article which is credited to "Earnest Christian," with the following heading, "Our Saviour's Second Coming;" in which the writer speaks at length of the glory soon to be revealed, and in connection with this great event he says: "The doctrine of a general resurrection of the righteous and the wicked, at the last day, and of judgments when all must render up their final account with joy or grief, is most clearly taught in the Bible."

To sustain his theory of the resurrection to life of the wicked dead, he quotes John v. 28, and Eccl. xii. 14.

Now if this was all the Scripture we had upon this subject, we might concede the truthfulness of the proposition that the wicked dead "shall come forth," but inasmuch as there are many texts which clearly refute such arguments, I, for one, have come to the conclusion that the doctrine of "die twice" is a bottomless one: and if men will carefully examine and "search the Scriptures, without being "willingly ignorant" of those things, it seems to me that they can come to no other conclusion. To prove that the wicked shall rise, I often am referred to 1 Cor. xv. 22. "For as in Adam all die, even so in Christ shall all be made alive." They say that, the "even so," in this text means that as many as die in Adam must be made alive in Christ, to make the thing equal. Thus they assume, without proof, and contrary to evidence, that all men must be raised from the dead. I admit that this text, in and of itself, would convey such an idea at first sight; but in the context, Br. Paul gives us the order of the resurrection in very plain terms. He says; "For as in Adam all die, even so in Christ shall all be made alive: but every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming."

No doubt all will admit that Christ is the first-fruits of the general harvest, and if so, then it follows, as a matter of course, that the entire harvest will be the exact counterpart, or likeness of the first-fruits, And as Christ was raised to "die no more," being made "equal to the angels;" hence, all that are to be raised, come up with "incorruptible" bodies. So it is evident that if the wicked are raised, they cannot die any more; and so the whole matter stands as follows: The doctrine in question if true, proves one of two things; universal salvation, or endless misery. Which of these views will "die-twice" believers accept? Perhaps they will object to either. Very well; then there is but one other result in the case, and that is, the wicked will not be raised at all, but "shall remain in the congregation of the dead," and "be as though they had not been."

"Hitherto is the end of the matter." May the Lord stir up the people to examine for themselves, and see if these things are so. "He that hath ears to hear, let him hear." God bless the truth, and seal instruction to those who are seeking for salvation, that we may all be gathered, an unbroken band in the everlasting kingdom of God, when Jesus "shall come to be glorified in his saints, and to be admired in all them that believe." Amen.

LEWISTON, ME., Oct. 24, 1870.

THE ENDS OF VIRTUE AND VICE.

VIRTUE and vice never differ so much, as in the end; at least their difference is never so much seen as then. And this is one reason why so many judgments are seduced in pursuit of ill. They imagine not, their last act will be tragical; because their former scenes have all been comedy. The end is so far off, that they see not those pains and shames that await them in ambush.

And the same thing that encourageth vice, discourageth virtue. For by her rugged way, and the resistance that she finds in her passage, she is oft persuaded to step into the path of vice, which, while she findeth smooth, she never perceiveth to be slippery.

Doubtless the world hath nothing so glorious as virtue: vice at best is but a diseased harlot; all whose commendation is, that she is painted.

MEN'S lives should be like the day, more beautiful in the evening; or, like the summer, aglow with promise; and like the autum, rich with the golden sheaves, where the good works and deeds have ripened on the field.

EVERY hour comes to us charged with duty, and the moment it is passed it is registered for or against us in the final account which all must give of their actions.

REAL Christians are the resemblance of Christ; and if we love the original, we must also love the copy.

CHILDREN'S DEPARTMENT.

THE WORDS OF THE SONG.

The child stood on the sandy beach,
And watched the waves at play,
And as they rose in mimic wrath,
Then kissed the smiling bay,
They struck the sweet and solemn chord,
"We praise our Maker and our Lord."

The child went o'er the rocky pool,
And saw, through coral bowers,
The fish dart out with silver sheen,
'Mid stars and living flowers:
Then join the sweet and solemn chord,
"We praise our Maker and our Lord."

And from the hoary mountain's top,
And from each spreading tree,
And from the daisy hid in grass,
And from the honey bee,
He heard the sweet and solemn chord,
"We praise our Maker and our Lord."

And from the glad things in the wood,
From squirrels leaping high,
And from the loving mother bird,
And from the starry sky,
Up rose the sweet and solemn chord,
"We praise our Maker and our Lord."

And from two childish human hearts
It came more clear and sweet,
As kneeling low, their spirits rose,
Their Father's smile to meet:
They sang, but struck a strange new chord,
"We praise our Saviour and our Lord."

LAKE OSSCOOWANNA.

"UNCLE BILLY," as I am familiarly called, lives now near the summer resort called, Osscoowanna Lake, near Peekskill, N. Y. It is a charming little lake, near two miles long; and I have been informed that it is about 1400 feet above the level of the Hudson river, and is in Putnam County, in the wildest, roughest part, perhaps, of the State of New York, yet one of the healthiest parts of the whole United States. But, children, it is not Osscoowanna lake that I shall write about; but a thought that came into my mind while dragging my feet slowly along over the rough, uneven, and rocky soil near this lovely lake.

When I was quite a young man, more than thirty years ago, I worked for a gentleman who for a very slight cause did not speak to his only brother. I have often been chatting along on the road with my employer and saw those two brothers meet, face to face, and not speak or notice each other. The act of these brothers was condemned by the whole community as well as myself. Yes, I thought this act very wrong, children; but I, at the same time refused to talk with a very dear friend, a Father; yes, a heavenly Father: yes, the kindest friend of all our race. Thoughtlessly, stubbornly, and ignorantly, I refused to ask one blessing from the King of kings; although urged, with kindness, to come unto him in the day of trouble. This act of not speaking with my Creator in the days of my youth, is one of the acts for which I feel very sorry. Now little children, if you in early life will speak with your Creator in prayer, you will never feel mean enough not to speak to your young companions; and when you get old, you will have the pleasure of speaking kindly to your fellow-men always, and the King of Glory will be your friend. Then, O let me say to you, talk to your Creator in the morning of Life. Ask of him life for ever more, and he will give it.

CHRIST'S GOLDEN RULE.

WHO knows the Golden Rule? You all know it, I hope. You may repeat it:

"Whatsoever ye would that men should do to you, do ye even so to them."

Who made the rule?

Our Lord Jesus Christ.

Then we may be sure it is a right rule. Have you all got the rule? Have you all got it by heart?

Now, children, what is a rule made for?

To make things right by.

That is what Christ gave to us all the Golden Rule for. You have it in your heart, just as the young carpenter had his foot rule in his pocket. But I am afraid that a great many of you are so foolish that you don't use your Golden Rule. When some playmate, whom perhaps you do not like very well, asks you to do him a favor, and you say, "No I wont; you won't do anything to oblige me, and I won't oblige you," that's not going by the rule. Stop, little boy, little girl, take out your rule; here is something to measure. "Do as you would be done by." Go by the rule. That's what the rule is for. When some boy strikes you, or calls you names, and you clench your hand to strike him in return—stop. Where is your rule? You would be more foolish than the carpenter's apprentice if you were to strike back, while all the time you had Christ's Golden Rule in your mind, which tells you to do as you would be done by.

Bemember that Christ's Golden Rule is given to you to measure things by. That rule is always right. If you see a man, or a woman, or a child that is doing something contrary to that rule, you may be sure they are doing wrong. And remember how foolish and how wrong it is for us, who have the rule, to forget all about it, and to disobey it.

Let us all try to make a good use of Christ's Golden Rule.—*Selected.*

THOUGHTS FOR PARENTS.

1. BE what the children ought to be.
2. Do what the children ought to do.
3. Avoid what they should avoid.
4. Aim always, not only in the presence of the children, but also in their absence, that your conduct may serve them for an example.
5. Are you among them defective? Examine what you are yourself, what you avoid—in a word, your whole conduct.
6. Do you discover in yourself defects, sins, wanderings? Begin by improving yourself, and seek afterward to improve your children.
7. Think well that those by whom you are surrounded are often only the reflection of yourself.
8. If you lead a life of penitence, and seek daily to have grace in you, it will be imparted to you, and through you to your children.
9. If you always seek divine guidance, your children will more willingly be directed by you.
10. The more obedient you are to God, the more obedient will your children be to you. Thus in his childhood the wise Solomon asked of the Lord "an obedient heart" in order to be able to govern his people.
11. As soon as the master becomes lukewarm in communion with God, that lukewarmness will extend itself among his pupils.
12. That which forms a wall of separation between God and yourself will be a source of evil to your children.
13. An example in which love does not form a chief feature is but as the light of the moon—cold and feeble.
14. An example animated by ardent and sincere love shines like the sun—it warms and invigorates.—*London Sunday School Magazine.*

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Herald of Life
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GEORGE STORRS, Editor.
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NATURE AND IMMORTALITY.

WHEN we endeavor to explore the future, or discover the character of those things that are unseen, by the light of nature, the first thing that demands our attention is to learn the means by which nature divulges the truths in her keeping. Having learned this, we are at once prepared to enter upon the investigation of any subject that may come under our observation.

How then do we learn of nature touching things future or unseen? Let this point be fixed and then we may advance with safety—with some hope of ultimately arriving at just conclusions.

I conceive the only means by which we can gain any light from nature, upon the unknown, is by fixing general principles by observation, and then following those principles where observation is precluded. When we see a train of cars enter a tunnel, we justly conclude that the track within the tunnel is the same as without it, because we have previously established the principle that cars always run upon certain rails beneath them. Just so when we reason from nature upon our future destiny, we must first settle a principle from observation, then follow that principle into the unknown future, and thus we may receive whatever knowledge nature can afford us. It is true that to all principles there may be exceptions, but in reasoning from nature these exceptions can never be allowed, unless there is first shown an evident necessity for them. This possibility of exception will always prevent a demonstration from nature, and such exceptions may even exist in the unknown, where we now see no reason to look for them, but it is still self-evident that to make possible exceptions the basis of an argument is to ignore reason and nature, and launch on the boundless ocean of conjecture. We must reason from what we *know*. Our premises must be positive *truths* established directly or indirectly by the evidences of the senses, not wild theories that have as little to do with observation as fancy has with fact; and thus reasoning it is possible, nature might give us many lessons.

Having laid down the principle by which I shall be guided, I now propose to enter upon a search for some of the truths made known by nature concerning the constitution of man, and his chances for a future existence. For the present I shall attempt no demonstration, but having found some facts, and settled some general truths concerning those facts, I shall deduce the conclusions.

In the first hasty survey we take of man, we discover, prominent in his character, the desire of life and of immortality; which is but the desire of life indefinitely extended into the future. To prove that the desire of life is universal, we have only to appeal to the disposition shown to preserve it, and to the united testimony of every sane mind. No man desires non-existence. The suicide may choose it, not because there is in nonentity any thing desirable, but because he thereby hopes to escape certain other and greater evils. If life without misery could be retained, or secured, by a simple volition, death would be unknown. So far as I know, the fact that all men desire immortality has never been questioned; and should any man proclaim himself an exception, the world would look upon him as one beside himself. Let this fact then be noted—All mankind desire immortality.

Following the plan I have marked out, I now proceed to fix certain general principles concerning human desire, and thus a path will be formed upon which we can enter the future.

I observe in myself and other beings of my nature, a multitude of desires, some operating only under certain circumstances, as hunger, thirst, desire of rest; others more general in their object and continual in their action, as the desire for wealth and knowledge; and still another class, more comprehensive than either of the foregoing, as the desire for happiness, and immortality. To the agency of these desires, operating singly, or in combination, we owe every voluntary action of our lives. From their stimulation arises all the marvellous energy and activity of the human character. A moment's consideration will make this apparent. Take from man the desire for food, and the race would soon be exterminated. Take from him the desire for wealth and knowledge, and all would sink into idleness, or be only active to supply their immediate wants. Commerce and manufacture would be at an end, and a universal lethargy would pervade the world. Let man lose the desire for future life, and who would seek immortality? In short, take from human nature the one ingredient of desire, and it is easy to see our existence would be impossible.

Here, then, I think, is fixed one general truth connected with desire—that it is the impelling power which nature uses to urge us to seek some real good.

Again, there is every reason to believe, that under certain circumstances, natnre has provided for the gratification of every desire she has given; for if nature's God is a being of goodness he would not tantalize his creatures with desires for the satisfaction of which he had made no provision. But aside from this, observation shows us that every desire points toward some object. In natural desire the object is real, and, under specified conditions, attainable; as the desire for food, drink, and knowledge. In perverted desire the object is sometimes real and attainable; as in avarice and ambition, and sometimes imaginary, as in the paradise of the Musselman, and the heaven of the spiritualist. Observation, then, teaches this fact, that all *natural* desires and many perverted ones may be gratified. This is a second general truth.

A third truth is, that desire always implies conditions; or, in other words, that nothing which we desire can be secured but by effort made by ourselves.

If true, this is a most important principle; and that it is true, a little reflection will convince the most skeptical. Hunger and thirst, imply the necessity of procuring something to eat or drink; and unless the soil is tilled, the seed sown, and harvest gathered, all our desires would not save us from famine and death. So of our desire for health; it can only be gratified by obeying the physical laws under which we live.

This is the case with all those desires which recur at regular intervals, or exist only under specified circumstances; they point directly to conditions, without compliance with which not one of them ever has been satisfied, or ever can be. Every desire connected with our animal organization comes to us as active beings, and we must forego its gratification or comply with its demands.

If we look at another class of desires, not necessarily universal, as the desire of wealth, civil or military distinction, we find the same thing true of them. How has it been with every man that has been distinguished for success in his favorite pursuit? Whether in oratory, war, science, or literature, the best years of long lives, or the mightiest efforts of surpassing genius, have been essential to perfect their various designs. Human greatness has always been bought at the price of severe and constant toil.

The desire of fame has always imposed upon its votaries labor as the only condition by which the end could be attained. That "there is nothing worth having that can be had without labor," depends on the truth that desire always implies conditions.

So far then, whether we look at man as an animal or an intellectual being, we find everywhere connected with desire, conditions. Let us approach still nearer the desire of immortality, to those of life and happiness. Except the desire of life, that of happiness, in its universality and comprehensiveness, absorbs all other desires that pertain to our present state. And who can doubt that happiness is conditional? Let us gaze for an instant around us. The whole world is in motion—ceaseless activity pervades every community—heartless despotism—the most cruel oppression, murder, robbery, and vice in all its forms, blight the fair face of the earth. The ocean is whitened with the commerce of all nations; manufactures of almost innumerable variety are to be met with in every quarter of the globe, and agriculture is pursued with an earnestness that shows an object of importance in view Nor does this busy world lack noble instances of philanthropy and self-sacrifice to the general good. All mankind, by means innumerable, are eagerly, often mostly in pursuit of some end, to attain which all their energies are put in requisition;—that end is happiness. All seek to comply with what they conceive to be the conditions by which the end can be gained. The practical opinion of all the race is, that happiness is conditional; and were there no other reason, the experience of every day would place the question beyond doubt. The desire of life is, perhaps, the strongest feeling of our nature; and it is most intimately connected with that of immortality, which is simply life indefinitely extended in the future. But, that life is conditional none will deny.

This examination might be pursued, but the result would be invariably the same. No sooner would desire develop itself, than conditions for its gratification would immediately follow. This is so obvious to every observing mind as to need no proof. Desire and conditions always go hand in hand, and there is no hazard in saying, that not one instance of the unconditional gratification of natural desire can be produced.

I think my third principle is established, and will add, as self-evident, that we never desire to obtain what we now possess, or to retain what we cannot lose.

Here are four principles:

1. That desire is the impelling power which nature uses to urge man to seek or retain some real good.

2. That nature has under certain circumstances provided for the gratification of every desire she has given.

3. That no desire can be gratified except the individual in whom it exists complies with certain conditions.

4. That we never desire to obtain what we now possess, or to retain what we can by no possibility lose.

The first position was—that all desire immortality; and an examination of natural desire shows the four propositions also to be universally true; thus the premises are complete, and the conclusions are apparent.

1. Desire is the impelling power which nature uses to urge men to seek or retain some real good. Therefore immortality is a real good, which nature, by desire, urges us to seek or retain. We cannot desire to retain it, because we do not know that we are immortal. True, men not seldom say they are conscious of indwelling immortality, when in truth they are conscious of exactly the reverse, but hope there is something within of which they are not conscious, that can never die: therefore nature does not urge us to retain immortality. But if this were not the case—(4)—we never desire to retain what we cannot lose; therefore, however durable our natures might be, there would be a possibility of death. But (4) we never desire to obtain what we now possess: yet we desire to obtain immortality, and consequently do not now possess it.

2. Nature—or rather nature's God—has made provision for the gratification of every desire he has given: he has given the desire of immortality; and hence has somewhere made provision for its gratification—man may be immortal.

3. The gratification of every natural desire depends on our compliance with conditions; and it follows that immortality is *conditional.* These conditions are not revealed in nature, and hence the necessity for some other revelation. But desire is a universal energizing force given to urge us to seek out those conditions, or comply with them when known; and without it we should care as little for the future as the day-fly, whose existence is bounded by the setting sun. But man is made capable of a nobler destiny: he grasps the unending future, and is filled with inexpressible longings for life—eternal life: and these aspirations are the voice of God urging him to seek and use the means by which he may be made immortal.

To reason then from the known to the unknown, so far as desire is concerned, the inevitable conclusion is, conditional immortality. There is no escape, no evasion. Nature never came nearer a mathematical demonstration.

Yet, who has not heard that the longing we feel for endless existence is the "voice of God proclaiming our immortal destiny!" That is, all men desire immortality, therefore all will be immortal! Let us apply the same logic to other subjects. All men desire happiness, therefore all will be happy! All desire food and clothing, therefore no one can be hungry or naked! All desire health, and hence sickness is unknown! What sane man believes such nonsense? Still, in the eye of reason, it is just as near truth as the position that all men desire immortality, and hence all will be immortal.

Suppose, however, my premises are wrong—that all men do not desire immortality, and that the four propositions drawn from the fact of desire are untrue. What then? Simply this: Non-existence. Universal immortality, and conditional immortality, would both fall together, unless one or the other could be proved true from other premises; for though it is true, that if immortality is inherent, we could no more desire it, than we could desire the light of the sun when it is shining upon us in mid-day brilliancy, yet the fact that we do not desire immortality would be far enough from proving that we possess it. If we deny the evidence of desire upon this subject, to me, it appears that the strongest, if not the only argument, against universal and eternal nonentity is broken down. Where does nature clearly indicate even the possibility of eternal life, if not by our desires? It is said, and with apparent plausibility, that the capabilities of our nature afford presumptive evidence that we shall have a future and eternal existence.

This argument will hardly bear the light; for however we look on the human organization, it must be granted that physically, intellectually, and morally, it is imperfect, or in that condition in which surrounding circumstances will inevitably lead to that imperfection. We cannot suppose the God of nature created man with this inherent imperfection, or incapacity to resist those expressive forces which produce that imperfection: hence man must have fallen from some position where his capabilities might have been harmoniously developed; and when this degeneracy occurred the elements of discord and evil were introduced, though many of his capabilities still remained. Now, when man thus became degenerate, the mystery is that he was not destroyed at once and forever—a mystery that nature cannot explain; but Revelation can—"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."

Aside from this, however, if we can affirm with reason that the God of nature would not create such capacities with a view to their final destruction; with equal reason we can affirm, that he would not create them with a view to their remaining undeveloped, or in idleness. Yet in the immense majority of our race the development of their capacities has been in obedience to the same law that develops the capacities of the brute—that of necessity: and nearly all those powres which are said to give man right to expect immortality have lain dormant; and if thus they lie dormant a life time, it cannot be very unreasonable that they should remain so forever. Again, if it is unreasonable that those capacities should be destroyed, it is much more so that they should be perverted and used to blight the earth with crime and woe: but that they are thus used none will deny. Hence, I conclude that the destruction of these capacities is not near so unreasonable as their existence a lifetime in idleness, or their perversion to promote misery; and no more so than the simple fact of human existence in its present degenerate state: and therefore we are driven back to desire, as the foundation which nature gives for any hope of immortality. Thus if my premises are denied, the only result is to take away all hope of an endless existence, and to doom the race to nonentity!

I think I have shown that the utmost that can be proved by human desire is, conditional immortality; and that the strongest argument presented by nature for endless being is found in desire.

In looking at these conclusions one cannot help observing that the God of nature, who in the gift of desire indicated that he had prepared the means for its gratification, is the same God who has "brought life and immortality to light through the Gospel." Desire gives man reason to hope for future life as something that can be secured by complying with conditions which nature does not reveal. But here, where nature is silent, the God of nature reveals to man the means by which he may become immortal: here, where the wisdom of man and the voice of nature have been alike important to give assurance of life, the Creator, by direct irradiation, illuminates the distant boundless future. The "Light of Life" dispels the doubts which nature leaves, and meets us with the assurance that of all things, that are committed unto him, nothing shall be lost; but he will raise it up at the last day. He has severed the bands of death, and at his command the sepulchre shall vainly desire longer to retain its unconscious inmates.

Only by faith in him can that universal desire for being be gratified. He alone holds the keys of death and hell, and he only can unlock the grave, and give life to the sleeping dead: for he only can redeem the soul from the power of the grave.

THE PUNISHMENT OF THE WICKED.—No. 3.

BY JOEL A. SIMONDS.

The Punishment of the Wicked.

I HAVE already shown that in the law given to Adam for the government of the world forever, the punishment was simply, "Thou shalt surely die."

That in the first description of their punishment under the gospel, it is said, "In sorrow shalt thou eat bread all the days of thy life, till thou return to the ground, for out of it was thou taken, for dust thou art and unto dust shalt thou return." The punishment under the law, and under the gospel are the same, and alike final.

I have also shown that the general tenor of the whole Bible confirms the same punishment as complete and final. Thus far we have a complete and harmonious view of the subject. I will now call attention to the proposition

That the Wicked will not be made alive to be punished again.

1. *Positive Testimony Fully Expressed.*—Job ii. 4, 19: Drought and heat consume the snow waters, so doth the grave those which have sinned. He shall be no more remembered. This is not spoken of any particular class of sinners, but of sinners in general. Psa. xlix. 12, 20: Man that is in honor and understandeth not, is like the beasts that perish. They shall never see light. Like sheep are they laid in the grave. All the wicked seem to be included in this description. Prov. xxi. 16: The man that wandereth out of the way of understanding (from whatever cause) shall remain in the congregation of the dead. Destruction shall be to them. Isai. xxvi. 14: They are dead, they shall not live; they are deceased, they shall not rise; thou hast visited and destroyed them, and made all their memory to perish. This passage, probably, refers to the Egyptians, who had had dominion over the children of Israel, and who were destroyed in the Red Sea. If this is true of that class of wicked men, it must be true of all who are like them. If God is satisfied with one such punishment for the worst class of sinners, it seems reasonable that he should be satisfied with the punishment of ordinary death for all ordinary sinners. 2 Pet. ii. 12: But these shall utterly perish in their own corruption, as natural brute beasts perish and are destroyed. This is said of those who had apostatized from the faith, who had once known the way of righteousness, but had turned from the holy commandment. They perish as beasts perish. If beasts are not made alive again, but die once for all, these wicked men will not be made alive again, but their death will be as final as the death of beasts. 1 John v. 12: He that hath not the Son of God hath not life. John vi. 53: Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. What is meant by having no life, is explained in John iii. 36: He that believeth not the Son shall not see life, but the wrath of God abideth on him. What this wrath is, is shown in Rom. i. 18, 32: For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. Then follows a description of all sorts of wicked practices. What is revealed against such wickedness? The judgment of God is, that they which commit such things are worthy of death. Death, then, is the punishment revealed against all who practice such things. This is God's wrath under which the wicked will abide when they shall not see life.

These testimonies are simple affirmations that the wicked will perish like the beasts; that they will not see light or life, or have life, or live, but that they will be consumed in the grave, and remain in the congregation of the dead, under the wrath of God. They are in perfect agreement with the penalty of the law, and with the first description of punishment under the gospel, and with the general tenor of the Bible on the subject. The obvious sense of the language used to describe this punishment is that death is the complete and final punishment of wicked men. Thus far we may all be of one mind.

2. *Testimony Expressed and Implied by Contrast.*—Psa. xlix. 12, 20: Man that is in honor and understandeth not, is like the beasts that perish, they shall never see light; like sheep, they are laid in the grave. But God will redeem my soul from the power of the grave. The wicked will remain in the grave like sheep, but the righteous will be redeemed from the grave. Prov. xxi. 16: The wicked shall remain in the congregation of the dead, implying that the righteous will not remain among the dead. Isai. xxvi. 14, 19: They are dead, they shall not live; they are deceased, they shall not rise, but thy dead men shall live, together with my dead body shall they arise. The wicked dead shall not live, but the righteous dead will live. Luke xx. 35: But they which shall be accounted worthy to obtain that world and the resurrection from the dead, they will attain unto the resurrection of the dead, implying that those who are not found worthy to attain unto it, will not attain unto it. John v. 40: Ye will not come to me that ye might have life, implying that no one will have life unless he come to Christ. John vi. 39: And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day, implying that all others will be lost because they are not raised up at the last day. Verse 40: And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day, implying that those who do not believe on him will not be raised up at the last day. Verses 44, 45: Every man, therefore, that hath heard, and hath learned of the Father, cometh to me, and I will raise him up at the last day, implying that those who do not hear the Father, and learn of him, will not come to Christ, and will not be raised up at the last day. Verse 54: Whoso eateth my flesh, and drinketh my blood hath eternal life, and I will raise him up at the last day. Except a man do this he hath no life in him, and will not be raised up at the last day. Rom. i. 32: Who, knowing the judgment of God, that they which commit such things are worthy of death, implying that none will have life but such as are worthy to live. Rom. viii. 11: But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, implying that those who do not have the Spirit of God dwelling in them, will not have their mortal bodies quickened. Verse 23: Even we ourselves, which have the first fruits of the Spirit, groan within ourselves, waiting for the adoption, to wit, the redemption of our body, implying that those who do not have the first fruits of the Spirit, will not have their bodies redeemed. Phil. iii. 11: If by any means I might attain unto the resurrection of the dead, implying that those who do not thus strive will not attain unto the resurrection of the dead. 1 Thess. iv. 14, 16: For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him (from the dead), implying that those who do not sleep in him, will not be brought from the dead again. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise, implying that those who are not dead in Christ will not rise. 1 Cor. xv.: For as all in Adam die, even so all in Christ shall be made alive, but every man in his own order, Christ the first-fruits, afterward they that are Christ's at his coming, implying that none but those who are in Christ at his coming will be made alive. For the trumpet shall sound, and the dead (in Christ) shall be raised incorruptible, and we shall be changed, implying that none but those who are in Christ, and worthy to be raised incorruptible, will be raised from the dead.

This kind of testimony might be largely increased, but sufficient has been adduced to show the drift of the Scriptures on this subject. Although much of this testimony is implied, yet it is just as obviously the sense of the language used, as if that which is implied had been fully expressed. The implied sense is unavoidable. This testimony, also, is in perfect agreement with the penalty of the law, and with the first punishment under the gospel, and with the general tenor of the Bible on the subject, and with the positive testimony I have introduced. The harmony is complete. Not a jarring text has been adduced. In all this testimony we have a sure foundation for a unit faith. Upon the ground thus far examined we may all be of one mind and of one judgment. Not a dissenting voice has been heard, not a conflicting sentiment has been expressed. All with one accord agree, that the penalty of the law, "*thou shalt surely die,*" is the whole, the complete, and the final punishment of all wicked men.

GRAND RAPIDS, MICH., Oct., 1870.

MARK IX. 39.

BY O. S. HALSTED.

I RECEIVED recently a letter from a gentleman at present residing in Indiana, informing me that he is "engaged in writing a work in which the subject of the Gospel miracles comes up, but that he has access to no Greek Testament (there), and is therefore ignorant of the Greek word, and its literal meaning and derivation, employed by Christ in Mark ix. 39, and in the E. V. rendered *miracle,* thus: There is no man which shall do a miracle in my name that can lightly speak evil of me:" and asking: "Will you kindly enlighten me in this matter?" The letter is from an accomplished scholar, whom I had met several times before he left New York for Indiana, and must be taken as kindly complimentary.

The answer I sent him is as follows: You call my attention to the word *miracle,* used in the English version in Mark ix. 39, thus: "There is no man which shall do a miracle in my name that can lightly speak evil of me." The Greek of Mark ix. 39 is: oudeis os poiesei *dunamin* epi to onomati mou kai dunesetai tachu kakologesai me. *Dunamin* is the Greek word for which the E. V. has *miracle.* It is the accusative singular of *dunamis,* which is defined in Donnegan's Greek Lexicon, "potency, power, *bodily* vigor—power, *mental* ability, aptitude—weight, influence, property; rank, office—forces, faculty, efficacy, value; met. intrinsic worth, merit—in Geometry, the area of a figure—meaning, import efficacy; a remedy." Thus far, the rendering I should give is: No one who will do a remedy, "Epi to onomati mou." *Epi,* says Donnegan, is "a preposition governing the genitive, dative, and accusative cases—primary sense, on, upon." He then gives instances of its use with the genitive of a noun, no one of which suits in the passage we are examining. He then says: "With the dative [the case here] *epi* expresses subordination, the being in the power of any one—and, a condition—on, dependent on; on, on the condition; also expressing the object, or aim, as 'in order to,' or 'for,' for the purpose of; for, in order to get—with the consequence of; hence 'by,' on account of, hence 'at,' as to laugh at, *al* as a definition of place, with, along with, after, immediately after—in addition to, besides, moreover—expressing occupations or employments, over." He then gives instances of its use with the accusative of a noun; no one of which suits in the passage. And after giving its use in composition with verbs, he gives other instances of its use with a dative, among which he gives "epi Patroklo—for, in honor of, Patroclus." Epi to onomati mou, therefore, in the passage, is to be rendered, I think, either "on," or "upon," or "in subordination to," or "dependent on," or "along with," or "with," or "in honor of," the name of me. Dunesetai, in the last clause of the passage, is the third

person singular future of the verb *dunamai*, (whence dunamis), for which Dounegan gives, "to be able, primary sense I can." *Kai dunesetai*, in the passage, is to be rendered, "also will be able," or "also am" (we should say, "will also be able," or "can also," that is, can consistently) *tachu kakologesai* me, easily revile me, or, more literally, evil speak me. (The Greek *me*, in the passage, is the accusative).

You will put the clauses together, giving to epi the signification which strikes you as best. The 40th verse, E. V., "For he that is not against us is on our part," agrees well with the rendering above given of verse 39. For poiesei, in the future oppoieo, I have given *will* do, in preference to *shall* do, as better expressing the sense: no one who will do a remedy and will also, or, can also, revile me. *Shall*, in the future tense of a verb, is often used in the E. V., where *will* would better express the sense; and *will* is sometimes used where *shall* would better express the sense. Instances of the latter are found in John vi. 40 and 54, where the E. V. has "and I will raise him up at the last day." It should be, I shall raise him up, that is, through my death and resurrection. Verse 57 says, E. V., "So he that eateth me, even he shall live by [or, through] me." It should he, *will* live by, or, through, me.

How, and why, should the E. V. give *miracle* for the Greek word *dunamin* in the passage? It has no such meaning. But King James' ecclesiastics believed in orthodoxy's devils; and so, having given in v. 38, "one casting out devils," (which to do of orthodoxy's devils would be a miracle), they take license and put the word *miracle* in the answer of the master. They thus make it out that the one who did the remedy did a miracle. And this is accepted by the mass of readers of the E. V. as the true meaning of the two verses 38 and 39. But when we get the true signification of the word *dunamin*—a remedy, in v. 39, it shows us that the phrase "casting out devils," in v. 38, means just what it means wherever it occurs in Scripture, namely, performing cures, doing remedies, healing diseases.

NEWARK, N. J., Nov. 1, 1870.

THE WITHERED HAND.

BY WM. H. SPENCER.

ON one occasion during our Saviour's ministry a man came to him with a withered hand, expecting, doubtless that Christ would perform a miracle in restoring him, as the rich and the lame far and near had been brought to him and had been healed. "Then saith he to the man, Stretch forth thine hand. And he stretched it forth, and it was restored whole like unto the other."—Matt. xii. 10–13.

It is very certain that had he not obeyed the requirement of the Master, he would not have had his hand restored. It was the instant *obedience* and *faith* in Him who commanded, that like the lightning's flash, sent health and strength through his veins, and muscles, and gave him power to use his arm like unto the other. So it is with us from the day our feet first touched the stream of sin, our only safety lies in *perfect obedience* to the requirements of Him who alone can save us. The first weak dawn of faith that says, this is Jesus; he has come to save, I will trust him; the first faint cry of faith, "Lord, save me, or I perish," though we were on the foaming precipice, at the very instant of need, the mighty delivery power of God has been exercised, and we have been enabled to lay hold of Christ as "an anchor sure and steadfast," and we may be said to have passed from death unto life. Take the assurance of this from the word of God: "Verily I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John v. 24. Dear reader, this is the word of Him that cannot lie; it was his mission to give you eternal life; he is waiting to be gracious to you, and to every sinner, to take you as it were, in the greatness of his love, into his arms and wash your sins away, and he will never leave nor forsake you. (Isa. x. i. 17.)

ROCHESTER, N. Y., Oct. 1870.

GOOD HEALTH.—The November number of this valuable Magazine is received.

CONTENTS.—Means of Preserving Health; The Value of Gelatin as Food; Leprosy of the Bible, and its Present Existence in North America; Gymnastics; Dreams and their Causes; Cataract; How to Bring up Babies; Women's Dress; Chemical Transformations; Vinegar; The Raven; National Education; The Spectroscope; Dining with a Mandarin, etc.

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Note by the Editor.

Let those who wish that work send their orders as above. Mr. Young is reliable.

NEW TRACTS.—No. 26.

SOUL SURVIVANCE IN DEATH; *Not a doctrine of the Bible:* Or, The Rich Man and Lazarus' case Considered: Also, Inherent Immortality, and Difficulties Responded to.

The foregoing is the Title of a new tract which we have just added to our Campaign Documents. Price: 2 cents.

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 9, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

OUR EDITOR'S HEALTH.

A SHORT paragraph in last week's paper called attention to the illness of our venerable Editor. He had contracted a heavy cold, but, thinking he could resist it and throw it off without suspension of work, he continued his daily editorial labors until a week since, when, growing rapidly worse, he was compelled to yield and take to his bed. A severe inflammation, resulting from the cold, in conjunction with fever of somewhat typhoid tendency reduced him with great rapidity, and fears began to be entertained. Through several days and nights he was anxiously watched over and tenderly cared for by his family, assisted by sympathizing friends, and we now rejoice to be able to inform his many friends scattered abroad that he is somewhat better, though he is not yet entirely out of danger. We know not whether in his improvement, medicine, kind care, or prayer has been the most potent agent; but *this* we know, the first has been dealt with skilful hands, the second bestowed with diligence, and the last earnestly and faithfully made.

For nearly half a century a prominent soldier of the cross, much of which time has been spent in unyielding contention for the faith once delivered to the saints, nothing but an assurance that his work is *all* done, and that it is the will of the Master that his servant should lie down in peace to sleep, could assuage the grief into which the loss, at this hour of the struggle, of *such* a hero in the strife would plunge us all. Let us all, then, make his speedy and complete recovery a subject of earnest petition. L. C. T.

BAPTISM.

ALTHOUGH this subject has from time to time been discussed somewhat in these columns, we have heretofore been purposely silent on it. Not that we were ashamed or afraid to stand in defence of what we believe to be truth, but as numbers of our fellow-laborers, whom we love with a pure heart fervently, differ with us on the question, we have deemed it wise to forbear, and to so direct our efforts as not only avoid wounding the feelings of any but to be sure also of promoting harmony and brotherly love. When, however, Christian Editors make bold to openly charge with infidelity those who contend for the baptism of the Spirit, we judge it well, in rejecting the unkind fling, to set forth the ground of our faith. The "Christian Standard," a Baptist publication, of Cincinnati, contains an article professedly in review of certain arguments by Bro. Storrs in support of the essentiality of the baptism of the Spirit, in which the reviewer indulges a copious use of such terms as infidel, self-worshipper, infidelity, disgraceful, etc., and on the whole, executes a "criticism" of such truly "loose and sprawling style" as to be unaccountable on any hypothesis other than that he has signally failed to appreciate the force of the affirmative arguments, and that he has a dim conception of his inability to properly meet them. When one's understanding of a given text of Scripture does not correspond with our own, it is of course very *easy* to accuse that one of infidelity, but let none overlook the fact that it is quite unchristian as well.

Passing by the individual objections of our neighbor, for we really cannot think them worthy of more than general notice, let us proceed to a direct examination of the subject. The one text from which it is concluded by many that the practice of water baptism is by divine command is Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them, etc. Cautioning all who differ with us in our explication of this or any text against so far forgetting the high and holy principles and requirements of the Christian religion as to charge us with "infidelity," we remark that, notwithstanding the other Evangelists do not quite support Matthew on this point, we accept the text just as it stands. We would not add to or take from it one iota. We understand that Jesus had reference to baptism of the Spirit and not to that of water. No advocate of water baptism, however zealous he may be, will undertake to say, we think, that the text, in itself considered, justifies him in deducing from it a command to water baptism one whit more than it justifies us in deducing from it a command to Spirit baptism. The difference of opinion on the text arises entirely from the manner of understanding it; hence the worse than folly of any one imputing to another, denial of God's word.

How, the question arises, are we to know what the Saviour meant? Why, says one, Peter must have understood the command perfectly, and if we find him baptizing with water after the Holy Ghost came upon him it settles the matter. Just here let us suggest the correction of a misapprehension. The idea obtains in some minds that the very moment the disciples received the Holy Ghost they possessed all truth. Jesus told them: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall *teach* you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John xiv. 26. "Howbeit when he, the Spirit of truth, is come, he will *guide* you into all truth.—John xvi. 13. If any think this teaching, and guiding, and bringing to remembrance was all accomplished at once and instantaneously, that it was not a process, let them read closely for they may have occasion to think differently. No teacher makes a proficient of his pupil in an hour. If, therefore, we *do* find Peter baptizing with water we may not hastily conclude it *was* by command of Jesus, but only that he *thought* it was. "Oh horror!" I hear some exclaim, "Do you deny the infallibility of Peter?"

The peculiarity of John's ministration was water baptism. Pointing out the difference between his own baptism and that of Christ, he says, addressing the Jews, "I indeed baptize you with water, . . . but he that cometh after me is mightier than I, . . . he shall baptize you with the Holy Ghost." Again: "I said, I am not the Christ; but that I am sent before him. He must increase, but I must decrease." With reference to the same, Jesus said: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost." These declarations clearly demonstrate that the baptism of John, and that of Christ are two *distinct* and quite *different* baptisms. The one was of water, outward and typical, to continue only until the end of the outward dispensation, which is superseded by the Messianic, its great antitype; the other inward and spiritual, operating to the purifying of the heart, and to continue not only during the apostolic age but to "increase" throughout the gospel dispensation. No one can read the Acts of the Apostles, and the epistles without being impressed with the fact that considerable time elapsed before the Apostles lost their attachment to Jewish rites. Although John's baptism, that of water, was to "decrease" and give place to the baptism of Christ, that of the Spirit, it is true that some of the apostles *did* practice it, as they did also other things enjoined under the law. But the apostles' practice of water baptism for a time, on their commanding it in some instances, was not by command of the Master. Let it be borne in mind Christ did not at once open to the apostles the fulness of his spiritual dispensation; that was to be the work of the Spirit. "Howbeit," said he, "when he, the Spirit of truth is come, he will *guide* you into all truth." The apostles were from time to time enlightened by the Spirit of truth, and under that enlightenment they came more fully to understand the spiritual nature of the Christian dispensation; and as they learned, they were delivered from their attachment to the rituals of the law, which Peter, when he became more fully illuminated, called a "yoke" that neither they nor their fathers were able to bear.

It is, perhaps, undeniable that Peter understood the command of Jesus to baptize to relate to John's baptism, and it was natural he should for he, as yet, understood nothing of Christ's baptism; and it is equally undeniable that he failed to comprehend the command to "teach all nations" for it was not until eight years after that he learned he was to teach the Gentiles. All will admit that the Spirit finally led him out of the latter error; let us see whether it did not "guide" him out of the other also. When through certain supernatural agencies, he was brought into the company of some Gentiles at the house of Cornelius, he "began to speak" to them, and says he, "the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." How very clear it is, from the fact of Peter's referring so immediately to it on this occasion, that he regarded the Holy Ghost's falling on them, through the medium of his ministry, as Christ's baptism of the Holy Ghost. Peter had little thought that the Lord commanded him to teach Gentiles, but he learned better at this time and was afterward censured by the brethren, until they became better informed, for acting according to his new light. He had no thought either, perhaps, that Christ referred to any other than John's baptism but when he saw the Gentiles, a people to whom John's ministration did not extend, baptized with the Holy Spirit, much light burst in upon him. The Spirit of truth brought to his remembrance what Jesus said about *two distinct* baptisms. "John indeed baptized with water, but ye shall be baptized with the Holy Ghost." Some twelve years later, in the council, at Jerusalem, we find him defending the Gentiles against some who would impose upon them certain rituals of the law, saying "why tempt ye God, to put a yoke upon the neck of the disciples?"

But, says one, Peter commanded water baptism upon the occasion referred to, when the Gentiles had received the Holy Spirit. That is true; but what does it prove? It proves, simply, that Peter did not *at once* so fully comprehend the importance of what the Spirit brought to his "remembrance" as to realize the superfluousness of water baptism. We maintain he did afterward realize it, and from the fact that we do not hear of his subsequently administering the rite, and also from certain expressions found in his epistles, we are led to the conclusion that he abandoned the practice. Thus the facts in the case are, as we believe, first: the baptism of John and that of Christ, are *different* and *distinct* baptisms. Second: the command of Christ, Matt. xxviii. 19, had reference to his *own baptism*. Third: while the apostles believed, for a time, that John's baptism was an ordinance of the Christian dispensation, and practiced it accordingly, yet the Spirit of truth, which Jesus said should lead and guide into all truth, did so perfect its work as to bring them to a right understanding of Christ's baptism and dispensation. Then it was they understood the explicit testimony of John: "He that sent me to baptize with *water*, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the *Holy Ghost*."

There is another apostle to be consulted in this matter. Where does Paul stand on the question? In the early part of his ministry he baptized *some*, but the Spirit soon led him to the truth on the subject. Speaking of the ordinance, he says: "I thank God that I baptized none of you but Crispus and Gaius . . . and I baptized also the household of Stephanas: beside, I know not whether I baptized any other. For Christ sent me not to baptize" (with water) 1 Cor. i. 14–17. Now mark: As Christ commanded the apostles to baptize all nations, Paul, who was second to none of the apostles, could have had no cause to discontinue water baptism and to "thank God" that he had practiced it so little, if he believed *it* to be the baptism of Christ. Knowing how efficient were the efforts of Paul; that he "labored more abundantly than they all," none will deny that he had as full a commission from Christ as any of the apostles, and was equally inspired. If that be granted, and it must be, and that the command in Matt. xxviii. did not authorize him to baptize with water, *how can it any one after him?* If, therefore, it be *conceded*, which is not necessary, that Christ's command to "the eleven disciples" related to water baptism, that *they* were commissioned to perform that rite, it cannot be reasonably maintained that the commission extended to any one after them, for had it done so it must have included Paul above all others. But he affirmed he received no such commission. Thus to them who insist that Christ commanded "the eleven" apostles to practice water baptism, both logic and consistency must suggest that the command was *only* to them, and hence neither gives authority for its later practice, nor furnishes justification for its continuance.

The question here occurs, What did Paul, when he discontinued water baptism, and reflected that "Christ sent" him "not to baptize" with water, come to regard as the one *true* and *essential* baptism? We reply, that of the Spirit. It is not wise to suppose there can be two saving baptisms under this dispensation. Of that which Paul regards as such he says: "For as many of you as have been baptized into Christ, have put on Christ."—Gal. iii. 27. Does Paul refer to water baptism? No: "For by one *Spirit* are we all baptized into one body . . . and have been all made to drink into one Spirit."—1 Cor. xii. 13. Paul had occasion to know that some were baptized with water without being "baptized into Christ;" without having "so much as heard whether there be any Holy Ghost." He asked these "unto what then were ye baptized? And they said unto John's baptism." When Paul told them the nature of John's baptism, "they were baptized in the name of the Lord Jesus:" Paul performing the ceremony in this instance, as we think, by laying his hands on them and imparting to them the Holy Spirit. When these persons had received the baptism which Paul believed in, they were in the condition described by him as "baptized into Christ;" they had "put on Christ." What have we here? We have Paul asserting "Christ sent me not to baptize" with water; we have him, an instrument in the hands of Christ, baptizing with the Holy Spirit; and we have him declaring that by the baptism of this "one Spirit" do we become members of the body of Christ. Again we say, then, that admitting, for the moment, all that is claimed of Matt. xxviii. 19; that it is a command to "the eleven disciples" to baptize with water, still the command did not reach beyond them, else it would have extended to Paul, which was not the case.

It is asserted, "every attempt to subvert the ordinances, and establish a religion entirely spiritual and internal, will land in infidelity." This well meaning, doubtless, but misguided editor, here speaks whereof he knows not. Has he ever heard of a religious people called Friends? Attaching no importance to the ordinances, they have attempted not to "establish a religion entirely spiritual" but to re-establish the largely subverted spiritual religion introduced by our Lord Jesus Christ. The society has existed and grown now going on two centuries: has their religion ended in infidelity? Let him search Christendom throughout, and see if he can find a religious sect which, as a body, are farther removed from infidelity. And yet a case of water baptism has never been known in the society. An experience of a hundred and thirty years ought to be a fair test of the infidel tendencies of a given faith. We mention Friends because they have never practiced water baptism. Certain other religionists are fast discontinuing it and other ordinances, but we venture to say they are not in consequence sliding toward infidelity. This Cincinnati editor makes a weak and homely attempt at ridiculing the idea that to be baptized with the Holy Spirit is to receive the gift of it, become a subject of its indwelling. Why did he not include Peter, and make him a subject of ridicule also? The language respecting the Gentiles to whom Peter preached at the house of Cornelius is: "While Peter yet spake these words, the Holy Ghost *fell on* all them which heard the word." In relating the circumstance, the apostle says: "Then remembered I the word of the Lord . . . ye shall be baptized with the Holy Ghost." Is any thing clearer than that Peter regarded their *receiving* the Holy Spirit as the baptism of it?

Before closing, we will quote briefly from Rev. Wm. Dell, an Episcopal clergyman, who wrote on the subject during the last century. After showing the distinction between the baptism of John, and that of Christ, he says: "By these things it is evident, that Christ's baptism and John's are distinct; and, therefore, as what God hath joined, no man ought to put asunder, so what God hath put asunder, no man ought to join; as if the baptism of Christ were insufficient and incomplete, except we should add to it the baptism of John; which is exceedingly to eclipse the brightness of the Son of God, and to draw a veil over the greatest glory of the New Testament, which is the baptism of the Spirit."

We have no controversy with them who feel it their duty to observe the ordinance of water baptism, but we must be permitted to counsel them against falling into the error of accepting the shadow in place of the substance. To be true members of the body of Christ, we must be by the "one Spirit" baptized into that body. May such be the experience of all who name the name of Christ.

L. C. T.

TO THE FRIENDS OF THE HERALD OF LIFE.

I AM informed by the daughter of dear Br. STORRS, that he is quite sick, and in all probability will be unable to attend to the duties of Editor for some time. As this will throw considerable burden and labor upon Br. THORNE, our Assistant Editor, I hope the friends will do all they can to assist him. You that are able to write short and good articles for the paper I hope will do it, recollecting that long articles, and badly written, are no help, but a hindrance, for he or some one else must read them all through and make them presentable, a thing that requires much labor. I write these few lines not to find fault with any one's articles, but out of regard to the labors of Br. THORNE, who is not well himself. Therefore make your articles as short and as good as possible, for then you will assist, and not add to his labors.

JACOB GRIM.

PHILADELPHIA, PA., Nov. 6, 1870.

THE EUROPEAN WAR.

SINCE our issue of last week, important events have transpired at the seat of war. The surrender of Metz, with its vast army, large quantities of munitions of war, and stores sufficient, it is said, to have carried both army and inhabitants through the winter, threw the Republic into an excitement most intense. Marshal Bazaine, the surrendering commander, is widely denounced as a traitor. His reasons for capitulating are not fully known, but while they will very likely satisfy unprejudiced persons they must be strong indeed to justify the act in the minds of his people. So disheartening was the fall of Metz, even Garabaldi, a few days since so confident of success, seems to have become painfully impressed with the hopelessness of the cause he has espoused. The more is he discouraged, doubtless, because the jealousy of many of the French officers is such that they would prefer, it is said, not to be saved at all rather than be saved by him.

Napoleon, from his seclusion at Wilhelmshoe, has issued a sort of defence of the Empire, and explanation of his failure, but such an attempt at justification must of necessity add to the ridiculousness in which he appears before the world. A victim to his own lustful folly and wicked ambition, he can gain nothing by blaming others rather than himself.

Deeply humiliating to France as is the loss of Metz, it was hoped by many the event would turn to her advantage by hastening an armistice. On Saturday last it was reported and believed that an armistice had been concluded. As a harbinger of peace, it carried balm to millions of anxious, aching hearts; but on Monday it was learned the treaty had not been consummated. It would seem that the French people are so frenzied with disappointment and humiliation, they are blind to their simplest interests. O how deeply has the nation drank of the cup of sorrow. When men have grown weary in telling the story of miseries brought upon a confiding people, words will have but half told the sufferings endured. From Westphalia, Rhenish Prussia, and Hanover, a protest against the prosecution of the war signed by nearly 36.000 widows, with over 78.000 children, has been sent to Berlin. The government is implored to save the miserable signers from starvation, now that their husbands and fathers are dead, the factories closed and means of livelihood cut off. The following appeal has been signed by the leading civil officers of those provinces of France which have been overrun by the Prussian armies:

"To all neutral nations, and to all those among the belligerents who have not suffered from a hostile invasion in 1870: We, inhabitants of those parts of France which are occupied by the German armies, particularly the departments of the Moselle, the Meuse, and the Ardennes, ask assistance from you—not that assistance which will involve the loss of more lives; we ask for aid to preserve our existence, not only at this moment, but after the establishment of peace. Most generous sympathy has been shown toward the sick and wounded by those whom we address; kindly hands have brought healing balm to the direct victims of the terrible weapons of war; strong hearts have interposed to arrest the scythe of the Angel of Destruction. But other misfortunes, more remote perhaps, but surely much greater, are still ignored.

"The people of France depend for their subsistence upon grain cultivated by themselves, and upon cattle which they raise. In the sections of country which have been traversed by the German armies, there now remain none of the provisions which had been gathered in times of peace. Our houses, our barns, our stables, are either burned down or pierced by cannon-balls. The fields have been trampled under the feet of numerous legions. We have no power to gather either the hay or the cereals of Autumn. All our draft animals, our beef cattle, our cows, our sheep, our swine, have been taken from us. All our farm-laborers are called to serve either as soldiers of France or as wagoners in the German armies. We are deprived of all means with which to prepare the soil for seed for the crop of next season. We have been robbed even of our agricultural implements and our seed-grain. In many places the earth itself cannot be turned by plow because a cursed and horrible seed has already been sown there—immense numbers of human corpses. We are at this moment face to face with the terrors of hunger; famine and pestilence, during the coming Winter and Spring, must certainly be the sad consequences of the war. The cries of children, asking their fathers for bread which they have not, already fill the air, while the tears of widows and orphans without shelter, falling upon the earth over which these misfortunes hover prevent the blood-stains from drying.

"You, our brothers of America, ought to know the desolation in the midst of which we are now living; you are rapidly rising from a similar misfortune. Your country is naturally rich; ours is naturally poor. Our resources sustain no comparison with yours. Our suffering, then, must be, though such a thing can hardly be expressed, more poignant than yours has been. You, our brothers of Great Britain, know the comfort and the safety of a country where "the home of every man is his castle." You have not, during many centuries, suffered the ravages of an invasion. Picture to yourselves the destruction of *all* your means of sustaining life, and then refuse, if that be possible, to assist without delay, your neighbors who are perishing!

You, our brothers of the entire human race—without excepting even the victorious Germans, who, now that we are conquered, cannot desire our annihilation—we beg you all to come to our rescue."

To all who are familiar with the prophetic word, and have confidence in its fulfilment, it is glorious indeed to contemplate the near approach of that glad time when, under the beneficent reign of the Prince of Peace, swords will be beaten into ploughshares, and spears into pruning-hooks: when nation shall no more lift up sword against nation, neither shall they learn war any more. L. C. T.

A Wise Arrangement.

A NEW and peculiar feature of the Hebrew Orphan Asylum of this city, and one which ought to be adopted in every institution of the kind, is the establishment of a school of industry, in which boys who are willing to do so receive instruction in some trade, so that when they leave the asylum they are competent mechanics. The first experiment was in the boot and shoe manufacturing, at which there are a number of boys engaged, under a competent man as their teacher. Beside making all the boots and shoes needed in the asylum, they work for outside customers. The factory has been in operation something over a year, and the first twelve month's experience resulted in work done to the amount of about seventeen hundred dollars. A printing office has also been established, and other trades will be added. The boys receive a portion of the proceeds of their labor. The managers of the Asylum have certainly hit upon a wise plan, for it cannot fail to be of incalculable benefit to the little ones.

L. C. T.

Resurrection and Translation.

BY E. WOLCOTT.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. xv. 51, 52.

THE apostle Paul in the above plainly teaches us that the translation of the living and the resurrection of the dead saints are *simultaneous;* and the apostle affirms the same truth in writing his first letter to the Thessalonians. He says: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. iv. 16, 17. In addition to a clear statement of of the same facts found in 1 Cor. xv. 51, 52, here the Lord's descent from heaven is affirmed as taking place at the same time. This truth is corroborated by our Lord's own words that "when the Son of man shall come in his glory, and *all the holy angels with him,* then shall he sit upon the throne of his glory."—Matt. xxv. 31. Again he said: "For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works."—Matt. xvi. 27.

From these Scriptures we learn that all the angels of God will come with Christ from heaven, and that it is the time for him to mete out reward to every man according to his works. But what do the angels come for? Let our Lord answer: "And he shall send his angels with a great sound of a trumpet, and they shall *gather together his elect* from the four winds, from one end of heaven to the other."—Matt. xxiv. 31. The angels are to gather the saints from the four corners of the earth wherever they may dwell in that day; and in the same connection he tells us how they will be found. "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill, (a custom peculiar to Eastern lands in the early morn;) the one shall be taken and the other left."—Matt. xxiv. 40, 41. In Luke xvii. the same scene is presented. Here we learn that according to the rotation of the earth there will be early morn in some parts of the earth when the morning meal is preparing, full day in other parts when men shall go into the field to labor, and night in other parts when men go to their beds; and these different positions will be occupied all at the same moment of time. In these different positions Jesus says his angels will find his elect, and that those who are not worthy of deliverance, will be left. All these things attend the resurrection and translation, and after these "*the end.*"

Behold, the coming of Christ and the end of the world draweth nigh! "But," says one, "what reason have you for speaking thus?" We answer,

(1.) *Because it is generally disbelieved and scoffed at.* Peter said: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the Fathers fell asleep, all things continue as they were from the beginning of creation. For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Pet. iii.

(2.) *The world and the church generally cry "peace and safety."* The apostle said: "When they shall say, peace and safety, then sudden destruction cometh upon them (those who say "peace and safety"), as travail upon a woman with child; and they shall not escape."—1 Thess. v. 3. The belief pervades the masses now that the world is to be converted and Christ reign in the hearts of all people for a thousand years before the end of the world. This doctrine virtually says "peace and safety"—i. e., you need not give yourselves any concern about the end of the world, for at least it is a thousand years distant. All this is said in the face of the words of Christ: "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. *Even thus shall it be in the day when the Son of man is revealed.*"—Luke xvii. 26–30. And Paul says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, depressers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."—2 Tim. iii. 1–5.

Dear reader, the final storm of God's wrath is at hand. If you continue careless and at ease you will find no refuge in that day, as the unbelieving multitude in the days of Noah. Soon the angels will come to gather the righteous from the wicked. If you but secure Christ as your refuge in the fearful day of God's wrath, the gathering darkness of the heavens above you will cause you no dismay, but with joy you will mount up as on eagle's wings to meet your descending King, with transports of joy, your vile body glorified, and your face shining as the sun in its strength.

NOTE.—The foregoing interesting thoughts were gathered from some miscellaneous manuscripts of Br. W., written at sundry times before the failure of his health, and we doubt not they will be read with profit by the many readers of the HERALD.

WM. H. SPENCER.

Distinct Entity.

BY H. J. SWEETLAND.

I HAD an opportunity quite lately to listen to a discourse delivered by an Immaterialist, who labored hard to prove that the righteous possess a distinct entity called the soul, or spirit, which does not come wholly under the power of death at the dissolution of the body, but survives with just life enough to secure the resurrection of the body.

The text was 1 Cor. ii. 11, "For what man knoweth the things of a man save the spirit of man which is in him: even so the things of God knoweth no man but the Spirit of God."

It was argued that because man is said to have a spirit, and that "it is in him," it must be something that lives after the body is dead. It was admitted that the spirit in the text is the mind. But it was argued that the mind was not dependent on bodily organism for its existence. Where is the evidence that mind can work apart from matter? Who ever witnessed the phenomenon of thought when no nervous matter was present? Give us a single instance. All we know of mind is in connection with a living brain. Give us an instance of a brainless mind, and we will acknowledge it. But the next verse, 1 Cor. ii. 12, seems to settle the matter. Now we have not received the spirit of the world, etc. The spirit of the world is in the world, and there is just the same evidence that it is a distinct entity from the world, if the world is destroyed, as there is of the mind being a distinct entity when the body is dissolved into dust. The meaning of the text is this: man is alone conscious of the operations of his own mind; no one knows it unless he reveals it. Just so with God. No one knoweth the things of God, but the mind of God, without a revelation. This is settled in verse 16, "For who hath known the mind of the Lord?"

It was argued that materialism denies the resurrection of the dead; a portion of man must survive death, and that the surviving part is a Spiritual, Immaterial Entity. The word immaterial, not material, not matter, does not appear to be applicable to any thing in the universe. But for the sake of argument, we will suppose there can be an immaterial thing in existence; how will you prove it? You cannot see it, for sight of it would prove the thing material. You cannot hear, taste, smell nor feel it. It is not tangible to *any* of the five senses. How, then, will you define it? The fact is that which is immaterial has a name, but cannot be found anywhere in the universe. Therefore the defender of Immaterialism has no more argument to prove his distinct entity to help the Lord raise the dead, than the materialist has, nor so much, for the materialist believes that all that pertains to a dead man is material, and he will be wholly material in the resurrection, although spiritual in his nature, while the immaterialist believes that the immaterial, spiritual entity is necessary to raise the dead, while, in fact, it does not exist. The soul, or spirit is an attribute and not an entity. Life and organism are necessarily connected to make a living man. The same argument was used that we have often heard Spiritualists use, viz., Man dies, and where is his body? It is diffused through earth, sea and air. If he does not exist, how can he be raised from the dead, etc.? We ask, If he does exist in a state of life, how can he be raised from the dead? When the Lord told Adam that he should return to the dust from whence he came, did he not give him to understand that he would deprive him of his conscious existence, and put him back as he was before his creation? And does not the whole human family follow their first progenitor? The Bible reveals the materials of which man is composed, so that materialists can understand it. The dust is material and the breath is material, and these are all that the Bible reveals respecting man's composition, and when we ask the question, "What is the composition of this immaterial entity?" the answer is, "We don't know." It is argued also that if there is not a distinct, living entity somewhere, it is impossible for Omnipotent power to raise the dead. When we ask, "Does this living entity in any way help the Lord to raise the dead man? the answer is, "No." Then, we ask, does it not require the same Omnipotent power to raise the dead, or revive the dust which composed the man, that it would require if this living something did not exist? And if the Father has power to raise up children unto Abraham out of stones that lie in the street, cannot he raise up a dead man without an immaterial, undefinable something that does not exist in fact? When we get so far as to deny the power of Omnipotence, let us turn either Sadducee or Spiritists, for when we take the start we are on the road to one or the other.

But let us see if this position does not deny plain statements of the Bible. Take, for instance, Job, in which he draws the wide contrast between the vegetable kingdom and the human family. "For there is hope of a tree if it be cut down that it will sprout again and that the tender branch thereof will not cease, etc. But man dieth and wasteth away; he giveth up his breath and where is he," etc. The contrast is here. There is a germ in a tree that is cut down, which will sprout again. But in man there is no germ. He is like a tree wholly dug up by the roots. This spirit entity denies the argument of Job, and says if there is not a germ left in man, as there is in the root of a tree, he can never have a resurrection from the dead. It is admitted, however, that only the righteous dead have this germ but this does not help the matter any, for it is the righteous dead only that Job refers to: he does not advocate the resurrection of the wicked at all.

There is another point in Paul's argument, 1 Cor. xv., on the condition of the righteous dead, if they are not raised. He says they are *perished.* Now if there is such a thing as a distinct entity in possession of life, how can they *perish,* if they are *not* raised from the dead.

Take Abel as an example. He has been dead almost 6.000 years. His entity must possess as much life to day as it did the day after it left the body. Now if it can live 6.000 years separate from the bodily organism, can it not upon the same principle, live eternally? How, then, can Abel perish if the body is not revived again? Perhaps some immaterialist can tell.

I would say that the discourse which I listened to abounded more in quotations from Prof. Hazen and Prof. Hudson than from the Bible. There was not one "Thus saith the Lord" presented. It was mostly composed of quotation from the philosophical argument of Prof. Hudson, and contained nothing new.

SPRINGFIELD, MASS., 1870.

How are the Dead Raised Up?

BY I. H. JACOB.

"BUT some man will say, How are the dead raised up? and with what body do they come?" All who believe that no one is dead—only the body of some one, want to have it read thus: How are the dead raised up? and with what body will the dead body come? We believe that man is mortal, and if he dies will perish if he has no resurrection. But the dead *are* to be raised up. Can Paul's answer to the question, "How are the dead raised up? and with what body do they come?" be answered correctly, or must it be guessed at? Let me try, through that inspired man's help, to answer it correctly. Paul says there is a natural body (now), and there is a spiritual body (now). Who has a spiritual body now? Is it not Christ? The apostle, Phil. iii. 21, speaks of the natural, or vile body being fashioned like unto his, Christ's, glorious body. Christ is the "first-fruits" of the resurrection. He is the sample, and they that follow after will be like him. The same Jesus which went into the grave came out of it immortal, incorruptible, spiritual. Here, then, is the spiritual body. "With what body will they," the dead come up? "It (the body) is sown in corruption: it (the body) is raised in incorruption."—1 Cor xv. 42. "It (the body) is sown in dishonor: it (the body) is raised in glory."—Ver. 43.

Verse 44 of this chapter answers the question, "With what body will they come?" "It (the mortal body) is raised a spiritual body." No mortal body in the sample, the resurrection that is past, consequently there can be none in the resurrection to come. The destiny of them that die out of Christ will be the same as it would have been had not Jesus risen from the dead. It is admitted out here that if Christ had not risen from the dead, all mankind would have perished, i. e., would not have a future life. Christ is the first in the order, or the first resurrection, so the next in order will be them "that are" his, "at his coming." One resurrection, that of Christ, is in the past: another resurrection, that of Christ's people, is to come. That resurrection will include only those whom Jesus has promised to "raise" "up at the last day." It seems to me that if there is to be a resurrection after the last day, it must be the third resurrection of the dead. The Bible plainly tells us with what body the dead will come up, but a mortal one is not found in the plan.

BLODGETT'S MILLS, Oct., 1870.

Man Ceasing to Honor God.

"I am the Lord thy God: that is my name; and my glory will I not give to another."—Isai. xliii. 8.

When man came first from his Creator's hand, and was pronounced "very good," what is written above was well understood, and while Adam's innocence remained was incorporated in his very being. That is, when God organized his mind, Adam was made capable of understanding who his maker was, who was to continue his existence, and what his punishment would be whenever he let go the great central idea that God was his all, his great rewarder if obedient, and just judge to condemnation and death if disobedient. If Adam had continued to believe and obey God, and had not accepted Satan's lie (thou shalt not surely die), who can estimate the glory of Adam and his race on the earth, so admirably fitted up for his dwelling before it was cursed for his sake? Who can rightly draw the picture of contrast between the bliss within Adam's reach and the awful condition of his posterity—the antedeluvian race? They entirely forgot their Creator and heavenly provider, and were utterly destroyed forever for their sin. In this sad history we find a terrible instance of God's just judment for the neglect of the injunction "I am the Lord thy God."

When Jehovah called his servant Moses to deliver his people from the hands of a wicked Egyptian king, who had entirely ignored God's supremacy, Moses was instructed to tell the children of Israel that the Lord their God, the God of their fathers, had sent him unto them. In trusting God, and in consequence of their full belief not only in his ability to deliver them, but that he was the almighty God (to believe in him was life—not to believe was death), Israel was brought out of Egypt with a high hand; while Pharaoh, for his entire rejection of Jehovah, was completely overthrown.

As a consequence of the rejection of this great truth, we behold at this time the war of Europe. Probably no people called Christian have so far as the French neglected to proclaim Jehovah the God of the nation. They have, more than any other nation equally enlightened, "put their trust in princes" and the art of war. God has destroyed once powerful nations and governments, now almost forgotten by men; and they, too, if they do not repent, must suffer like judgment. Who have so extensively worshipped monarchy and chivalry, surrounding them with all conceivable nonsense, as the French—so celebrated for inventions, science, art, and almost everything that goes to make up a great people? O, that this great nation would put away their infidelity, their obscenity, their trashy literature, and put no longer their trust in princes, but in the Lord God. God gave to Israel a king *in his wrath.* What a terrible illustration of that Scripture: "Our Lord is a consuming fire."

As it is with nations, so it is with what is erroneously called churches; full of man's inventions and amendments to Christ's one perfect and unalterable organization. Among the many things added to Christ's simple Gospel, may be mentioned a heaven for man above the sky, immortal-soulism, the punishment of the wicked in a place of literal fire and brimstone forever, rewards at death and not at the resurrection, men saved from a torturing hell instead of from everlasting destruction from the dead. As a nation that neglects to honor the Lord God Almighty must sooner or later be left without vitality, so will all churches that do not hold and preach the truth as it is in Jesus, be left without the power of God's Spirit. Sending abroad for an evangelist, when Jesus is ever near to help any or all that truly call upon him, is entirely contrary to God's word. The anxious seat, another of man's inventions, is simply abominable, and is a shameful innovation of Christ's way of saving sinners, which must and can only be done by making them fully understand that they are lost in Adam but may be redeemed through the atonement of Jesus Christ. This power to preach and power to believe comes from God, and not by entering an anxious seat or consenting to ordinances nailed to the cross.

But many are beginning to see the foolishness of titles, and theological promotions, and hold on to Jesus, believing that one is our Master, even Him, and proclaim him such in their hearts. They are finding out also that theological schools cannot make Gospel ministers, but they can and do ruin all who are not called of God, sending them forth cripples for life—blind leaders of the blind. We have faithful loving servants of the Lord Jesus now proclaiming with Paul: "The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ;" that immortality is brought to light in the Gospel; that God saved Jesus, after he died on the cross, from death, letting him remain three days in the grave, and will save his saints in the same way, when Jesus comes again—a promise often made in the New Testament.

Let us trust in Jehovah as the God of nations: trust in Christ as the great Head and teacher of his church; remembering that God is not worshipped altogether in temples made with hands, but that our bodies are the temples of his Holy Spirit.—A. N. B.—*The Nazarene.*

Letters and Extracts.

From Eld. H. Rockwell.

BR. STORRS: Grace, mercy, and peace to all that love life in general: and to all the readers of our precious HERALD OF LIFE, together with our Editor and his staff in particular. On Tuesday, Sept. 17, being in Meriden, I called at the dwelling of Mrs. Nelson Ives, daughter of Bro. Campbell, where he laid four months or more, suffering so intensely, that the physicians said as the disease had appeared in his hand, he must either lose his arm to arrest the progress of the disease, or he must lose his life. He ran down so rapidly, in five days his life was despaired of. It was, therefore, thought not best to have an amputation. I found to my surprise, that he had been removed to his residence in New Britain, my adopted home. I went home on the 28th and called on Bro. Campbell. Found him in an emaciated condition, so worn and exhausted that it was difficult for me to recognize him. He was composed and hopeful, strong in faith of the healing power of Christ. Glory to the Lamb forever! All praise to his holy name! His word is truth. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.—John xiv. 13. If ye shall ask any thing in my name, I will do it. ver 14. All this is living truth. Oh, that it may burn so brightly on the altar of every believer's heart that every vestige of unbelief may be consumed.

Dear brethren and sisters in the hope of furte life, do you want your faith strengthened? Go and humbly kneel at the bedside of the sick, and send forth strong cries and tears in their behalf, remembering that you must not ask in your own name but in the name of Jesus, the only name under the heavens given among men whereby we can be saved. Do not ask him to perform a miracle, that you may both see and believe, for you cannot believe understandingly unless you ask in his name. In short you must believe before you utter a sentence, or your prayer will prove abortive. "Open your mouth wide and I will fill it." He will give words of wisdom for you to speak: words adapted to the object of your prayer. I have learned by blessed experience that the best words, after making known our request to God, is not my will but thy will, O my Father, be done.

O how sweet is communion with God before the mercy seat. Seldom have I ever enjoyed sweeter peace than in that short prayer at Bro. Campbell's bedside. I left him, and on the 24th of October I called on him again, and astonishing to say, I found him at the table writing with the hand that the doctor would fain have cut off to arrest disease and save life. Thanks to the great God of the Church, he can save both limb and life. There is work for Br. C. yet to do. If any wish to learn, let them look on the face of sister Campbell, all radiant with life and love as she looks first on her crippled husband and then on his crutch. O receive their hearty thanks, poured forth to all that have lent a helping hand. May God's blessing rest on His little flock.

MIDDLE HADDAM, CONN., Nov. 1, 1870.

From Emeline Wood.

DEAR ones scattered abroad; I have recently received a letter from Bro. B. D. Wolcott saying that our dear Bro. E. Wolcott is failing. Now, my dear brethren and sisters, how can we part with him? Jesus said: "whatsoever ye ask in my name, that will I do." That his word cannot fail, I believe with my whole heart. I have found him faithful to his blessed word, and when two or three agree as touching any thing they shall ask, it shall be done for them. He will give us our precious Bro., if we ask, nothing doubting, even as He has spared others of our dear brethren. I feel that we ought to wrestle, like Jacob, to obtain this blessing. We need all such to help in the great work. Jesus always had pity on the sick; and he pities us and loves to do us good.

I go out with tracts on Sabbath days now, so I can go into more places and talk to the people. I offered some tracts to a man and he did not feel inclined to receive them. He told me that he read his Bible, and, said he, "You read the first chapter of Genesis and see if it does not say God made man out of the dust of the earth, and breathed in his nostrils the breath of life, and that when the breath leaves him he goes back to dust, not to heaven." I said: these tracts tell the same story. I had a good talk with him then. He took the tracts, and said you will come again, will you not? I called on Mrs. Hays. She said: "what a blessed paper. Let me be doing what I will, when it comes, I must stop and read it before I go on with my work." May it be the means of leading them all to Jesus. I am glad I belong to the blessed band of believers. We can sympathize with each other, praying and helping to bear each other's burdens and so fulfil the law of Christ. Jesus is always ready to help his children, and he imparts consolation at all times when we go trusting wholly in him. He will never, never forsake. I will send money for some more tracts soon.

ALBANY, Oct. 31, 1870.

From O. O. Rogers.

BR. STORRS: I am again here at Br. L. A. Merrill's, the brother that I wrote you to send the HERALD to. He has received it until lately. Although a member of the Methodist church, he has obtained light by way of the HERALD, and now wishes me to write you to send it to him, and he will remit the subscription price as soon as he can conveniently. He feels lost without the paper. He has given up the dogma of the immortal soul entity in man, and wishes for some of the campaign documents to scatter among the people, to see if we cannot get the views before them and shine away the darkness if possible, although it is very great.

Br. M. says he wishes some of our good, able ministers could come here and preach a few sermons to the people, and open up the Scriptures to them. Can and will some one or more of the preaching brethren come this way and call on the brother, and preach one or more sermons? The brother spoken of is the only one here known to hold any of our views, and he holds them by accident or by the Lord's sending me this way while on my journey, and stopping me here. I thank God that his ways are not man's ways. The seed sown here may be seed sown in good ground, and bring forth fruit to his glory. May God grant it and raise him up a people here that shall be zealous of good works, and hold the truth in love, and be heirs with our Lord Christ to the everlasting kingdom of God prepared from the foundation of the world.

I wish to say to the brethren scattered abroad, do not be discouraged because we are small. God works by small means to obtain his ends. I see and rejoice in it, blessed be his name forevermore. No man should be ashamed because he is small and weak, for God is able to make you stand; and what is more, he will make you of service to Him, which is the greatest honor ever conferred upon man.

NEW RUSSIA, Oct., 1870.

From V. R. David.

BR. STORRS: I have been without the HERALD OF LIFE for several weeks, and I cannot stand it any longer. You may perhaps remember me as an old subscriber to the "Bible Examiner," (some eighteen years since), which I thought as much of as I now do of the HERALD, but when you began to advocate the non-resurrection of the wicked, it seemed too big a pill for me to take, so I dropped the "Examiner." Many times, in reading the Scriptures, during the past few years, I have been astonished to find many things plainly teaching the great truth of "No life out of Christ;" and I am beginning to advocate, in my weak way, the doctrine. Only a few evenings since I had a discussion with our Methodist minister, and I have been pleased to hear from outsiders that I had the strength of the argument. Now he proposes to give us a sermon on the immortality of the soul next Sabbath evening. I await the results with some anxiety.

I will now send you five dollars, and want two copies of the HERALD sent to me regularly, one of which I wish to keep moving. Commence with the commencement of present volume.

SANDWICH, ILL., Oct. 27, 1870.

From Mrs. A. Waterson.

BR. STORRS: It seems as if my heart would leap for joy because my heavenly Father has provided a way for me to take the dear HERALD OF LIFE. I have been an Advent professor for a number of years, but for the past two years have been examining the foundation on which I stood, and, by the grace of God, have been digging away the rubbish to let the true light shine, and as soon as the great God and our blessed Father thought best he revealed His sacred truths to my trust through our dear HERALD OF LIFE. May God bless you, dear brother.

PLYMOUTH, Oct., 1870.

Appointments.

S. W. BISHOP will preach at Cooper Institute, (Room 24), New York, Nov. 13, 10 1-2 and 3.

PROVIDENCE, R. I., during the month of Nov. WM. STEWART.

WEST MERIDEN, Sunday, Nov. 13.
NEW BRITAIN, Sunday, Nov. 20.
SPRINGFIELD, Sunday, Nov. 27, and Dec. 4.
LYNN, Sunday, Dec. 11.
WOLCOTTVILLE, Dec. 18.
SPRINGFIELD, Dec. 25.

WILLIAM N. PILE.

An appointment is made for Br. HANFORD to meet the Brethren of the Shinnycock tribe on their reservation, near SOUTHAMPTON, Long Island, Sunday, Nov. 20.

Business Department

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Mrs. E. A. Cleaveland, Henry Visher, Aaron Veder, E. G. Allen, Lucy Larkins, J. Simpson, N. Mason, Mrs. Sallie A. Park.

TWO DOLLARS EACH FROM—Mrs. G. W. Bartlett, Geo. Strope, O. F. Yale, Miss F. B. Foote, William Swinburne, J. C. Hancock, T. Johnson, Mrs. Dexter, Chauncey Cushing, J. E. Robinson, Dr. B. B. Schenck.

VARIOUS SUMS—Dr. J. Trevor, $5; Roselle Glass, B. A. Brennan, $3; John Beeching, $2 50; A Friend, $2 50; Rowland Kelvey, $3; D. M. Miller, $1 50; Patrick Cannon, $5; G. W. Rust, $2 50; Joseph Laciar, $100 on pledge; J. L. Boyd, $5 on pledge; Wm. Hathaway, $5.

MONTHLY PLEDGE.

H. Rockwell, $1.

PARCELS SENT SINCE LAST ISSUE.

Mrs. Sarah P. Heath, Henry F. Long, L. A. Merrill, John C. Taylor, Daniel Hawks, J. D. Sheridan (tract), D. M. Miller, Emeline Wood.

TO CORRESPONDENTS.

ELIZA S. WESTCOTT.—Our books show no payment beyond Oct. 1.

W. JENNINGS.—Your subscription expires No. 355.

B. A. B.—Foreign papers must be pre-paid, 2 cents.

A Child's Hymn.

Who bled and died for me,
From sin to set me free,
That I might holy be?
'Twas Jesus.

And does my *Saviour* speak,
Bidding me early seek
Wisdom to guide the weak?
Yes, Jesus.

Where shall I look each day,
What *map* before me lay
To find the nearest way
To Jesus?

I have a volume rare,
The way of life is *there;*
I need not seek elsewhere
For Jesus.

Since I His mercy know,
Boldly to Him I'll go,
Praying for grace to grow
Like Jesus.

My heart is vile within,
But I'll at once begin
To lay my every sin
On Jesus.

Who hears me when I pray,
Teaches me what to say,
And will not answer, "Nay?"
'Tis Jesus.

If I in him abide,
Love Him o'er all beside,
I shall be satisfied
With Jesus.

Then, when this is o'er,
I shall fear sin no more,
Landed on Canaan's bright shore
By Jesus.

—*Selected.*

True Literalism.

"Then said he unto them, O fools and slow of heart to believe all that the prophets have spoken.—Luke xxiv. 25.

THIS text as translated has a harshness that does not appear in the original. The idea of *fools* in the sense now understood is not there. The Greek word *anoeetoi* signifies *unwise*, and is so translated Rom. i. 14. There seems, however, a providence in its being translated as it is in our text; for, we know of no folly that equals that of discrediting the words of God by the prophets; and they are discredited when not received according to their most obvious import. Those words may be accommodated to other events, but in doing so must not be withdrawn from their plain and obvious meaning.

The words of the text were spoken by our Lord Jesus Christ to two of his followers after his resurrection, and while on their way to Emmaus the evening after that event. They were walking and sad. Jesus drew near and went with them, but their eyes were holden that they did not know him. He enquired the cause of their sorrow, and they expressed astonishment that he should be ignorant of the events which so deeply afflicted themselves. They then state the fact of the crucifixion of Jesus of Nazareth, and add, "We trusted that it had been he which should have redeemed Israel." In this expression there could have been no such idea of redeeming as is now usually attached to the term redeem, but it signifies to liberate, to deliver Israel. To understand then their words, we must place ourselves in their position. Israel was in bondage to the Gentile nations, or to the rulers of those nations. Israel's throne and kingdom had centuries previously been overturned, and Israel subjected to a foreign rule. But Israel had been promised a Deliverer—the Messiah. When Jesus appeared, the nation were in expectation of their Messiah; but overlooking certain prophecies which spoke plainly of his sufferings, death, and resurrection, they fixed only upon his reign and their deliverance from this bondage to foreign powers. This view was common to the disciples and the nation generally. Hence when Jesus was condemned by the Jews and put to death, the hope of his followers was laid in the grave, and sadness filled their hearts; and that sorrow was not dissipated by the report that he was risen from the dead, but their perplexity seemed to be increased.

All this arose from want of a clear understanding *of* and faith *in* the things which the prophets had spoken. That which seemed to them so exceedingly improbable, or impossible, arose from lack of faith, or an implicit belief in what the prophets had said, in its most literal sense. This unbelief was the result of an inveterate prejudice against the idea of a literal death of Messiah, as is evident from the fact that when our Lord announced to his disciples that he would "be killed and raised again the third day," Peter rebuked him, saying, "Be it far from thee, Lord: this shall not be unto thee."—Matt. xvi. 22. They could not credit it that he meant to be understood according to the literal import of the words. The disciples, in this respect, were no more unbelieving than many now are with respect to many of the prophecies still on record, and clearly unfulfilled, unless some spiritual interpretation of them can be given, or, they are set aside as "conditional," which, in our apprehension, is as wide of truth as reality is from fancy. Yet we do not condemn those who err in these matters: they may be as sincere and love Jesus as well as the sorrowful and stricken disciples did when Jesus rebuked them as in our text. They are unwise in their departure from the plain and obvious sense of the prophets, and slow of heart to believe that which shocks their prejudices or previous opinions.

Jesus goes on to say, "Ought not Christ to have *suffered* these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." That was a wonderful sermon, and it made the hearts of these sorrowful disciples *burn within* them. Jesus concludes that sermon, the same evening at Jerusalem in the midst of all his disciples, thus: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding that they might understand the Scriptures. And said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."—Luke xxiv. 44–46. Thus forever settling the principle that the prophets are to have that interpretation which their language most plainly and obviously imports. Not to adhere to this principle is to launch forth into the wide sea of speculation where thousands have already been wrecked, and wasted their strength in fruitless efforts to save their sinking vessel.

As there is no longer a controversy as to the fact that the things which the prophets spoke concerning Messiah at his first advent had a fulfilment agreeing with the principle we are contending for, i. e., the obvious literal one, we shall now proceed to inquire relative to other subjects of prophecy relating to Messiah and his reign. We may find men are as slow to believe the prophets now as at the first advent. The prophecies now to be considered are those which obviously have not yet had their full accomplishment relating to Messiah, as—

King—His Throne—The Place of that Throne—His Kingdom—His Dominion—His Associates—His Subjects, &c., though they may not all be considered in this article.

Psa. cxxxii. 11, "The Lord hath sworn in truth unto David—he will not turn from it, Of the fruit of thy body will I set upon thy throne." It is David's seed, then, that is to possess that throne which David occupied; and that never was in heaven above: for there David never had a throne; and Peter tells us, Acts ii. 34, "David is not ascended into the heavens." The place is distinctly stated in the Psalm before us, for it is added, "The Lord hath chosen Zion—he hath desired it for his habitation. This is my rest forever—here will I dwell, for I have desired it." He then proceeds to say what he will do there. "I will abundantly bless her provision—I will satisfy her poor with bread. I will clothe her priests with salvation; and her saints shall shout aloud for joy"—instead of *groaning* in themselves as under the gospel economy. See Rom. viii. 23. It is then added—"There [in Zion] will I make the horn [power] of David to bud." [Heb. *tsomakh to grow forth, to spring up.*] "I have ordained [Heb. *orakh*—prepared a lamp [Heb. *nair—a light*] for mine anointed." Messiah was to be God's "prepared light." Accordingly, at his first advent, Simeon thus speaks of him: "A light to lighten the Gentiles *and* the glory of thy people Israel."—Luke ii. 32. Here is a clear New Testament testimony in which the distinction is kept up between those benefitted of the Gentiles and Israel: the latter are not a seed from among the Gentiles, but are those, many of whom were to fall and rise again; Luke ii. 34; so that here is no ground for seeking any other than the most obvious sense. Messiah then is yet to become "the glory" of that people. This will be done by setting up that throne which had been overturned and restoring the kingdom. That throne had been cast down as the prophets had said. In the 89th Psalm is a very peculiar prophecy relative to this matter. "I have found David my servant . . . I will set his hand in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation," a prophecy of the Psalms "concerning" Christ, and which, so far as fulfilled, has been literal. "I ascend to *my* Father and your Father, to *my* God and your God."—John xx. 17. And his Father and God was the "Rock of his Salvation." When he poured out his *soul* unto death, death would have held its prey, but God his Father raised him up from the dead, and thus became the rock of his salvation.

The prophecy proceeds—"I will make him my first born, higher than the kings of the earth. . . . His *seed* [the children which God hath given me; see Heb. ii. 13,] will I make to endure forever, [and therefore, they shall be made immortal, as well as *the first born*] and his throne as the days of heaven. . . . His seed shall endure forever, [hence incorruptible and immortal] and his throne as the sun before me." But before it would be thus established it would be subverted and remain for a long time trodden under foot of Gentile governments; hence it is contained in the same Psalm, verse 44, "Thou hast made his glory to cease, and cast his throne down to the ground. The days of his youth hast thou shortened; thou hast covered him with shame." That throne was cast down several hundred years prior to the first advent, and in the days of its youth; the throne is left desolate for a long period, not yet ended; but nevertheless God had said, "Once have I sworn by my holiness that I will not lie unto David:" verse 35; therefore that throne must be re-established and Messiah must sit thereon.

In confirmation of this fact, let us examine the prophet Isaiah, chap. ix. 7. Speaking of the child born—the Prince of Peace—the prophet saith, "Of the increase of his government and peace there shall be no end," [where?] "upon *the throne* of David, and upon his kingdom to order it." [Heb. *koon*, literally, to set firm, to establish it; Prof. Pick, "to re-establish it" Septuagint,] "and to establish it" [to support it—Sept.] "with judgment and with justice from henceforth even forever." The zeal of the Lord of Hosts will perform this."

Here is a full confirmation of the fact that the throne of David is to be re-established, and be overturned no more: and that Jesus is the person who is to possess it, when it is again set up, Gabriel expressly affirms, Luke i. 32, 33, when he spake of the Child to be born of Mary. He said, "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke i. 32, 33. Here the heir of the throne is designated; and that he shall reign not over "spiritual Israel" merely, but over the house of Jacob. No chance is given here for equivocation. As if God had foreseen the attempt to remove the throne to heaven, and make the people over whom the dominion was to be exercised merely a spiritual or immortal people, Gabriel varies the form of expression from Israel to Jacob; so that the most refined spiritualiser is totally excluded from transferring the promise to another than the literal posterity of Jacob: and such spiritualisers, to be consistent, should insist upon it, that David's throne means heaven on high: but as all the prophets forbid that, and they are compelled to admit that David's throne was on Mount Zion, in Jerusalem, in Palestine, and on the earth, why not also admit that Jacob's posterity in the flesh are to constitute the citizens of the territorial kingdom under Messiah when he shall sit on that throne? If they object that this reign over the house of Jacob is forever, and therefore they cannot be in the flesh, we answer, that is a mere assumption. In the first place, if the term forever is taken in its primary sense, no man can prove that the probation of some of Jacob's posterity will not be continued eternally, or without end. If mere assertion would prove that point, then it may be made out; for men, parrot-like, have talked about "the end of probation," just as they have talked about "the immortal soul" till they really think it is heresy to doubt the fable. That a period will arrive to each individual at which they will become confirmed in sin or holiness, so that a reverse change will be morally impossible, we do not doubt; but that a period will ever arrive when no more of the race of Adam will be in a state of trial is what has never been demonstrated from Scripture, nor do we think it ever can be; we do not affirm, however, that will not be the fact; we only say, it cannot be proved by the words of God or his prophets. But further, in reply to the objection under consideration. The term forever does not necessarily mean eternal. It is always to be interpreted by the nature of the subject. The whole of a dispensation is called everlasting.

The priesthood of Aaron was an everlasting priesthood; but it has passed away, or another dispensation has been opened which brought it to an end. So the reign over the house of Jacob in the flesh forever is and must be a truth, yet it may be a truth relating to a dispensation as distinct from the one which has preceded it or that may follow after it, as either of them are distinct from the Mosaic dispensation.

But that we do not mistake as to such a reign over the house of Jacob, the prophet Jeremiah shall now speak; and if we are not "slow of heart to believe all that the prophets have spoken," we think the controversy must be ended. In Jer. iii. 12 and onward, after the ten tribes had been absent from the land more than a hundred years—carried away into the north—the Prophet is bid "go and proclaim these words towards the north, and say, Return, backsliding Israel, saith the Lord . . . acknowledge thine iniquity . . . for I am married unto you: and I will take you one of a city and two of a family, and I will bring you to Zion:" [where David's throne is to be, as it once was.] ". . . And it shall come to pass when ye be multiplied and increased in the land in those days, saith the Lord, . . . at that time shall they call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord; to Jerusalem, neither shall they walk any more after the imaginations of their evil heart:" [i. e., in idolatry, and backsliding from the Lord.] Now mark what follows: "In those days," [when they shall call Jerusalem the throne of the Lord,] "the house of Judah shall walk with the house of Israel," [the backsliding house that God said he was married to,] "and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

This text is but one of a class which can no more be mistaken as to the fact of a future return of backsliding Israel and treacherous Judah [see verses 7 and 8] to the land of Jacob, at a time which has never yet come, than the texts can be mistaken which affirm immortality through Christ to them who believe. Any attempt to set aside such texts under the pretence that they had a fulfilment at the return of Judah and Benjamin from Babylon; or that they are only conditional, and may not come to pass, or that they are to have their fulfilment in the spiritual seed alone, only shows us how justly and pertinently the words of our Lord, "O unwise and slow of heart to believe all that the prophets have spoken"—may be applied to all such persons. Their unbelief in our view, is precisely of the character of that rebuked by our Lord. We sincerely hope it may prove true that such as merit this rebuke may as soon be convinced of their error as were the disciples: our love for them makes us desire that they may be. We feel not like reviling them: we have been in time past in the same unbelief.

We now pass to a brief consideration of Zech. xiv. That chapter opens with a statement that God would gather all nations against Jerusalem to battle, which results in the taking of the city, etc., "Then shall the Lord go forth against those nations as when he fought in the day of battle." This description cannot answer to any past taking of Jerusalem: certainly not at its destruction by the Romans, for God fought against the city and for its captors. That this is a correct view is further evident from what follows, and that it is the literal city of Jerusalem the prophet is careful to make certain, by introducing the Mount of Olives and giving its geographical situation to Jerusalem. It is "before Jerusalem on the East:" leaving no room for a doubt that his words are to be understood in their most obvious sense. "His feet shall stand in that day upon the Mount of Olives, . . . and the Mount of Olives shall cleave in the midst, . . . and the Lord my God shall come, and all the saints [holy ones] with thee." The whole to be accomplished just as literally as the prophecies were which related to the place where Messiah should be born, or the manner of his birth, or his coming into Jerusalem riding upon a colt, the foal of an ass. How unlikely that those and kindred prophecies should have such a fulfilment as their obvious sense imports; yet strange as they were, they were fulfilled in that manner; and we are truly sorry for the slowness of heart that some good men manifest "to believe all the prophets have spoken."

Another fact in this chapter shows that the time is yet future and the events to be understood according to their most obvious sense. "The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one;" verse 9. No such time has ever yet arrived: no such reign has ever yet taken place.

The prophet then describes the plagues with which the Lord will visit those who have fought against Jerusalem, which cannot be spiritualized, nor perverted from their obvious sense except by such as are "slow of heart to believe all that the prophets have spoken." Then follows the fact that there will be "left of all the nations," who will be required to come "up to worship the King, the Lord of Hosts, and keep the feast of tabernacles;" and these left are threatened with plagues, if disobedient, showing they are persons still on trial, or in probation. To say these left are the immortal, is an unwarrantable assumption. What! God threaten the immortal ones with plagues! "O, unwise and slow of heart to believe all the prophets have spoken." To say, the left are the wicked, who are now to be destroyed, is to charge God foolishly. Such persons say, God calls them to come up to keep the feast of tabernacles, though he has determined to cut them all off. If they come, according to this view, they are nevertheless to be cut off, and if they refuse, it is the same! What mockery is this! We understand the words on the principle advocated in this article, according to their plain and obvious sense, and leave others, who are slow of heart to believe, to depart from it if they will. We hesitate not to say, as our conviction, it is only an apology for not believing what God hss said, because we cannot see how the thing can be done; and thus think of God as if he were like ourselves. Let us beware of such a spirit.

A Paris Miser's Breakfast.

A MISER recently died in Paris, and his ways of living were certainly novel in the extreme. He boasted that his breakfast never cost him more than a half-penny, and that it always consisted of bread and butter or bread and fruit. This was his economic plan: Every morning he bonght a sou roll of bread. With this he went to one of the markets, and if it was winter he began by tasting of the countrywomen's butter. A bit of this was put in his mouth with a piece of bread previously deposited. Somehow the butter was always bad, or had some flavor he did not like. Not to be rude, he swallowed it, but made no purchase. In summer he fared more luxuriously, especially in the times of the cherries, the strawberries, the plums, and the grapes. "Have you good cherries to-day?" "Yes." "How do you sell them?" "Six sous a pound." "Can I taste them?" "Certainly." He takes two or three cherries, eats them with a mouthful of bread, and says: "Heu! heu! they're a little sour," and so he passes on to the next stall. Before he got half way down he used to breakfast perfectly. Of course, after a time the women who sold fruit and butter at the various markets began to know him, and, amused at his eccentricity, they seldom refused to let him taste their goods. He has recently died 75 years old—very rich, having never breakfasted on dry bread, or at a cost exceeding a half-penny.

THE surest road to poverty is to hoard up treasures. The surest road to wealth is to bestow liberally where it is most needed. The miser is the poorest man on earth; the most liberal man is the most wealthy. If, therefore, you would be rich, do not aim at riches, but simply use what you already possess for the greatest possible number.

HORSERADISH.—If it is wanted for winter's use it should be secured and placed in the cellar, when it will be ready for use at any time.

TREES may be set any time during the fall or winter when the ground is not frozen. Set evergreens in spring.

ROOTS should be secured at once if this work has not already been done.

Children's Department.

Our Chat with the Little Folks.

WE believe that children generally are fond of dogs, if they are not cross dogs. But whether they like dogs or not, we are sure that they are all fond of dog stories. These animals are very knowing; indeed, they seem sometimes to reason, and we have known some dogs which really appeared to know more than their masters. There are many very interesting stories about dogs, one of which, we give to our young readers. Dr. Beetle says he has one for us now. So let us hear what it is.

"HOW A DOG SAVED A SHIP."

"A Yankee sea captain, when in France, got a fine little rat-terrier, which he called Neptune. He took the little dog to sea with him, and he soon became quite a sailor. They were sailing at one time in the Gulf of Mexico in a dangerous neighborhood, and had to keep constant watch; for all along the coast near which they were there are long, low reefs and islands and bars, which have caused the destruction of many vessels.

"One evening when the captain went to bed he told the mate to be sure and call him by three o'clock in the morning, for by that time he expected to be within sight of a light-house which was near a dangerous reef of rocks called the 'Double-headed Shot-keys.' He wanted to look after the ship himself at that dangerous place. After the captain went to bed, the mate went into the cabin for something, and while sitting there, being very tired, he fell asleep. The men on deck having no one to watch them, also fell asleep one by one, and even the Spanish boy at the wheel, whose business it was to steer, was about half asleep.

"Meantime the wind changed, a stiff breeze sprung up, the sails were filled, and the good ship ploughed through the ocean briskly, straight toward the Double-headed Shot-keys. The little Spanish boy, half asleep at the helm, knew not of the danger, neither could he see ahead from where he stood, for the great sails concealed the view of the light-house; but Nep, good sailor that he was, discovered that land was near; he smelt it, and he saw the light. He rushed down to his master's state-room, and barked, and jumped up to him as he lay in his berth. 'Get down! be still, Nep!' said the sleepy captain. But Nep would not be still—he only barked the louder. 'Be still,' said the captain again, and he pushed the dog away. Again the faithful little fellow jumped up, pulled his master's sleeve, and took hold of his arm with his teeth. Then the captain thoroughly roused began to think something must be the matter. He sprang up, and Nep ran forward, barking to the companion-way. The captain's head no sooner came above the deck than he saw what was the matter. Right ahead was fearful rock and the light-house, and the ship plunging toward it at the rate of nine miles an hour! He seized the helm, the ship struggled, swung round, and when her course was shifted, she was so near the rock that in three minutes more she would have struck and been a wreck. The sleeping sailors were roused to their duty, and the astonished mate rose up from his nap on the chest, to learn that but for the faithful dog the waves might have already closed over them.

"Do you wonder that the captain thinks his dog is worth his weight in gold? He has been offered large sums of money for him, but money cannot buy him. He does not go to sea now. Nep went as long as his master went, and now he makes himself quietly useful at home by catching all the rats in the neighborhood."

That was certainly a faithful dog. He was more faithful than the sleepy mate. The only way for either men or dogs to succeed is by faithfulness. Hold on and hold out, and success is yours.

"That I know to be true," says Mr. Short. "I've watched folks a good deal in my time. I've seen some who are lazy, who sleep when they ought to work. They never get along. I've known some who get discouraged very easily. They are the ones to push their way through life. Then I have known others who kept on trying until they succeeded. I read the other day about a boy of this sort. Here's the story.

"THE PERSEVERING BOY."

"'Sir,' said a boy, addressing a man, 'do you want a boy to work for you?'

"'No,' answered the man, 'I have no such want.'

The boy looked disappointed; at least the man thought so, and he asked; 'Don't you succeed in getting a place?'

"'I have asked at a good many places,' said the boy. 'A woman told me you had been after a boy, but it is not so, I find.'

"'Don't be discouraged,' said the man, in a friendly tone.

"'Oh! no sir,' said the boy cheerfully, "because this is a very big world, and I feel certain God has something for me to do in it. I am only trying to find it.'

"'Just so, just so,' said a gentleman who overheard the talk. 'Come with me, my boy; I am in want of somebody like you.' He was a doctor; and the doctor thought any boy so anxious to find his work, would be likely to do it faithfully when he found it; so he took the boy into his employ and found him all that he desired."

Yes! God has something for everybody to do in this world. It's "a very big world," and there's room enough for all.—*Selected.*

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
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HEAVEN AND HELL.

THE following is an extract from a sermon preached by Rev. H. W. Beecher, a few weeks since:

"That heaven which you think of and I think of is purely imaginary. Imagination is the pathway between the flesh and the spirit. It is that which gives to every man aspiration. Men despise it because it is not a measuring quantity. We are taught that it is not safe to build on, but I aver that in the economy of God's providence the human race has been instructed more through its imagination than through its reason. We are not to suppose that there is a hell—literally, a place of fire and brimstone. I don't believe it, and you don't believe it, and you ought not to believe it any more than you are to believe that heaven is really paved with golden paving stone. No one believes it; if they did there would be more misers anxious for their soul's salvation. [Amusement.] The great trouble of symbols is that they first represent, then hinder. It is possible for the Bible itself to stand in the way of understanding. I hold it is the duty of the Christian to interpret, not the letter, but the spirit of revelation, and many good people will no doubt be shocked to hear me say that you may take the theory on which the Scripture was employed to represent heaven, and then, instead of those figures you may take your own, and make your own figures of heaven. Now, Mary is not mentioned in the Apocalypse, but the Mary who left you heart-broken, and went up into heaven, you can never forget; and then, when your old father, who was prophet, priest, lover and friend to you, disappeared from your sight, and went to join other friends in another land, then you began to people heaven with familiar faces, and heaven begins to get full of people, and you have made of heaven a vast land inhabited by departed friends."

"That heaven which you think of" (speaking to his congregation) "and I think of is purely imaginary." So much from Mr. Beecher. His heaven and his congregation's heaven are purely imaginary. Then Mr. B. has no expectation of reaching the heaven he thinks of, for if it is all imaginary, there can be no such place.

"We are not to suppose there is a hell—literally, a place of fire and brimstone. I don't believe it, and you don't believe it, and you ought not to believe it any more than you are to believe that heaven is really paved with golden paving stones." Thank you, friend B., for your honest confession; you do not believe in a literal hell, and you say your congregation do not believe it, and you say they ought not to believe it. Well, we agree with you. They ought not to believe it for the reason that it is not found in the Scriptures. And they ought not to believe in your imaginary heaven, for the same reason. "The great trouble of symbols is that they first represent, then hinder. It is possible for the Bible itself to stand in the way of understanding. I hold it is the duty of the Christian to interpret, not the letter, but the spirit of revelation, and many good people will no doubt be shocked to hear me say that you may take the theory on which the Scripture was employed to represent heaven, and then instead of those figures you may take your own, and make your own figures of heaven." Now this is all in keeping with B.'s future man, and his denying the resurrection of the man. He makes a man according to his own imagination, and then he builds up an imaginary heaven to place his imaginary man in, and then recommends his congregation to do likewise. What could he do with such a place as Jesus speaks of when he says, blessed are the meek, for they shall inherit the earth. This earth, purified, would be no suitable place for Mr. Beecher's imaginary men. It is all in keeping: he first denied the resurrection as Br. Thorne shows, and then, has nothing left but that which he imagines to be a man, and then he must imagine some imaginary heaven to suit his imagination—and then be finds it would be hard to punish this imaginary man, in a literal hell. Mr. B. comes out boldly and says he does not believe in such a literal hell. Then again, he finds the Bible stands in his way, and he is not quite bold enough to say we do not believe it, but does say it is possible for the Bible to stand in the way of understanding. "You may take the theory on which the Scripture was employed to represent heaven, and then instead of those figures, you may take your own, and make your own figures of heaven." If this is not giving license to set aside the teachings of the Scriptures, then I do not understand what the speaker means.

God has given us many figures of the inheritance of his children. First the Garden of Eden; then the promise to Abraham of the land which Paul describes as the inheritance of Christ and his seed; then the figure given to Daniel, of a kingdom under the whole heaven; and finally, the one given to us by Jesus of the meek inheriting the earth. But, says our learned divine, the Bible may stand in the way of understanding, therefore make your own figures of heaven, instead of taking those drawn by the sacred writers. That I may be preserved from the influence of *such* teaching is my prayer.

J. GRIM.

PHILADELPHIA, PA., Nov., 1870.

PULPIT BONDAGE.

THE following, taken from an article published in "Scribner's Monthly," is well worth careful perusal. The article is a forcible, candid and terse, yet refined exposure of a few of the frailties and abuses of the present system of pulpit ministry. There are difficulties from which those treated of are mere outgrowths. But treating of the primary ones is far more unpopular with the *learned* bondsmen, the leading minds, than any attack, however bold, upon the abuses of the ministerial system of the day can be to any class. The article comes to the point of considering the subject of rebuking evil doers.

L. C. T.

In the first place, rebuke to the purpose presupposes moral courage in the person who gives it. Moral courage, as we have already said, is a rare gift among men. Ministers are men. Moral courage, therefore, is a rare gift among ministers. Ministers, as a class, are probably full peers with any class in moral courage. It would not be surprising if ministers as a class were superior in moral courage to any other class. Moral courage, wherever it exists, has a natural call to the ministry of the Gospel. We do not assert that the ministry of the Gospel has not its attractions, and even its special attractions, to slothful and cowardly souls. We think that it has. These attractions it is that recruit its ranks with the pastoral sluggards and the pulpit poltroons. But it is true, nevertheless, that wherever there is a man more nobly endowed than his fellows with the self-forgetful spirit of readiness to confront and to challenge sin, there is a man in whom nature has done all that nature can do to make him a minister. Such select spirits here and there redeem their calling from the unbelieving world's contempt. They accumulate for their office that fund of popular esteem, from which so many of their brethren embezzle to squander with profligate recklessness. They are few, however, and we must reckon moral abjectness—a poverty of spirit by no means evangelical and by no means blessed—as foremost among the causes which sell the average pulpit into bondage.

And this want of moral courage among ministers exists where there is vehement need that moral courage should be present in extraordinary power. The severest censors of the pulpit for its moral deficiency will be likely to be those who have least considered the peculiarly hard conditions of the case. To maintain the function of rebuke in integrity and in energy, makes an overwhelming demand upon even the most abundant moral resources. Let it once be fairly considered what transcendent moral height, and what resilient moral nerve it presupposes in the man who is to stand up before a respectable and self-respecting congregation of his own equals, and neighbors, and virtual patrons, and there, eye to eye, without faltering a syllable, lecture them on their vicious practices! Between man and man alone this sheer fidelity is almost never found, except under the incitement of anger or of a wish to humiliate. To be thus faithful in a public relation, is an unspeakably exhausting drain upon the rarest, and costliest, and most precious moral forces with which God ever feeds a human soul. Spiritual power of this degree must be bought with a price. It is an effort of heroism which is never maintained but at the cost of days and nights of purifying prayer, and a long strain of purified life—and then generally, we believe, at the eventual sacrifice of bodily health. All that is in a man, and all that is of him, is, as it were, taken up and transformed and refined into this "bright consummate flower" of his being.

In the second place, the bondage of the pulpit has an intellectual cause. It is not always primarily that ministers are not morally brave enough. It is often also first that they are not intellectually independent enough. These two points of personal infirmity are closer of kin than is commonly regarded. It requires moral courage to be intellectually independent, and it requires intellectual independence to be morally courageous. Evidently, if a man is to take a stand, it is important that he make up his mind where to take it. Uncertainty is weakness. Mistaken certainty is misapplied strength, but paltering uncertainty is helplessness itself. The question for settlement, be it remembered, is not usually one to which the answer is foregone. It is a question on which, though disinterested theoretical opinion, if it could be had, might be one, practice at least is divided. It is accordingly a question of apparent doubt. Here, for instance, is a social, or a business, or a political usage which seems clearly wrong to the pastor. His unsophisticated moral sense springs to its condemnatory conclusion without pause. But he is staggered by seeing the usage a usage. It is established, it is respectable, it is many-lived. His imagination summons his congregation before him. Those well-dressed, respectable religious people patronize it. Innumerable doctors of divinity wink at it. It may be the question of temperance in drink. If so, some clever magazinist has just undertaken to show how beer-guzzling by the gallon is justified by the occult climatic reason in the case. It may be the question of lascivious spectacles. A graceful rhetorical casuist has courted the popular breeze for his sail by virtually defending the indecencies of the modern taste in theatricals. Altogether there is an overpowering conspiracy of influences to overawe the intellectual judgment of the minister, and make it unnecessary to overawe his moral courage. An intellectual decision, perhaps, would insure the moral triumph. But the situation appals his mind. *His* moral sense—an apparent precept in the New Testament, for him—social prestige, custom, and at last a serviceable philosophy gendered of the two, in triple alliance against him. The poor man is hopelessly perplexed. His mental doubt cuts the sinews of his moral strength. He probably compromises. He preaches a sermon admitting the use, and deprecating the abuse! His hearers smile inwardly, and, intent on the use, risk the abuse. Half a leap is into the ditch, and in the ditch most of our ministers lie before the well-fortified sins of their churches and congregations. Let it however in charity be said of them, that they are generally, perhaps, intellectual bondmen before they are moral poltroons.

In the third place, among the causes which contribute to abridge the efficient freedom of the pulpit must be mentioned the pecuniary, the material, motive. In its gross, crude form, this, we believe, is far less operative than is vulgarly imagined. It requires no very extraordinary virtue to refuse a palpable bribe, or to spurn a directly threatened pecuniary penalty. But the sordidness of the motive is disguised before it addresses the minister. The principle of voluntaryism, as it has come to be technically called in application to the material support of religion, renders the preacher pretty immediately dependent, in most cases, for his living from month to month, on the good-will of his congregation. Perhaps if the principle in its first Gospel simplicity were more frankly adopted than it is, by the majority of churches and ministers, different and better results would come from its operation. Isolated experiments are not wanting that go to make it doubtful whether Christian trust may not walk better, leaning fully on the arm of its Beloved, without crutches of human contriving, than with them. But this is no place for discussion of Gospel rudiments. Whatever might be, a certain situation is. With this existing situation exclusively we have to do. It will be found on narrow scrutiny that the actual administration of the voluntary principle furnishes an unintended instrument of subjugation for the free spirit of the pulpit, of altogether exquisite adaptedness and cruelty.

If it were a question fairly proposed, whether you would tell your congregation some certain necessary unwelcome truths, at a known and definite pecuniary loss to yourself, you would not hesitate an instant. As much easier as it is in general, for rightly constituted natures, to say the things that please than it is to say the things that offend, still, if the choice were made a perfectly plain matter of material interest to yourself at the time, the very spirit of perverseness would come to your aid, and your congregation would be tolerably sure to hear the whole counsel of God—so far as you, the preacher, then had it in present available possession. But the effect of his fidelity on the worldly fortunes of the preacher, reports itself to him in a much more circuitous and much more imposing manner. The manner is such that few ministers can wholly resist its peculiarly penetrating influence. The most of them practically decide that the range of topics for preaching is so wide, without including those on which the sensibilities of their congregations are morbidly acute, that the offensive topics may be omitted without serious damage to the integrity of their gospel. One foolish sermon, a single indiscreet expression—there is no telling what harm it might do. It might, for instance, deter some intending pew-renter. If it did, the church treasurer would be sure to know it. The minister, not trained in a business college, will be conscious of cold water in the aspect and address of this financial brother in taking the pastoral receipt for the next quarter's instalment of his salary. The man of the temporalities will lugubriously speak of the tenantless pew, and regret that Mr. —— did not take it. If the young apostle—apostles that make these mistakes are generally yong—errs again, he hears something of the same sort again. By and by he learns that the church money-matters are running behind-hand. If he does not take this hint he is soon asked to read a carefully worded notice of a church-meeting to be held on business of importance, at which a full attendance of the entire society is urgently requested. At this meeting the pastor presides himself. He there hears a discussion of ways and means that makes him rub his eyes. If he gets his eyes open, well—if not, at the close of the fiscal year he is informed that, owing to the large number of pews not taken, the church revenue is too small to meet the present "running" expenses. There will have to be retrenchment somewhere. Almost any bright pastor's instinct will tell him where. Things go on another year, and grow either better or, worse for the worldly prospects of the church and the pastor. If the pastor's apostolic enthusiasm has all been spent, probably things grow better. If he is too young still, they grow worse, and the end hastens. He resigns. That minister becomes a marked man. The leading lay brethren of the different churches of his denomination constitute a kind of masonry among themselves. They meet at the great anniversaries, and they know each other. "Your pastor has resigned?"—"Yes."—"What seemed to be the matter?"—"Well, his health rather failed, and in fact he lacked experience. He wanted to make us all perfect right away, and some of us wanted more time. He'll be wiser before he's younger." It takes but a very short time for our young apostle to be generally known for a wrong-headed, impracticable man. The ranks of the ministry of nearly every religious denomination will furnish illustrations. Ministers of whom the church is not worthy go floating about, like light-ships, from congregation to congregation, to warn their brethren of their peril. No wonder if the majority of ministers learn at length that the wisdom of the serpent is better for them than the simplicity of the dove. It would be a marvel of constancy, or of obstinacy, if they did not acquire the pitiable skill of preaching through a muzzle. It is inconceivably disheartening to a faithful ministering soul to be left without an audience without a living. He must possess qualities of a very fine temper if he is not badgered by his fate into believing, with bewildered sincerity, that he must have mistaken his duty. He will almost inevitably submit to press the footsteps of his brethren.

PRAYER NECESSARY TO VITAL GODLINESS.

BY J. D. SHERIDAN.

THE electric telegraph, as a means of communication, is often and truly spoken of as a recent invention. By tracing the history of mankind back over four thousand years, we learn that men had knowledge of a means of communicating with a friend in a "far country," and of receiving instantaneous intelligence in reply. By this means Jacob received the promise of the blessing that God has kept in store for him and his posterity, since the foundation of the world.

This heavenly telegraph has in all ages past been and continues to be a medium of communication by which all God's people may have access to the Father of mercies.

All the worthies of old, who excelled in wisdom, and enjoyed much of the presence of God, were in frequent and earnest communication with Him who giveth liberally and upbraideth not. By means of prayer Solomon was wondrously blessed. In answer to communications which he sent over the wires, and by which he asked for wisdom, the Lord sent back a favorable message, in which He not only bestowed upon Solomon what he desired ("wisdom"), but also great riches and honor.

Daniel prayed long and earnestly, and God gave him wisdom to understand dark sentences, and interpret visions. Our Saviour prayed until he sweat, as it were, great drops of blood. He still continues to intercede with the Father by prayer for his scattered flock, and for sinners who are rapidly travelling down to the end of their probation, regardless of any danger.

How is it with the batteries of all who claim to be the "branches" of the true "Vine," or great head of the church? Are they all kept in constant working order? Alas for the answer. Would not the reproof that Job received from Eliphaz apply to very many at the present day? And would it not apply to some who profess to be looking for the Son of man from heaven? "Yea thou castest off fear, and restrainest prayer before God."

I understand there are men here in the west who claim prayer is entirely unnecessary, and that there is no necessity for setting apart any day to the Lord. Some are led away by this pernicious doctrine, the influences of which are very much against the introduction of the true light of the gospel of the kingdom.

Truly we live in perilous times. As Paul writes to Timothy: "Now the Spirit speaketh expressly, that in the latter times some should depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 Tim. iv. 1. An apostacy of the early church is not only foretold, but also an apostacy of the last day pilgrims (or "virgins") who are anxiously waiting for the return of the "Bridegroom."

"And some of them of understanding shall fall."—Dan. xi. 35. Again: "The foolish said unto the wise, give us of your oil, for our lamps are gone out."—Matt. xxv. 8. Verily, it appears to me we are now at the tarrying time of our Lord, and very near the dawn of the day of our deliverance. Let us all watch and wait, and keep our batteries that connect with the celestial wires in constant working order, and by that means be enabled to obtain strength to prevent our falling.

OSAGE, IOWA, Oct., 1870.

TRUSTING IN GOD.

BY MARIA M. WEAVER.

How hard it is for the human heart to trust in God. And yet how tender and compassionate God is to usward. "Like as a father pitieth his children" so God looks with parental love upon those that love him. Are they in trial? He knoweth it. Are they beset on the right and left with cruel foes, false-hearted friends, entangled in their net of falsehood and misrepresentations? God knoweth it. Or are they in want of temporal blessings, of necessity praying, "Give us this day our daily bread?" Do they lack for many little comforts that would make life's labors less laborious? Ah! we know by blessed experience that our "Father in heaven" hears prayer, and withholds "no good thing from those that love him." Oftimes he *tries* the faith of his children, to see if indeed they do trust in his promises; but at last the blessings come, filling the believing heart with joy.

I have in mind a sister who once was highly esteemed among those who look for the Lord. All went smoothly with her till after being convinced that there is no future life out of Christ. Then, God *knows why,* though never lacking "daily bread," yet she was destitute of household comforts, and her condition in this respect grew worse and worse, although they toiled and labored to be more comfortable. Poor health and little ones to care for kept her weak in body, yet she thought of God's promises and claimed them. Her enemies (made so by the Gospel), cried out, "See! God has forsaken them. They do not prosper now because they have gone into error)." The sister made her wants known to God alone. After a trial of faith the blessing came, bountiful gifts from the hand of an indulgent God, more and better than heart had asked. O how like God is this. Should not the recipients of this love give praise and honor to his name? "Praise ye the Lord."

"What a Friend we have in Jesus,
All our griefs and woes to bear,
What a privilege to carry
Everything to God in prayer.
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer."

How true every line of this blessed hymn is. Let us trust more and more in God. He *is* a "Friend above all others." We may rely on him for help in every time of need. In the language of a brother in a letter to me, "None who put their trust in 'our God' will ever find him any thing but good." Amen.

WENDELL DEPOT, MASS., Oct., 1870.

ANALOGIZING THE RESURRECTION.

OUR orthodox teachers place the resurrection of man in a very low scale; that which was the grand theme of the apostles is now looked upon as a very common thing. Some argue the making alive of all men by an inherent life principle, because the caterpillar, when it apparently dies, springs up a butterfly; and because of some other insectile metamorphoses of like character. But particularly is the analogy spoiled, in the case of the caterpillar, by the very short life of the butterfly. If the soul, which this theory would fain create, is no longer lived than the butterfly, it might almost as well have died at once. But the resurrection or salvation of man, and consequent eternal life, is not to be thus analogized. It is a special act of God, for man only, and is only to be shown or proven by the word of God.

Some may say that Paul used the analogy of the grain in this connection; to which we answer that he only used that argument to illustrate certain points, some of which illustrations are now entirely ignored by a majority of professing Christians. Paul taught an actual death before a quickening, and not a partial death, as most modern teachers would have us believe—"That which thou sowest is not quickened except it die."—1 Cor. xv. 36. Paul did not teach that the death and resurrection of man was in every particular analogous to the sowing and quickening of the grain. We all know that the grain produces a fruit, although not "that body," yet its "own body"—a body of the same nature. Not so with the dead man, "it is sown a natural body, it is raised a spiritual body"—a body of an entirely different nature; which would not be so if the quickening principle was in itself, as in the case of the grain. Mark the identity—"*it* is sown," "*it* is raised," etc.,—the same body, but a different nature.

But this grain illustration, although not proving all that inherent immortality theorists claim for it, may indicate something that they do not claim. We know that *all* the grain sown does not grow—only the *good* grain, or that which has the life principle in it when sown, ever appears again. This is just what we claim for man—his resurrection depends upon his having in him the life principle at death; and the question naturally arises, what is that principle, and does man naturally possess it? Jesus emphatically says, "Except ye eat the flesh of the Son of man and drink his blood, ye have *no life in you.*" Per contra, "Whoso eateth my flesh and drinketh my blood, hath *eternal life,* and I will raise him up at the last day."—John vi. 53, 54. Paul tells us, Rom. viii. 11, "*If* the Spirit of him who raised up Jesus from the dead dwell in you, he who raised up Christ from the dead will also quicken your mortal bodies, by his Spirit that dwelleth in you." John tells us in his first epistle, chap. v. 11, 12, "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." John the Baptist says, John iii. 36, "He that believeth not the Son shall not see life." Thus we have the positive testimony of four prominent witnesses that man has not the resurrection or life principle in himself, and can only obtain it by imbibing the "Spirit that raised up Jesus from the dead." If *that* Spirit dwell in you, "He will also quicken your mortal bodies," and "fashion them like unto his glorious body."

And the inherent life in the grain *differs from* the Spirit of life in the believer in this respect: The former being a natural life, can be and is frequently prevented from re-living by a variety of circumstances, notwithstanding it may be good seed; the drouth, lack of earth, too much moisture, excessive cold, etc., are preventive of the natural life that is in the grain. Not so the Spirit of life in the sleeping believer; no circumstance will be able to prevent it from springing into action at the proper time. It is the power of God—a power that has been tested and proven effectual in the raising of Jesus from the dead, the "first-fruits of them that slept"—"the first-*born* from the dead."

Again: The life that comes from the sown grain, being of the same nature of itself, is subject again to decay. Not so the resurrection life promised to the believer; that is an eternal life—"Neither shall they die any more."

No, this wonderful work of God—the resurrection of the dead—is not analagous, in every particular, to any thing under the sun. It is a special promise, and not a natural result; a special manifestation of the love of God toward all who believe his promises. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life."—*The Nazarene.*

MEN bow before talent, even if unassociated with goodness; but between these two we must make an everlasting distinction. When once the idolatry of talent enters, then farewell to spirituality: when men ask their teachers, not for that which will make them most humble and godlike, but for the excitement of an intellectual banquet, then farewell to Christian progress. Here also Paul stood firm. Not wisdom, but Christ crucified. St. Paul might have complied with these requirements of his converts, and then he would have gained admiration and love: he would have been the leader of a party, but he would have been false to the Master—he would have been preferring self to Christ.—*Robertson.*

THOSE individuals who think they have a commission to maintain their traditions and put down all who don't see as they do, by any means—honest or dishonest, Scriptural or unscriptural, reasonable or unreasonable—are hereby reminded that there is no argument in scurrility, that sarcasm proves nothing, and that misrepresentation and false intimations are poor props for false doctrine.

"BECAUSE I live, ye shall live also."—John xix. 18. There is a point in every word of that declaration, but note particularly that it is Jesus who speaks, that he addresses believers, that they have life only because of him, and that the Scriptures nowhere declare any such promise to unbelievers.

Say your Prayers in Fine Weather.

So spoke a sea captain to one of his sailors who was much affrighted in a storm. The poor sailor had never been at sea before; and, feeling himself and all the crew to be in eminent danger, he betook himself to prayer. The captain differed from the sailor in this, that at that particular juncture it was necessary for all hands to be at work. The saying of the captain, and circumstances surrounding him, made a deep and lasting impression upon the mind and heart of the sailor. The storm without, subsided, but that created within his breast still continued. "Say your prayers in fair weather," was never forgotten by him in his voyage through life. The hurried repetition of the Lord's Prayer was succeeded by repentance toward God and faith in the Lord Jesus Christ; and from that time forth the sailor prayed in fair as well as foul weather. He became a soldier of the cross and a preacher of the gospel.

It happened that on one occasion, whilst he was preaching, the captain entered his church. Immediately the quondam sailor, looking toward him exclaimed, "Say your prayers in fair weather!" What a delightful and profitable train of thought was thus started, especially when the cause of the exclamation was explained by the preacher to the wondering audience! How suggestive of pious thoughts is that saying! The language of the disciples on the ship, in the Sea of Galilee, in the hinder part of which the Saviour seemed to sleep, was "Save Lord! we perish!" It has been and will be the language of thousands when exposed to dangers, by sea or on land, which threaten immediate death. If an epidemic prevails and hundreds or scores are carried off daily, the people are admonished to pray, and they heed the admonition. This is right, and yet it is proper also to say our prayers in fair weather. We are constantly in danger, and know not what a day or an hour may bring forth. The Saviour, therefore, directs his disciples to "pray always." When engaged in lawful business we may pray for success. The husband and wife may pray for each other always, and so may parents for children, and brothers and sisters for themselves, the household and the neighborhood.

The pastor should pray always for his flock, and his people should always pray for him. When we partake of God's bounties we should pray to him to feed our souls with the bread of life. When we clothe ourselves or our little ones, what prayer is so proper as this, that the Lord would clothe them and us with the robe of righteousness? When we go out, or when we come in, what should prevent our prayers to God, that he would go out and come in with us? We are commanded, in whatsoever we do, to do all to the glory of Him who created us and sustains us. We should be "diligent in business, fervent in spirit, serving the Lord," then our prayers will be heard and our alms, like those of the good Cornelius, will be had in remembrance in the sight of God. Let us not pray only in the storm but in fair weather also. And so let us observe the Saviour's direction, "pray always," in the exercise of a living faith.
—*Christian Observer.*

Love is the golden thread that runs through the Gospel: God's love to us, ours to him, and one to another.

OBITUARY.

Died in Bristol, Conn., Sept. 13, Sister Mary Losey, wife of Sumner Losey, aged 47 years.

Sister Losey has been a lover of the doctrine of the speedy coming of the Lord since 1843–4, and was a consistent Christian wife and mother.

Some ten years ago she, with her husband, became interested in that crowning truth of the Gospel, "Life only in Christ," and fully embraced it; and in that faith she died, leaving the blessed consolation to our bereaved brother that she "sleeps in Jesus," and will arise at the sounding of the "last trump."

During those ten years Sister Losey has been a great sufferer from disease, and she has in consequence been able to meet with "those of like precious faith" but little. She has, therefore, had little religious society beyond that of her affectionate and devoted husband. Yet our sister knew the truthfulness of the blessed promise made to such as her—"My grace shall be sufficient for thee."

May the blessing of God rest upon that lonely husband, and the Spirit of God lead those loving and dearly beloved sons who are mourning the loss of a Christian mother, to follow her example, and lay hold by faith upon our only Life-giver, while an opportunity is presented.

J. W. Whiting.

Appointments.

Eatontown, N. J., Sunday afternoon, Nov. 20. *Subject.*—Napoleon and the Pope.

Keyport, N. J., Sunday, Nov. 27. *Subject.*—Napoleon and the Pope. A general attendance is requested.

S. W. Bishop

Providence, R. I., during the month of Nov. Wm. Stewart.

New Britain, Sunday, Nov. 20.
Springfield, Sunday, Nov. 27, and Dec. 4.
Lynn, Sunday, Dec. 11.
Wolcottville, Dec. 18.
Springfield, Dec. 25.

William N. Pile.

An appointment is made for Br. Hanford to meet the Brethren of the Shinnycock tribe on their reservation, near Southampton, Long Island, Sunday, Nov. 20.

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 16, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Editor's Health.

When we penned the remarks of last week, Br. Storrs had apparently improved. Perhaps our great desire in the matter had something to do with the opinion respecting a decided improvement, but it was thought that symptoms did encourage the hope of a reasonably speedy restoration to his usual health. Hardly had the paper gone to press when we learned he was worse. From that time to the present, Tuesday, A. M., he has much of the time stood upon the very verge of death, while his anxious, devoted family, and sympathizing friends have eagerly watched every change, fearful lest the enemy should be permitted to triumph.

The difficulty, aside from excessive weakness, being confined principally to the throat and chest, he has not suffered intense pain, though he has, at times, experienced great difficulty in breathing. With mind perfectly clear, he has been blessed most preciously with an unwavering confidence, an implicit trust in God, whom he has so long served, and known as a Being all love and goodness. He has had no will of his own, having the perfect assurance that God will do just right with him, and that which is best for his friends and for the truth. Every moment has he been able to say, "Thy will be done." Mighty as is the power of religion always, it seems greatest and most beautiful when death stares in the face. Precious and comforting in that hour is the consciousness that work, given of the Lord to do, has been done while the day lasteth.

The condition of the Editor has been so critical for some days past, few even of his most intimate friends have been permitted to see him. We trust that, through the blessing of God, *all* his friends will soon again see him in the field of labor. May the good Lord grant it.

P. S.—As we go to press, his symptoms are regarded more favorable. L. C. T.

Identity and Recognition.

The following questions are sent us with request to answer:

First: "What constitutes identity in the resurrection state?"
Second: "Shall we know each other there?"
D. J. E.

We do not deem it wise to make any special point of, or to speculate upon what God has not seen meet to reveal in His word. There are, however, some things relating to the future state which, though not directly revealed are yet as clearly so by inevitable consequence upon what is taught, as if they were special subjects of revelation. To the last question, then, we reply in the affirmative.

We are not particular as to whether the appearance of Moses on the mount of transfiguration be accepted as proof of the resurrection of that Prophet from the dead, or whether it be believed that the transfiguration scene was simply a vision. In either case it represented the then future glory of Jesus and the saints. Their glorified state was then and thus prefigured. This, we think, will not be questioned, since it is generally admitted the circumstance of transfiguration was a fulfilment of the words of Jesus: "there be some of them that stand here, which shall not taste of death, till they see the kingdom of God come with power." Moses was recognized, on the occasion; his appearance was known as that of Moses, and that, too, by men who had never seen him in the flesh. This is manifest from the observation of Peter: "let us make here three tabernacles: one for thee, and one for Moses, and one for Elias." If, then, Moses, in his resurrection state, is recognizable unto men in this mortal state, it surely will not be questioned that glorified saints will know one another.

Paul's declaration, "Now is Christ risen from the dead, and become the first-fruits of them that slept" (or sleep), settles the matter. As the resurrection of Christ is a pledge of the ingathering of a resurrection harvest, so his resurrection state is a sample of the resurrection state of his people—those whom he "will raise" "up at the last day." He was recognized as the Jesus who had lived, healed the sick, raised the dead to life and performed other and many mighty miracles. If he, the first-fruits, the sample was seen by mortal eyes, and known, surely all who are crowned with immortality and glory will know each other. Some instances there are recorded, it is true, of Jesus revealing himself to mortal vision in a glory beyond its capacity to behold, but we may properly regard these as exceptional cases, extraordinary manifestations of his glory. But whether this be so or not matters little to the point, since to immortal saints will be given the capacity to complacently behold the King in *all* his beauty. "We know that when he shall appear we shall be like him; for we shall see him as he is."—John iii. 2. That was a good reply of the minister who, being asked by his wife whether he believed we shall know each other in the future state, replied; "To be sure. Do you think, my dear, we shall know less then than we do now?"

When it is established what constitutes, or rather preserves our identity through the radical physical changes that occur in our passage from one period of the present life to another, the question, "What constitutes our identity in the resurrection state?" will be answered. "O," says one, "that is just the point. It is the presence of a spiritual entity that preserves the identity in this life; and it is that which constitutes the identity in 'the life to come.'" If this proposition is found to involve, of necessity, gross absurdity, the proposition itself is shown to be without weight. The animal body, it is claimed, and we think properly, is subjected, by reason of unceasing waste and recuperation, to complete changes of component matter every few years. If the preservation of identity is due, in the case of man, to a self-existent something connected with him, then one of two conclusions must be adopted. Either the phenomena, when found to exist in connection with other animals, proves them to be possessed of similar entities; or identity of animal organization is in most cases preserved independent of any such agency. The former will certainly be regarded by all who are unprepared to accord deathlessness to the brute creation, as involving absolute absurdity; while the latter totally negatives the proposition. It is affirmed to be immaterial—this entity of which so much is said. Strange, indeed, that immateriality is more potent in controlling the action of matter than is the Creator.

The claim that the existence of a separate entity is necessary to preserve the identity through death is utterly valueless except in so far as it denies, by implication, the power of God to restore the identity, in the resurrection life, without the aid of such existence. If it be not equally easy for God to *restore* identity after it is lost to human view, as to *preserve* it, it nevertheless comes within the scope of Omnipotent power. To our mind, "sameness" would be a satisfactory reply to the question, "What constitutes our identity in the resurrection state." That kind of "sameness" which enables us to identify the old man as he whom we had known in youth, notwithstanding he had undergone many changes respecting component particles. That kind of "sameness" which enables us to recognize *any* animal body after it has undergone changes analagous to those observed in the human species. Sir Wm. Hamilton's remark concerning the nature of identity is worth remembering. He says: "*Identity* is a relation between our cognitions of a thing, not between things themselves."

The question is: Has God promised a future life, by a resurrection from the dead, to his people? We reply: He has. None, it is safe to presume, who understand and believe the word of God respecting a future life, will deny this. He will surely fulfil that promise; but He will not fulfil it in such questionable way that saints will be left in doubt as to whether they are themselves or somebody else, as would almost be the case if there should be no recognition in the future life. May we all diligently strive to "be accounted worthy to obtain that world, and the resurrection from the dead." That glorious prize secured, immeasurably happy will we be not only in the companionship of those dear ones beside whom we have labored and suffered here, but in the companionship of our blessed Lord, and *all* the saints. L. C. T.

Popular Theology—A Contrast.

We hear so much at the present time—especially from the pulpits and press of the popular churches—about preparing to die, and so little said about the second coming of Christ and the resurrection of the dead, that we are led to question whether this teaching is not a part of the same theology which makes "death the gate to endless joy," or "the entrance to endless woe."

If the great design of the gospel was only to prepare men for death, how can we account for the utter silence of the apostles regarding it? They always centered their hopes of a future life in the second appearing of Christ as the Life-giver; they looked for a bodily resurrection "at the last day," and not for a departure from this world at death as a spirit *non-entity* to some unknown region of which even our most enlivened imagination can form no conception, and regarding which a divine revelation is wholly silent.

The system of theology, of which this teaching regarding a preparation for death is a part, makes death our greatest *friend*, because we are taught that to the Christian it is the deliverance of the soul from this tenement of clay, and is the door to eternal bliss. Hence, this theology makes death a greater event than the coming of Christ, and therefore, consistent with their belief which virtually ignores the second coming of Christ, we are taught to prepare for death, instead of "looking for and hastening unto the coming of the day of the Lord," and like faithful virgins have our lamps trimmed and burning, and waiting for the Bridegroom's return, that when the cry is made, "Behold the Bridegroom cometh; go ye out to meet him," they may be ready to go "in with him to the marriage." Instead of shouting in the ears of a sleeping godless world, "*Behold the Bridegroom cometh,*" and as with a trumpet voice commanding them to "fear God and give glory to Him, for the hour of His judgment is come," popular theology tries to soothe men's conscience with a peace and safety cry, and to frighten men into a *formal* service of God through the terrors of eternal misery. The doctrine of universal immortality is inseparable from that of endless misery. Its tendency is not to create a veneration and love for God, but to cherish the hope that if they are not *very* wicked they will not be subjected to such an awful punishment, and consequently they indulge in genteel churches and fashionable religion merely to escape the miseries of hell, being "lovers of pleasure more than lovers of God." These are facts too apparent to be denied.

We would not be understood as opposing efforts to have men become Christians, from whatever quarter they may be made, but we do object to "teaching for doctrines the commandments of men;" perverting the gospel, and leading men away from the Bible hope of a future life into the deep and awful darkness of tradition.

The Bible does not teach us that we need a preparation for death, for death has "passed upon all men;" but we need a preparation to *live*. The Bible does not tell us that we are all immortal, and therefore death is but a *change* in our existence; nay, but the Scriptures show us if we do not lay hold on Christ by faith and obedience, death is the *end* of our existence. The Bible sets before us life and death—"the wages of sin is *death*, but the gift of God is *eternal life*;" but on the other hand popular theology sets before us eternal happiness in heaven or endless misery in hell. The gospel locates the time when the saints shall receive their reward, at the second coming of Christ by a resurrection from the dead, or a change to immortality of those who are alive; but popular theology tells us they receive their reward at death, thus virtually denying the resurrection of the dead or the second coming of Christ "at the last day." The Bible tells us "by patient continuance in well doing" to "seek for glory and honor and immortality, eternal life;" but popular theology tells us we already have immortality, and we can not "seek" for what is already in our possession, but to seek a preparation for death—not to be looking for the coming of Christ to receive us unto himself, as he promised, but to be looking for death to release us from our prison house of clay that we may depart and be with him.

May not this suffice to show that popular theology is a distinct system from and wholly subversive of the gospel as presented in the Bible?

Let me exhort you dear reader, to give heed unto the apostle's commandment to "fight the good fight of faith, *lay hold on eternal life.*" "Keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ."—1 Tim. vi. 12, 14. You want eternal life—an endless existence. Give thanks unto God that you can obtain it; yea, God, in his infinite love and compassion for you, desires to give it to you through Jesus Christ his only begotten Son. "For God so loved the world that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life."—John iii. 16. You are perishing; with your frail constitution you are going down into the silent dust of death. God through his only begotten Son offers you life from the grave—to deliver you from perishing through the power of an endless life, and endow this frail body in the world to come with strength, and beauty, and immortality, unmixed with tears of sorrow.

"And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day."—John vi. 40. To have a hope of this life, the witness of acceptance with God—you must "not be conformed to this world, but," says the apostle, "be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. xii. 2. The professed church is so completely engrossed with earthly things that this matter becomes one of the highest importance to those who are earnestly seeking for eternal life, that they may meet the approving smile of our soon coming King. He assures us that we cannot expect to secure eternal life if our hearts are set upon the things of this world. He says: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. *Ye cannot serve God and mammon.*"—Matt. vi. 24.

Beloved reader, the awful day of God's wrath is at hand. The world seems rocking from centre to circumference, groaning under the fearful weight of iniquity which now rests so heavily upon it. The spirit of war, in all its fearful magnitude, has broken forth, and the land, once drenched with the blood of saints, is now the scene of awful carnage of antichristian forces. The great battle of God Almighty is at hand, we verily believe, and dear reader, we beseech you not to be deluded with the soothing words of popular theology, that death may be many years distant, and say in your heart that you have ample time to prepare for death, and thus join the latter day scoffers in saying, "Where is the promise of his coming?" I admonish you upon the word of God to prepare to meet your Lord that you may partake of the joy and felicity of the kingdom which he will soon set up. W. H. S.

Rochester N. Y. Nov. 1870.

The European War.

Nothing calculated to work any very important change in the condition of affairs in France has transpired during the past week. New Breisach, surrendered to the German forces on the 10th inst, very nearly completes the Prussian possession of the Rhine. The French forces under Gen. Paladine have obtained a decided victory at Orleans, having captured that city after a hard fight of two days. The first success of any note secured by the French since the beginning of the war, it is quite natural that the importance of the event should be magnified, and the fact of victory seized upon as evidence that fortune is about to smile again upon unhappy France. Driven out of Orleans by superior numbers, the Prussians retreated to Soury, where they have been reinforced by detachments from the army of Prince Frederick Charles.

Garibaldi is said to be busy with his little army, but that it is poorly equipped and discontented. It is claimed that Gen. Bourbaki in the North has a fine army, which may be increased to 400.000 men, and that he is preparing for a movement on Paris. The people and garrison of that stronghold are, in the meantime, being starved out, so no plan for relief can be effective unless promptly executed.

Great excitement prevailed in London on Saturday last in consequence of the rumor that Austria has joined France against Prussia. Such reports cannot be received with too much care, for, having refused to ally herself with Napoleon when that monarch was supposed to be eminently capable of maintaining his power and prestige, it must seem unreasonable that Austria should form such an alliance now that France has become a Republic, and is lying almost prostrate at the feet of the conqueror. Still such is the strait in which France finds herself, it is impossible to foresee what inducement she might offer to Austria or any other power that would dare undertake to help her out of her difficulties. We have been inclined to the opinion that the European war will become more general, and perhaps the time has come for extended complications to bring it about. The Lord reigns, and he will rule all things to the working out of his great designs preparatory to taking unto himself his kingdom and his crown.

Since the above was written, telegraphic information from Europe is to the effect that an alliance has been entered into between Russia and Prussia. It is understood that one of the advantages which Russia seeks through this alliance is the abrogation of the treaty forced upon her by England and France at the conclusion of the Crimean war. By that treaty she lost her control of the Black Sea, a loss calculated to virtually destroy her marine power. A New York City journal, of this, Monday, morning says:

"Russia has at last thrown off the mask. Her preparations, military and diplomatic, which have been making for several months are completed, and she has demanded at the Courts of the Great Powers the revision of the treaty of 1856, which neutralized the Black Sea and denied her armed steamers admission to the Dardanelles. The design has been long suspected: the demand has long been anticipated, yet, coming as it now does in official form, it may convulse Europe and agitate the rest of the world.

The articles of the treaty most obnoxious to Russia, and forced upon her by the alliance of France, England, and Turkey, are, of course, those which prevent her from fortifying her Southern coast or entering the Black Sea with her navy. These articles are as follows:

Art. 11. The Black Sea is neutralized. While open to the mercantile marines of all nations, its waters are formally and in perpetuity interdicted to vessels of war, whether belonging to nations having territory bordering on it or otherwise.

Art. 13. The Black Sea being neutralized by a foregoing provision, Russia and Turkey engage neither to construct or maintain any naval or military arsenal upon its coast.

The long-manifest desire of Russia to repossess the Black Sea, if not a natural one, is certainly consistent with her past policy. The Black Sea is not only her chief southern outlet for the immense trade of the regions traversed by her principal rivers, the Danube and the Dneiper, but it is also her best defense in war. The Russians, in justifying their policy, will perhaps lay greater stress than we can upon the fact that it also offers the best base for aggressive operations against their old enemy, the Turk. There is every reason, therefore, why Russia, finding her hopes of extension westward destroyed by the unification of Germany, should seek again the old channel for carrying out her schemes of aggrandizement. And it was to be expected that she would take the present opportunity, when the power of France is broken and England is unable to enforce the treaty, to demand its abrogation. While the former allies of Turkey have become weakened to helplessness, Russia, on the contrary, has greatly strengthened her power. It is intimated, and with such positiveness and minuteness that the statement will hardly be doubted for a moment, that Russia has formed a secret alliance with Prussia which secures the active aid of that Power in preventing any interference. Russia has watched Austria while Prussia destroyed France. Prussia is now to watch England while Russia seizes the Black Sea. That is the plain English of the treaty.

The task of repossessing the Black Sea will not be a more difficult one than that of Prussia invading France; nor will the campaign, if it comes to war, be as long. Turkey is powerless to resist unaided, and she can hope for the assistance this time of no English fleet and French army. Russia has upon the Black Sea a fleet of twenty or thirty merchant steamers, which can be readily converted into very formidable gunboats, whle the merchant service of Turkey is comparatively weak. Russia has had a large fleet of armed vessels cruising in Greek waters since the first of last September, and is even prepared to demonstrate at once against Constantinople. A war, if it should unfortunately come to that, would be a most unequal one."

L. C. T.

It is said to have been ascertained through certain memoranda found among the papers at the imperial mansion, that the Prince Imperial's baptism cost about $180,000. Pretty costly baptism that, but the family have had a more expensive one since. They have been baptized with fire. The element got beyond their control, and, spreading in directions which they thought not of, consumed the cords by which they held the kingdom.

L. C. T.

Why is Truth Rejected?

BY A. G. M.

"Because I tell you the truth ye believe not." Why do not men—we all—believe the truth?

(1.) *Indolence:* There are those who love their ease so well, that if the truth is brought before them, they are too indolent to open their eyes and look at it. They enquire why they may not do very well as they are. All their fathers lived as they live and passed away in hope. They look for tranquillity, for rest, never seeming to realize that he who believes an error and teaches it to men is charging the error not upon men but upon God; for he makes God to declare for truth what is not truth.

(2.) *Fear of doing harm:* Strange as it may seem, many conscientious but narrow-minded men reject truth lest they do harm. It *is* a terrible thing to break up the deep of a man's old opinions, to leave him for a time in a kind of chaos of opinion, not knowing whom or what he shall believe. And more, it is often said "If this doctrine be true, it must do great harm." As if the great laws of God must be covered up and hidden away lest a knowledge of these laws should destroy the works that God has made: as if blindness were better than sight, or darkness than light, as if the dangers of our way were less because we walk in the dark, or disease less fatal because plastered over by our ignorance. Let the truth be spoken, and it may tear away our fine theories, it may display the grossness of our ignorance, but it shall save from falling, it shall reveal to us life.

Fear not the truth. If it cause pain it is the pain that leads to a cure; if it make our acts or opinions appear more wrong or hateful, it is not the fault of the light. Were these acts or opinions veiled in the deepest darkness they would be none the better.

(3.) *Reverence for the past.* We are so

formed that the teachings of the past have a powerful influence upon us. Especially is this true when the prejudices of early education are on the side of the past. Our opinions have grown as our bodies have grown. Looking at those whom we have esteemed wise and good, at age, respected for learning and piety, at books written by good men of the past, at the wise sayings of august bodies of reverend men, we feel that these could not have been wrong. Yet so reasoned the Jews of the Scribes and Pharisees; so reason the Mahomedans of their prophet, and so reason the Pagans of those who proclaim their gods. But truth is above all teachers except Him who established all things.

(4.) *Self conceit.* Men have such high opinions of their own discernment that they often refuse to look at the truth at all. Shallow conceit has so puffed them up that they believe there is no truth they have not learned. With loud voice and dogmatic arrogance, they would crush all opposition. So thick is their shell of conceit that even when compelled to hear, like the tortoise, they withdraw themselves from the world, and let ignorance, stupidity, folly and sin be carved upon their backs, without exhibiting even the semblance of a sensation. Such men deserve only contempt, and yet great multitudes follow them.

(5.) *Others shun the truth because it condemns them.* It may be hard for a man to own that he has been in error; harder still is it to have it forced upon him, that his acts from day to day are wrong. Let this truth be as plain as it may, it is hard to say I am doing wrong, I am teaching error for truth. Many a man is forever confessing his sins of the past who will never for a moment admit that he is wrong in the present; yet if saved from present sins, past ones would need no confessing. There is no crime for which he who does the crime is not able to find at the time some justification; all truths that stand in his way must be rejected even though he confess his sin the next hour.

(6.) *The truth is rejected because it cannot be demonstrated.* A class of thoughtful men demand sensible proof of all things. They cannot believe in Christ because they have not seen him, forgetting that much of all we believe rests upon the evidence of others. This Christ is to them a myth, and eternal life, with all its glory and joy a fable.

Thus, from every motive men reject the truth, yet the truth is not lost, nor so far removed that it may not be found. With the few it prevails. The solitary Shepherds, the despised Publican, the weary fishermen receive the truth, act upon it and are saved. Truth goes not like an army with flying banners and martial array. It is alike heedless of palace and cottage; but he who with humble heart, and intelligent mind seeks truth, shall not seek in vain. And we believe it shall prevail, but not now. He whose right it is shall reign. Then, because he tells them the truth, all shall believe. Who shall so live and act as to obtain part in that new earth?

BROOKLYN, Nov. 1870.

THE "INCORRUPTIBLE SEED."

BY JACOB GRIM.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter i. 23.

THAT there is such a seed the Bible clearly declares, a seed which when fully developed liveth and abideth forever. That this seed is entirely different from the natural man, begotten by the flesh, is also clearly shown in the word of God. Peter makes this distinction: "For all flesh is as grass, and all the glory of man, as the flower of grass. The grass withereth and the flower thereof falleth away." O what a description to give of this noble creature, "man!" And to compare him to the grass of the field which withereth and falleth away, and is no more! This incorruptible seed, says Peter, "is the word of the Lord," and it "endureth forever."

John says: All who are of this seed are the sons of God; and they are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh and dwelt among us."—John i. 12, 13. Paul says: "We have known" him (Christ) "after the flesh," (as the seed of David) "yet now henceforth know we him no more." Yea, "henceforth know we no man after the flesh. Though we have known Christ after the flesh, yet now henceforth (from this time) know we him no more (after the flesh). "Therefore (for this reason) if any man be in Christ, he is a new creation: old things are passed away; behold all things are become new." Does Paul say Christ is to be known no more as the Son of David? He so expresses himself. He says: We have known him after the flesh; that he was born of the seed of David according to the flesh, and that as such we know him no more. In what character, then, are we to know him? As the author of the new creation. For if any man be in Christ, he is of the new creation. "For we are his workmanship, created in Christ Jesus."—Eph. ii. 10. "And that ye put on the new man, which after God is created in righteousness and true holiness."—Eph. iv. 24. "And that ye put on the new man which is renewed in knowledge after the image of him that created him."—Col. iii. 10. Paul affirms "of the gospel of God," (which he had promised before by his prophets in the Holy Scriptures) "concerning that Son of his, Jesus Christ, our Lord, which was made of the seed of David according to the flesh, and declared the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. i. 2, 3, 4. Now Paul further affirms of these two natures. Of the first he says: 2 Cor. v. 16, "Yea, though we have known him after" (his first nature) "the flesh, yet now from henceforth" (as such) "know we him no more." Well, then, Paul, how do you know him now? After the new creation, born of the incorruptible seed, of the word of God; as the author of the new creation; as David's Lord. He was the stem or shoot of David, but now he becomes David's root; the Son of God; the author of the age to come; the new creation, for if any man be in Christ Jesus he is a new creation. May we all be born of that incorruptible seed

PHILADELPHIA, PA., Nov., 1870.

WATCHING.

BY R. J. TURNER.

IN an age when the spirit of republicanism pervades all nations, and is fast unsettling thrones, and demolishing sceptres and crowns; when people look forward expectantly, to see emerge from this political strife a future in the world of republican principle and institutions, there are a few who look for a kingdom and a king. The nations across the water are wheeling into battle line, and we hail it as the signal of an approaching monarchy. Kingdoms reel and fall to make room for one that will never, like them, be numbered and finished.

We are watching events. So fast they come we can scarce realize their solemn import. A few short months ago the sunny land of France was unlittered by dead, her waters unmixed with blood, her air untainted with the hot breath of war, but the cup of her iniquity was full, and the fiat of Jehovah went forth. The earthquake of revolution is rocking and engulphing her in certain destruction. The tidal wave of war is desolating her fairest cities, and like Jerusalem of old her inhabitants "pine away, stricken through for want of the fruits of the field." France goeth to perdition, and her downfall is surely to be followed by the destruction of all nations. We are watching for the grand crash that shall tumble into ruin all the governments of earth. We are watching for the booming war notes to die away and give place to the voice like "many waters, and mighty thunderings, saying: Alleluia, for the Lord God omnipotent reigneth." We see Christ's coming in every event, but the world is blind. They are rocked to sleep in a cradle of earthquakes, with the alarm bell of war ringing their lullaby, and they dream of future greatness and glory to this old world, of an age of enlightenment such as never was, but their dream will be broken, and their sleep is but the fatal coma that ends in death.

The world is near its end. Why shut our eyes to the fact so patent? The very machinery of nature is out of gear. The story of six thousand years is almost told, and such a story of sin and misery, of carnage and blood, of groans and tears and wretchedness. It is a picture all shadows. We are watching to see it go out in the glory of eternity; watching for the end of this life and the beginning of immortality; watching for a kingdom and a throne; watching for the King, our Life-giver.

HARTFORD, CONN., 1870.

THOUGHTS AND APOTHEGMS.

THE question, "What is true?" ought to stand on the threshold of every religious inquiry.

If the question, "What is true," be asked only in the second place, it is likely to receive a very different answer from what it would, if it had been asked in the first place.

That which is true and right loses, incalculably, its beneficial influence on the mind, when received on any ground than *because* it is true and right.

Truth is, in such an especial manner, the characteristic of the religion of Christ, that, in our Lord's reply to Pilate, He points it out as defining the very nature of His kingdom, of His objects, and His claims: "For this cause came I into the world, that I should bear witness unto the truth." And when, on other occasions, asserting his claims, He says, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." "When the Spirit of Truth is come, He will guide you into all truth." "Sanctify them through thy truth; thy word is truth." Thus, too, the apostles repeatedly use the words "truth" and "faith" to designate the Christian religion. It is truth resting on evidence, requiring faith in it, on the ground of its truth.

The Christian religion made its appearance as the common disturber of the peace of the world, because it put an end to the tranquil influence of custom, authority, credulity, sentiment and imagination; forced men upon the disagreeable task of examining evidence, searching records, and proving all things; and arrayed in opposite opinions, children against their parents, subjects against their princes, and the people against the priest.

Christianity, contrasted with the Jewish system of emblems, is truth in the sense of reality, as substance is opposed to shadows; and, contrasted with the heathen mythology, is truth as opposed to falsehood. "The truth as it is in Jesus" was to supersede the heathen idolatry, by destroying it; and "the law and the prophets," not by destroying indeed, but by fulfilling them.

The heathen mythology not only was not true, but was not even supported as true; it not only *deserved* no faith, but it *demanded* none. The very pretensions to truth—the very demand of faith—were characteristic distinctions of Christianity.

To believe in Christianity, without knowing why we believe it, is not Christian faith but blind credulity.

The word knowledge, strictly employed, implies three things; viz., Truth, Proof, and Conviction.

To say that there is no more virtue in Christian faith, unless it is founded on evidence, is to forget that the Lord Jesus himself—He who "taught as one having authority and not as the Scribes"—He who said not, as the prophets of old, men *sent* from God, "Thus saith the Lord"—but, as Immanuel, God dwelling with the people, "*I* say unto you"—appealed to his works as bearing witness of him; and claimed the Divine "power to forgive sins," on the ground that He had no less Divine power to bid the palsied cripple "take up his bed and walk."

The apostles came forward rather in the character of witnesses, than as authoritative guides; and they work miracles and appeal to Scripture, not so much for the purpose of establishing their own right to deliver doctrines, as to *prove* the doctrines which they teach. And as with their first teaching, so also is it with the subsequent propagation of their religion. Though the authors of the Gospels wrote, under the extraordinary superintendence of the Holy Spirit, those four distinct statements of evidence of matters of fact, yet it is not as the organs of inspiration they come forward. Their language is not, "Thus saith the Lord;" but, "He that *saw* it bare record." These things were "delivered unto us by those who, from the beginning, were eye-witnesses and ministers of the word." They have so shaped their writings as to avoid what the method of authority would require, and force forward what the method of examination would demand; and have thus shown pretty clearly their intention, that the religion which they preached upon the ground of evidence, should be maintained and propagated also upon the same ground. "These things"—says the Evangelist John, speaking of Christ's miracles, wrought in the presence of his disciples—"were written that ye might believe . . . and . . . believing ye might have life through his name."

It has been said by a modern writer, that "the poor ignorant uninstructed peasant who says, 'I believe my religion because I have been told so by those who are wiser and better than myself; my parents told me so, and the clergyman of the parish told me so,' *comes nearest the answer of the Gospel*"—to that answer which the apostle Peter directs us to be ready to give "to every one that asketh a reason for the hope that is in us." And yet it is manifest this answer could have been given when the Gospel was first preached, by no *Christian;* but might be, and *was*, given by every one of his Pagan neighbors.

This is to represent the Apostles of Christ as saying to those of whom they would make converts, "Let every succeeding generation receive quietly the religion handed down by its fathers, but let *this* generation act otherwise. Take up *novelty* for this once to oblige us, and ever after adhere to antiquity."

He who professes adherence to the national religion of England, on the ground that "it is the religion of his fathers," forgets, as do the hearers who applaud the sentiment, that, on this principle, the worship of Thor and Woden would claim precedence.

In these our days, there are an immense number of persons, who, professing faith in the Gospel, and zeal for its support, yet assure us that inquiries into its evidences, are likely to lead to infidelity. What would such a person say of some professed friend coming forward as his advocate, and saying, "My friend here, is a veracious and worthy man, and there is no foundation for any of the charges brought against him; and his integrity is fully believed in by persons who thoroughly trust him, and who have never thought of reasoning or inquiring about his character at all; but, of all things, *do not make any investigation*, for the more you inquire and examine, the less likely most people will be to believe in his integrity!" Surely a man so defended would exclaim, "Deliver me from my friends, and I fear not my enemies."

Those who boldly stand out and court inquiry, and bring forward cogent reasons for their conviction, are reproached, by a certain modern writer, with infirm faith and timidity. Timidity of all things! One is reminded of the story of some Indian savages serving as allies to the British in America, who, when the allied force was attacked by the enemy, ran and took shelter in the woods, while the British troops stood firm under a heavy fire, and repulsed the assailants. It was expected that their Indian friends would have been full of admiration at this display of superior value; but, on the contrary, their interpretation of it was, that the British soldiers were such cowards that they were *too much frightened to run away.* Almost every chapter of the New Testament convicts the Lord Jesus and his followers of that "timidity," in appealing to the evidence of miracles and prophecies, which is censured and derided.

The danger of decrying all appeal to evidence is not confined to a mere want of adequate evidence for the truth of the Christian religion, but something distinct from, and beyond, this; the danger, namely, of a contrary presumption arising. It is not merely, that men, to whom sufficient evidence has not been furnished, will be likely, themselves, to reject what has not been proved to them; but that men of all classes—the learned as well as the unlearned—will be likely to regard it as a positive evidence against the religion, that it professes to be calculated for mankind in general, and designed to claim their rational belief, while its defenders themselves confess that the object cannot be accomplished.

To labor to prove a truth, is to imply the possibility of doubt, and to challenge inquiry; therefore an appeal to truth, as resting on evidence, is the characteristic of a true religion, which alone can satisfy doubts, or stand the test of inquiry.

The kingdom of truth the Lord came to establish, is a kingdom whose subjects should have been *admitted as such*, in consequence of their being "of the truth;" that is, not mere adherents of truth by accident, but *votaries* of truth. "Every one that is of the truth heareth my voice."

He only is "of the truth" who, with reverential love, is seeking, in candor and simplicity, to learn God's truth, and, in earnest self-devotion, to obey it at all seeming hazards; after the example of Him who "came into the world to bear witness unto the truth." —*Archbishop Whately.*

PERILS OF THE DAY.

LET us get a definite idea of the perils of the day.

By these perils we do not mean those dangers which are common to mankind in all ages and under all similar conditions of civilized life. Certain vices are rooted deeply in our nature, and society, in all its varying forms, tends to favor their growth. The past and the present, in these respects, are very much alike. Moses, in his early administration of government, had some of the perplexities that embarrass modern legislators. Cicero and Lucretius were agitated by problems that defy our solution; while Augustus was doubtless quite as sorely puzzled on such subjects as marriage, industry, and taxes as some of the ruling potentates of Europe. What is common to humanity ought not to be charged to the special account of our day. No doubt some of these evils have been increased. Others however, have been diminished; so that the old fighting-ground of the race is practically about the same.

The true point of inquiry touches the perils peculiar, more or less, to the circumstances by which we are surrounded. Now, in this light, we can have no difficulty in ascertaining what dangers threaten the conservative energies of society, and what progress they are making in the work of secret or open destruction. One who enters into this investigation must remember what are the main features of the age, and must trace their presence in its virtues and vices, marking the amount of force in each, so as to see which is likely to gain the ascendency.

The world is alive with energy. To mention its gigantic enterprises is simply to repeat stale truisms. But how happens it that this energy is so general and so intense? The reason is, that wealth is a greater power than ever before. It buys more pleasures, secures a larger freedom from current ills, puts its possessor in a higher relative position, assures him of a wider range of consideration, and gratifies certain sentiments of character, more than it ever did in any stage of the world's existence. Suppose now that this prodigious activity were merely directed toward gaining the material resources of nature, and converting them to the uses of civilized society. Even in this most legitimate field of exertion evils would spring up, men would abuse their opportunities, and gross wrongs would be perpetrated. But evils multiply much more rapidly when wealth becomes, as it has now become, a fierce battle between man and man, and between nation and nation. Competitions are doubtless good things. Producers and consumers are the better for the spur they give. The sad fact, is however, that competitions, as once known, are almost out of date, and destructive antagonisms have meanly taken their place. The modern Exchange is a Flavian Amphitheatre, where the arena is covered with blood. The brawny gladiators meet to strike down each other's life; and many a newspaper, aping the sensational novel, rehearses the brutal fray with undissembled zest. One can hardly help concluding, therefore, that the recent stimulus given to money-making is showing a fearful tendency to disintegrate society. It is a diabolical enemy to all human brotherhood. It aims the dagger at the very heart of that fraternity which, in some form or other, must cement the interests of business into a firm and honorable fellowship.

One of the strongest feelings of the day is the disposition of men to protect themselves as far as far as possible against the uncertainties which make so large an element in human affaias. In itself this is a true feeling. Without forethought—calm, deliberate, earnest forethought—man is less than man. Without it much of his intellectual and moral nature lies dormant. Of late years this feeling has greatly increased. Unquestionably it has done a vast amount of good to society. But it now threatens us with a maniacal sort of excitement that is feeding the money-fury of the times. Under cover of providing against accidents, the spirit of gambling is working its way though all classes of society. Risks are pitted against risks. The bread of to-day is hazarded against the bread of to-morrow; a most morbid sense of uneasiness as to the future is seizing every one's mind; and gradually but fatally all deep sense of the moral laws of the world is yielding to the wretchedness of doubt and apprehension. Thousands discard the doctrine of Providence. Other thousands scorn the idea and mock at the sentiment. Money is the only Providence. Holding such a creed in every-day matters—a creed that banishes God from the marts of trade and the enterprises of commerce, a creed that glorifies success as the product of energy only, and builds man's throne as the ordering and disposing sovereign of nature—living by such a creed, what else can result but that worst of profanity, that basest of blasphemy, which wipes out the image of God from human society, and stamps in its stead the bloated likeness of self!—*Harper's.*

LETTERS AND EXTRACTS.

FROM ABBY A. PERRY.

BELOVED EDITORS AND ALL WHO LOVE THE TRUTH: Sad and lonely I take up my pen to converse awhile with you, who can understand and sympathize with one who is "persecuted, but not forsaken; cast down, but not destroyed." How comforting the last words of our "Life-giver" before he was betrayed—"If the world hate you ye know that it hated me before it hated you: if ye were of the world, the world would love his own; but because I have chosen you out of the world, therefore the world hateth you." "Remember the word that I said unto you: the servant is not greater than his lord: if they have persecuted me, they will also persecute you: if they have kept my sayings, they will keep yours also; but all these things will they do unto you for my name's sake, because they know not him that sent me."

O, then, how necessary that we obey his command to "Love one another." O, brethren and sisters, may love and liberty increase and abound among us, despised as we are by the world, so that others shall be constrained to say: "Behold, how these Christians love one another!" Dear ones in Christ, I love you *all;* not only those who think just as I do about things to come, but *all* who love my Master sincerely, and strive to do his will.

When I parted with those who were at Springfield, I did not think so many weeks would pass before you heard from me, but sickness in the family, and a multitude of cares have hindered. I have not forgotten any of you, but pray for you all, that you may have all needed grace given you, and that your Faith and patience may increase daily. And, like Paul, I pray that your love may abound yet more and more in Knowledge (of the Scripture), and in all judgment, that ye may approve things that are excellent, that ye may be sincere and without offence till the day of the Messiah's appearing; "being filled with the fruits of righteousness which are by Christ, unto the glory and praise of God." Amen. Do not let us be deceived and think we love one another when one cannot speak a word on any subject we do not understand, or have not looked into without our finding fault with him for presenting such views, notwithstanding he gives much plain Scripture testimony to prove his position. I believe the literal seed of Abraham will be restored to the land promised to Abraham in the future, and that God will then make a new covenant with them. Until Jeremiah's words are fulfilled, that the Almighty told him to write in a book, I must be what is called "Age to come."

Now, children, ye who do not believe this prophecy will be fulfilled in the future age, tell us when it has been fulfilled in the past. When has the new covenant been made with Israel and Judah? When has been the time that they have not had occasion to teach their neighbor and brother, saying, "know the Lord?" Has the time been when God has forgiven their iniquity, so that he will remember their sins no more? Is that city spoken of by the prophet Jeremiah xxxi. 38–40, now standing? for it was to be built, and the measuring line was to measure the building spot, and it was not to be plucked up or thrown down any more forever. Zech. tells the same story, by the Spirit of God, chapters viii. and xiv., especially. And then Ezekiel touches the same string, and O how it harmonizes. He begins in chap. xxxvi., with the mountains of Israel, and he does not stop until he has the two nations gathered from all nations of the earth, and brought back to the land promised to their fathers, and God's sanctuary and tabernacle planted in their midst, to remain with them forevermore. Then he goes on to describe the temple most minutely, and winds up by saying: "And the name of the city from that day shall be, 'The Lord is there.'"

The first inquiry that was made after our Life-giver was born was, "Where is he that is born King of the Jews?" And on the cross, where, in his dying agony, he exclaimed, "Father forgive them, for they know not what they do:" it was written in this language, "Jesus of Nazareth, the King of the Jews." Now do you suppose that prayer was answered, or were they idle words? The Jews wanted Pilate to alter the superscription, but he only answered, "What I have written, I have written." Often I have told the people that it could not have been altered, for God had promised by all the prophets that it should be so. What did the angel tell Mary about this matter? Did he not tell her that the Lord God would give unto him the throne of his "father David, and he should reign over the house of Jacob forever?" So you see Christ meant something when he told Peter what he should have for leaving all to follow him. "In the regeneration, when the Son of man shall sit on (David's throne), the throne of his glory, ye also shall sit on twelve thrones, judging (or ruling), the twelve tribes of Israel."

Truth is what I desire; so if I am wrong, I want to be set right. Signs are thickening fast, and heralding the approach of the coming kingdom in all its glory. That we may be found ready to welcome the King is my prayer.

SCOTLAND, Oct., 1870.

FROM MRS L. W. BRAGG.

DEARLY BELOVED PILGRIMS IN THE LORD: May grace, mercy and peace be and abide with you forever in Jesus' worthy name. May we all hold fast the confidence and the rejoicing of the hope firm unto the end, which now seems just upon us. Then we shall rejoice with exceeding joy if we, by faith in Christ are partakers of his nature in this state of probation. The fulfillment of the prophetic word tells us that Jesus is soon to perfect his saints. We shall see him as he is and be made like him, and die no more. O praise the good Lord for salvation full and free through Jesus. He alone is our righteousness and salvation by faith in his atoning blood, spilled for us. Just such poor unworthy worms of the dust as we, are commanded to come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. If we will draw near to him, he will draw near to us. Here we experience adoption into the family of the living God, where we truly have life more abundantly, and joy in the Holy Ghost. He regards us as the apple of his eye, and gives us abundant grace if we but humble ourselves to receive it as a free gift of his love alone. Our hearts should be filled with love and gratitude to Him for the wonderful plan of salvation through the death and resurrection of Christ our only life-giver. O how blessed is the heavenly foretaste of a life "where is fulness of joy and pleasure forevermore."

O thank His dear name forever and evermore, is the language of my heart. Salvation present by faith and eternal through grace is truly of the Lord. O glory, glory, hallelujah, to God and the Lamb forever and ever. We soon shall reach the harbor and the shore. The month past has been in Providence, a time "of refreshing from the presence of the Lord." The prayer meetings have truly been comforting and strengthening to a Child of faith, and some wanderers have come home to the Father's house again, and are now rejoicing with his people in hope of speedy redemption. My longing heart cries out at times, Come Lord Jesus, come quickly. To-day we have had a sweet, heavenly feast from the word of life dispenced to us by Br. Stewart. This evening our heart longs for that state where we shall have an eternal meeting, and union with all our Father's family.

FROM D. J. ELLSWORTH.

BR. STORRS: I would render my acknowledgement of the joy and comfort I receive in reading the dear HERALD as it comes from week to week, laden with its rich and varied articles, and letters from the dear saints scattered abroad. I love to read them. The spirit of Love which stamps itself upon the true follower of Jesus, is breathed out in a manner not to be mistaken. Although we do not yet see eye to eye, brethren in Christ can dwell together in unity. But how few do it. If we have the truth, we have nothing to fear. "For we can do nothing against the truth, but for the truth." When we meet with one (alas! how often) who is unwilling to hear or have a particular doctrine preached, and who will prevent it if he has the power, it shows conclusively, to my mind, that he does not enjoy full confidence in that which he holds. Do we not find this the case, with those in the churches, who are rolling in an ocean of error with scarcely a vestige of sacred truth upon their banners? But how shall we get hold of truth or know of a doctrine, whether it be true or false?

We get the assurance from the word of God. If we will do His will, we shall know of the doctrine whether it be true or false. And again; "Prove all things." How? By the unerring word of God. But how shall we begin? Not by trying to argue against, but simply *listen* calmly to what may be presented. Then, with the mind open to conviction, compare with the whole Bible, willing to accept or reject, as the general tenor and teaching of the word may be. I write this from personal experience and from observation in helping brethren and sisters into the truth of Life future only in Christ.

I wish here to thank Br. Simonds for his article upon the punishment of sin. I never saw it set forth so simple and plainly before.

WINDSOR, CONN., Nov. 1870.

IT is a good thing to obey the law of God, but it is a better thing to love it. The former is to live a new life, the latter is to have a new heart.

MURDOCK'S SYRIAC NEW TESTAMENT.

GEO. W. YOUNG, 25 Chambers St., New York, will supply "Murdock's Translation of the Syriac New Testament" *for two dollars and sixty cents:* this is 26 cents less than the regular price.

Note by the Editor.

Let those who wish that work send their orders as above. Mr. Young is reliable.

NEW TRACTS.—NO. 26.

SOUL SURVIVANCE IN DEATH; *Not a doctrine of the Bible:* Or, The Rich Man and Lazarus' case Considered: Also, Inherent Immortality, and Difficulties Responded to.

The foregoing is the Title of a new tract which we have just added to our Campaign Documents. Price: 2 cents.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—W. H. Whitman, B. Browne, Mary A. Beasley, Janette Mayo.

TWO DOLLARS EACH FROM—True Flanders, L. C. M. Tucker, James Allan, T. A. Dean, G. W. Hanover, S. B. Wait, Abner Barnard, J. S. Rodgers.

VARIOUS SUMS—H. Rude, $20 on pledge; K. S. Pettibone, $2 50; B. J. Burnett, $5; T. W. Wright, $3 50; Wm. D. Clapp, 50 cents; S. Batty, $1 50; N. E. Babcock, 50 cents; G. D. Banta, $10; C. R. Percy, $5.

PARCELS SENT SINCE LAST ISSUE.

T. W. Wright, Jared Hoadley, S. Battey, La Fayette Norris.

Lines Suggested by the Sermon on the Mount.

We Christians should steadfastly ponder
What Christ hath so graciously taught;
For He, who would have us His freemen,
Would see us retain in our thought
How little things earthly are worth,
Lest those who heap treasures on earth,
The heavenly prize leave unsought.

All nature a sermon may teach thee;
The birds sing thy murmurs away,—
The birds, which, nor sowing nor reaping,
God fails not to feed day by day;
And He, who these creatures doth cherish,
Will he fail thee, and leave thee to perish?
Or art thou not better than they?

The lilies, nor toiling nor spinning,
Their clothing, how gorgeous and fair!
What tints in their tiny robes woven,
What wondrous devices are there!
All Solomon's stores could not render
One festival robe of such splendor
As the flowers have for every-day wear.

God gives to each flower its rich raiment,
And o'er them His treasures flings free,
Which to-day finds so fragrant in beauty,
And to-morrow all faded shall see.
Thus the lilies smile shame on thy care,
And the happy birds sing it to air:
Will their God be forgetful of thee?

—*Selected by* H. R. T.

Behold and Wonder.

BY W. S. CAMPBELL.

I cut the following from the editorial columns of a New York daily paper.

"The two years' advance supply on hand of breadstuffs, which was one of the boasted arrangements of the imperial system, seems to have been, for this year at least, as much a myth as the strength and reliability of its military organization. In one word—a word of solemn, overshadowing portent—the gaunt spectre of famine looms up in more gigantic and ghastly proportions every hour over the once fair land of France. The nation but yesterday so mighty is "hard bestead and hungry," and neither rulers nor people know whither to look in this hour of their tribulation. The trials that have fallen upon them are almost apocalyptic in their suddenness, their completeness and their terror. With the threatened dearth comes the nameless horror of the "pestilence that walketh in darkness," which falls upon all famished regions, and of the still more frightful outburst of frantic passions among hot-blooded races driven to despair. The hour seems close at hand, indeed, for the beautiful, the imperial city of the late Napoleonic empire, when "the keepers of the house shall tremble and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows shall be darkened," and all the proud nation shall share in her sorrow.

This is a terrible contingency for Christendom to contemplate—a momentous lesson for ambitious princes and statesmen to ponder."

The Emperor deceived the people in respect to the supplies as fully as he did as to the strength of the army. He had a vast army indeed, but one "stronger than he," and with an army more vast, with supplies inexhaustible, came and "spoiled his goods." His fortresses, his cities, his people, his entire land. The army was the power of the Emperor. It did not belong to the people. With the great army gone, and the defences destroyed, what is left but complete devastation?

A nation impoverished and famishing, by a three month's war! A whole vast country, with forty millions of people, humbled and crushed and without hope, except the vain one of saving the capitol, all in the incredible short time of less than four months.

Prussia, under Frederick the Great, withstood Russia, Austria and France for seven years and then came out well, and without losing a foot of territory. Here is the manifest, special judgment of the Almighty, and by just so much, it is the fulfilment of the prophetic words that long went before. Really now, the sympathies of all lovers of liberty, of all who desire the liberation of the nations, should be with France, and against the action of the Germans, who seem to be reviving the barbarism of by-gone days. Having overthrown Napoleon, his government, and armies, what more legitimate work has King William to do?

But pity the French as we may, the word of God will not return to him unfulfilled. The judgment of God, upon a people who have arrayed themselves against him must be manifest. It is the infliction of the wrath of Jehovah upon a nation which has joined with the Apostate "wicked one" to drive the people of God, faith and the word of God from the world. Now a Protestant power sweeps the French nation away from her position as a first-class power, to complete dismemberment—with not only "almost Apocalyptic suddenness" but, in fulfilment of the prophecy. The actual realization of the Apocalyptic vision.

The quotations from Scripture, in this slip, show that the writer must see, to some extent, the hand of God in the terrible work now being enacted in France.

It was spoken in the Old Testament, of a rebellious people, that they should "pass through hardly bestead and hungry." Will the French ever pass through?

Truth Will Stand.

BY MARIA M WEAVER.

Often in our experience have we been led to thank God for the immutability of His word. Sometimes those who profess to love God's truth above everything else—will for the honors of this world, the praise of man, or for the love of money, give up their hopes and views of things divine. Others again seem strong in the Lord, established in his truth, and with their more than average understanding and aptness to teach, we consider them equal to every emergency, well equipped and we expect them to do good service for God. Yet even the strong ones sometimes fail, and the battle field is strewn with slain witnesses.

Our enemies may look on and think our cause must fail. If the cause were ours it might, but it is God's cause, and he upholds it, independent of human help. Let false-hearted and faint-hearted ones forsake and fall away; God remains, and his word will stand forever. It is a source of sorrow to us to see those we have had confidence in, turning their backs upon Christ; but it only makes us examine our own hearts the closer to see whether we are rooted and grounded in the truth or not. God always tries his people. Thanks to his name, we may know whether we love the truth or not. We have opportunities to choose between the Gospel and the flatteries of men very often. Only those who stand in the wisdom and power of the Lord can endure such trials. If we stand in the wisdom of man, when man departs from the truth we depart with him.

How much we need decision of character now. How much we need to have our feet on the "Rock." There amid winds and waves we stand secure. God wants his soldiers to be true at all times.

It is too late now, at the port of glory almost to be trifling with the King's business. A careless disposition is not allowable in the Lord's service at any time. He requires us to serve him with our "might, mind and strength" always.

"Stand up, stand up for Jesus,
Ye soldiers of the cross."

The conflict may be fierce and our foes strong; but the victory will be ours soon. The reward that awaits the faithful ones will repay us a thousand fold. That we may be faithful to the end, and obtain eternal life, is my prayer.

Feeding Hills, Mass., 1870.

Those Computations.

BY J. D. SHERIDAN.

In the "Crisis" of Oct. 19th, I find an article headed "Time Measurements," by Bro. Sheldon, in which he states that at the present time much "prejudice" exists against meddling with this subject; and that "this feeling ought not to exist." I agree with the Bro. that these are facts, and much more that he says on the subject; and that "we are interested," or should be, in this great subject. Neither should the subject be discarded simply because somebody in by-gone days made a wrong application of them. And he might add, let us take heed lest we at this present day fall into the same error. I acknowledge that the Bro. approaches the subject in a bold and Christian spirit. But I am unable to understand his computation of time. In the first place he attempts to show the precise year of the Messiah's birth. He says: "God's word gives a measurement of sixty-nine prophetic weeks, or 483 years beginning with a specific commandment," etc.

Very well; that is very clear and true. He further shows that the birth of Christ terminates this "specific" time, or number of weeks. This also is very plain.

He then undertakes to prove the exact time that event occurred. In the first place he states that "Christ was certainly born previous to the death of Herod." That we can easily understand by reading the account as written in the inspired word. But now comes the unsettled problem. Our Br,. in tracing the reign of the different "Cæsars" before and after the birth of Christ, distinctly states that "Herod's death occurred B. C., four years, and that some time previous Christ was born; probably B. C. five years." Now this is an enigma that I am unable to solve. Will some Br. please inform me how Christ could be born before himself?

I thought when I first read the statement it must be a typographical error, but after finding it repeated several times I concluded it must be the meaning of the writer.

He then states that "the sixty-two weeks" of the 26 v. of Dan. ix., reach to the time "Christ should be cut off," etc.

He gives conclusive evidence that the sixty-two weeks should commence at the finishing, or dedication of the walls and temple of Jerusalem, and brings historical facts to show that that event occurred "B. C. 406;" and then by borrowing five years between the birth of Christ and the "Christian era," he makes it very plain that the sixty-two weeks would end A. D. 28 or 30. Here appears the great problem, unless he goes on the principle of borrowing without expecting to return.

Then comes the explanation of the "seventy weeks." But I will not enlarge on examination at present, lest I take up too much of your valuable space. If opportunity offers, I would like to say more in the future.

Osage, Iowa, Oct. 1870.

Loss of the Cambria.

BY P. CANNON.

If one half the enterprise actuated the Admiralty and pilot system of Great Britain which this government and the pilot system of New York possess, the Cambria might be afloat and one hundred and eighty souls saved from a watery grave. The Cambria was fifty miles in-land, past Cory Island light-house, and no pilot aboard at the time she was lost. Such an accident could not happen under our system, because a pilot would have been aboard forty-eight hours before she struck the fatal rock.

The officers of the Anchor-Line of Steam-Ships are well qualified to fill their position, so far as I am acquainted. I sailed out on the Europa, and back on the Australia, of the same line this summer. It cannot be expected that officers sailing from the port of N. Y., 2800 miles across the Atlantic, and arriving on the coast of Ireland on a dark and stormy night, and then to be fifty miles inland, past the light-house, that those officers could understand every rock, bar, and inlet, as well as a pilot whose profession is to understand the locality of those dangerous rocks and bars. The loss of the Cambria is chargeable to the Admiralty of Great Britain, for not having lights placed on this dangerous Rock, and to the imbecility of the pilot system.

On the night of July 21st, 3 o'clock A. M., I was on board the Europa, Capt. McDonald, about the same place the Cambria was lost. The night was dark, with rain and fog, so dark that we passed the light-house without seeing it. About 2 o'clock A. M., the engine stopped, the first time since we left New York.

As my state-room was near the screw, I bounded out and was soon on deck. I observed Capt. McDonald and officers heaving the sounding-lead, and in a few minutes we were under way again. I went below and in about fifteen minutes the screw stopped again. I again went on deck, and observed the officers sounding as before. The Capt. told me everything was working satisfactory. I then went below and was only down twenty minutes when the Steward sung out, "passengers for Derry get your baggage ready." I immediately went on deck, and to my great joy, Ireland was in full view, about three miles to the right of us. After an absence of forty-five years, the sight was cheering. Her hills and dales were dressed in bright luxuriant emerald green, such as no country in Europe can produce. After about an hour's sail close to the shore, a pilot put out and boarded us, the thing he ought to have done twenty-four hours sooner.

On my return home, I sailed on the Australia from Glasgow, and passed the coast of Ireland August 28th., in day light. When we arrived within two days sail of New York, 450 miles out in the Atlantic, we were boarded by a Yankoe pilot; and on the passage out in July, Capt. McDonald stopped the Europa 700 miles out from New York to give reckonings to a New York pilot boat.

These facts lead me to assume that if one half the enterprise actuated the pilots on the other side of the Atlantic that our pilots possess, one hundred and eighty lives would have been saved.

Patience.

One of the most remarkable instances of patience on record is found in the case of a lady recently residing in Massachusetts. A visit to her is thus described,

"The door was opened by a very old lady, wrinkled and bowed down with age, who invited me to enter. The room was so dark, that before my eyes were accustomed to the change, I could only see a figure dressed in white, sitting upon the bed and rocking to and fro. This motion was attended by a sound like the click of wooden machinery, which arose, as I afterward learned, from the bones as they worked in their loosened sockets. As we approached, she extended her hand to my companion, and said in a painful but affectionate voice, 'Eliza, I am very glad to see thee;' and then asked my name and place of residence. She had just given me her hand, when a spasm seized her, and it was twitched suddenly from my grasp. It flew some four or five times with the greatest violence against her face, and then, with a sound which I can only compare to that made by a child who has been sobbing a long time, in catching its breath, she threw up both her arms, and with a deep groan fell back upon her pillow, with a force inconceivable to one who has not witnessed it.

It was several minutes before she could speak, and then there was none to answer her. Both my companion and myself were choked with tears. Her poor mother went to the other side of the bed, and smoothed the coverlid, and rearranged the pillows, looking sadly upon her poor child, writhing in torture which she could not alleviate. I became faint, and trembled with sudden weakness; a cold perspiration stood on my face. The objects in the room began to swim about me, and I was obliged to take hold of the bedside for support. I have been in our largest hospitals, and have spent hours in going from room to room with the attending physician. I have there witnessed almost every form of human suffering, but I had never beheld any thing to be compared to that now before me. Her sentences were broken, uttered with much difficulty, and frequently interrupted by the terrible spasm I have described above. Yet this was her quiet state; this the time when she suffered *least*. Day after day, night after night, *fourteen weary years* have dragged themselves along, while her poor body has been thus racked. No relief; no hope of relief, except that which death shall give. When I asked her if her affliction did not at times seem greater than she could bear, 'O! never,' she replied. 'I cannot thank God enough for having laid his heavy hand upon me. I was a thoughtless sinner, and had He not in mercy afflicted me, I should probably have been lost. I see only his kindness and love. The sweet communion I have with my Saviour more than compensates me for all I suffer. I am permitted to feel, in a measure, what he suffered to save me, and I can never grow weary in his praises.' This last sentence, I must say, gave me an argument which put doubts of the verity and power of religion to flight more effectually than all the evidences which the wisdom of man has arrayed against the skeptic; and I could but exclaim, "If this be delusion, let me be deluded!"

She spoke in the most tender terms of her Saviour's love. Her conversation was in heaven, from whence also she looked for her Saviour, knowing that he should change her body of humiliation, and fashion it like unto his glorious body. I shall never forget the tones and language in which she entreated my sobbing companion to give that Saviour her heart. As she recovered from a spasm, I said to her, 'do you not often desire to die?' She had hardly recovered her exhausted breath, but replied with great decision, 'By the grace of God, *I have never had that wish.* Though death will be welcome when my Father sees fit to bestow it upon me, yet, thanks to his supporting grace, I can wait His time without impatience. He sees that there is much dross to refine away, and why should I wish against his will?'

I remained by her side for more than an hour; such, however, were the attractions of her discourse, that I was unconscious of the time. I know not when I have been so drawn toward a fellow Christian, and never had I been led to such delightful contemplation of our Saviour's character; his faithfulness and love. I remarked to her, as I turned to go away, 'God has made you a powerful preacher, here upon your bed of pain.' 'O,' she replied, 'if He will make me the instrument of saving but one soul, I am willing to live and suffer here until my hair is gray with age.'" K. A.

The Monarch and the Miller.

Near Potsdam, Prussia, in the reign of Frederick, was a mill which interfered with a view from the window of Sans Souci. Annoyed by this inconvenience to his favorite residence, the king sent to inquire the price for which the mill would be sold by the owner. "For no price," was the reply of the sturdy Prussian; and, in a moment of anger, Frederick gave orders that the mill should be pulled down. "The king may do this," said the miller, quietly folding his arms, "but there are laws in Prussia;" and forthwith he commenced proceedings against the monarch the result of which was, the court sentenced Frederick to rebuild the mill, and to pay besides a large sum of money as compensation for the injury he had done. The king was mortified, but had the magnanimity to say, addressing himself to his courtiers, "I am glad to find that just laws and upright judges exist in my kingdom."

A few years ago, the head of the honest miller's family, who had in due course of time succeeded to the hereditary possession of his little mill, finding himself, after a long struggle with losses occasioned by the wars, which brought ruin into many a house besides his own, involved in pecuniary difficulties that had become insurmountable, wrote to the king, reminding him of the refusal experienced by Frederick the Great at the hands of his ancestor, and stating that, if his majesty now entertained a similar desire to obtain possession of the property, it would be very agreeable to him, in his present embarrassed circumstances, to sell the mill. The king immediately wrote, with his own hand, the following reply:—

"My dear neighbor;—I cannot allow you to sell the mill; it must remain in your possession as long as one member of your family exists; for it belongs to the history of Prussia. I lament, however, to hear that you are in circumstances of embarrassment; and therefore send you 6000 dollars to arrange your affairs, in the hope that this sum will be sufficient for the purpose. Consider me always your affectionate neighbor,

Frederick William."

—*Selected.*

It is far easier to be furious for pet doctrines than to be gentle and merciful for the honor of Jesus.

Children's Department.

How a Boy Silenced a Doctor of Divinity.

A youth called, some years ago, upon a learned Doctor of Divinity, who was President of a College, to borrow a book on the great Star Showers from the College library. Bringing the book, the Doctor asked,—

"And why, my young friend, are you so interested in that subject?"

"Because," replied the youth, "I have been led to believe that the great star shower of 1833, which Prof. Olmstead says was probably 'the greatest display of celestial fire works seen since the creation,' must have been one of the signs of the Lord's near coming; and I wish to get all the information that I can on the subject."

"And what makes you think that a sign of the Lord's coming?"

"The words of our Saviour, in the 24th of Matthew, 29th verse, in answer to the question, 'What shall be the sign of thy coming and the end of the world?' 'The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken . . . and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.'"

"But didn't you know, my young brother, that all these things were fulfilled 'in that generation?' for Christ said plainly to his disciples, 'this generation shall not pass till all these things be fulfilled.'"

"What, did all those things take place then?"

"Yes, undoubtedly, they must all have been fulfilled at the destruction of Jerusalem."

"And the darkening of the sun, and the coming of the Son of man with his angels in the clouds of heaven—did that all take place at that time?"

"Certainly. As to the darkening of the sun, haven't you read that at the crucifixion of Christ there was great darkness over all the land for three hours? And the coming of the Son of man with his angels, was simply the coming of Titus, the Roman general, with his army to beseige Jerusalem, and cause 'the great tribulation' spoken of."

"Will you please to tell me, sir, in what year the darkening at the crucifixion took place?"

"In the year 33."

"And when was Jerusalem beseiged and involved in "the great tribulation?""

"Some 37 years after, about the year 70."

"Then 'the darkening of the sun,' as you understand it, took place before the 'tribulation?'"

"Yes."

"What, then, sir, does the Saviour mean when he says—'After that tribulation, shall the sun be darkened, and the stars fall, and the Son of man come, and the elect be gathered?' Is it not certain, sir, from these plain words of the Lord himself, that none of these events could have taken place either before or at the tribulation and destruction of Jerusalem?"

Blushing scarlet at being so completely worsted by a mere boy, the learned Doctor of Divinity was silent for a moment, and replied that he had no time to go into an argument on the question, as other duties demanded his attention.

There are many boys among us, who, like the boy Jesus, are able to unfold the Scriptures to learned doctors, and confound them with their questions.—*The Young Pilgrim.*

Phebe's Treasures.

"O dear, how few nice things I have got," said little Phebe, with a sigh as she turned over her small box of faded ribbons, glass beads, and bits of broken china and glass ware. "There's Emma Rice, where I have been visiting, she's got lots of treasures—a whole set of tiny china, a little plated castor with four cut glass bottles, and two handsome dolls with plenty of fine clothing for them; and I,—O dear me,—I haven't got hardly anything." And Phebe looked very sad and discontented.

"But you have some good things that a great deal of money could not buy, I know," said her uncle Fred, the young doctor.

"I should like to know what I have that would sell for even a penny," said Phebe.

"Well, I have been wanting a fine, bright eye to examine this long time. One that I can take to pieces and cut up to suit myself. Now I will give you five dollars for one of yours," he said, with a mischievous smile.

Phebe looked indignant enough at the idea of anybody cutting up one of her blue eyes; and she declined with great spirit.

"A hand will do as well, or even one of these little fingers. How much must I bid for one of these?"

"Do you suppose I would have a finger cut off for any money, uncle Fred?"

"Well, what will you ask for your mother? She would be very useful to me in my little office in town. She would keep it as nice as a pin, and now it looks shocking. Besides, she could cook my dinners for me as she used to, and save me a great deal on my board bill. You can get on some way without her, I dare say."

"No, indeed, you can't have my mother, uncle Fred," said Phebe, throwing her arms about him. "She would not go with you and leave us alone," she added triumphantly.

"There is no use in making you an offer for brother Roger or the baby, is there?"

"No, indeed, I guess not," said the little girl, earnestly, feeling all of a sudden how dear they all were to her.

"So it seems that you have some possessions that are worth more than I or anybody else could buy. I should think by your own showing that you were a very rich little girl."

Phebe thought the matter over, as she tripped about through the clover, picking the sweet, wild strawberries, that afternoon, and felt that after all she was not as poor as many others who were crippled. or had no loving mother to care for them, nor dear little brothers to love and play with.

As her mother bent over her pillow that night, she told her of another and more priceless gift still, which uncle Fred had not spoken of. It was the gift which Jesus bought for her with his precious life-blood, the gift of eternal life.

"This may be yours, dear Phebe, if you will only take it. Come to him daily in humble prayer and love, and he will not fail to save you. All the money in the world could not buy this gift; and if you had all the world you would be poor indeed without this last gift of God to man."—*The Young Pilgrim.*

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Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
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2 Cor. v. 1–9.

BY W. WOOD.

For we know that if our earthly house of *this* tabrnacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." —2 Cor. v. 1.

We believe that the labors of the great apostle by epistle to the church at Corinth would not be used to divert their attention or confuse their minds in regard to the future life, or a resurrection from the dead. In his first letter to the Gentile converts, who have just emerged from the darkness of heathenism, he answers their questions by applying to them the general principles of the gospel, and in the 15th chapter he elucidates the nature of the resurrection in a manner that none can misapprehend. In his second epistle, though they accused him of many things, and endeavored to disparage his mission and character, compelling him to defend himself unwillingly as a true minister of the gospel of Jesus Christ, yet we cannot perceive any conflict concerning a future life, in his second address to the Corinthians.

If the text, "Our earthly house of this tabernacle were dissolved" means our body, compared to a tent, in which the soul sojourns, and at the stage of dissolution the soul becomes a disembodied spirit which ascends to heaven or descends to hell, what can the apostle mean in 1 Cor. xv. 51, 52? He says: "We shall not all sleep, but we shall all be changed in a moment at the last trump." It seems to me there can be no mistake in arriving at a correct solution of his argument, for most assuredly he teaches that all Christians who shall be living at the end of the gospel dispensation will not die, but will undergo a change similar to that which Christians who have died will experience by a resurrection. "For this corruptible" (whether living or dead) "must put on incorruption, and this mortal must put on immortality." When the dead have been raised incorruptible and the living changed will the Scripture be fulfilled that is written, "death is swallowed up in victory." No more death, for the last foe of all men will be no more. As this is apparently the meaning of the apostle in his first epistle, we cannot expect an antagonism in his second address to the Corinthian church.

Suppose we examine our text a few moments and assume, for the time, that the "earthly house" here spoken of means in reality our body, and when dissolved we have a "building of God, a house not made with hands eternal in the heavens," which house is said to be a spiritual body. The apostle is silent in regard to an immortal soul, or disembodied spirit, but through some process we are taught to believe that there is an immortal spirit (when our earthly house or body is dissolved), in waiting to be clothed upon with our house from heaven, or our spiritual body. Now assuming that when our bodies die, our disembodied spirits are clothed upon with this building of God, or spiritual body, how shall we understand the apostle when he says, "It is sown a natural body, it is a raised a spiritural body, for if our spiritual body already exists eternal in the heavens, and our spirit when freed from this earthly house, or body, is clothed upon with it, what is the spiritual body that stands or exists by a resurrection from the dead? If it is true that our spiritual bodies are in waiting for us, myself for one would be obliged to admit that there can be no resurrection of the body corporeal to life. Were I a believer in the soul's immortality, this exposition would be very unsatisfactory, for the apostle is made to contradict himself. He does not, as far as I can see, speak of but one spiritual body, and that is raised up by a resurrection from the dead at the last day; but this spiritual body, eternal in the heavens, is something I really cannot understand.

Again: "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." This is the language of Paul, but somehow, by what authority I know not, we are told that it is not desirable for us to die, for our desire is to live, but if it might be the will of God, our souls should be glad to be clothed upon without the dying of the body, as will be the case with those who are alive at Christ's coming. The apostle says: "we are confident I say, and willing rather to be absent from the body and to be present with the Lord." We are again told, on what authority I know not, Paul does not mean that when we are enjoying health, and the beautiful things of this present life which God hath given us, that we should desire to die or be absent from the body, but he means that should sickness, disease, or persecution overtake us as in the case of the apostle when he said, "I am now ready to be offered, and the time of my departure is at hand," etc., that is, when we cannot possibly avoid death we should be willing to be absent from the body, and become one of that great company of disembodied spirits of just men who rest with Jesus or are present with the Lord. We are not told why so great a company are left disembodied when they have a building of God, a house not made with hands, to clothe them with, eternal in the heavens. I shall not pursue this explanation further as it cannot be the apostle's meaning, for he states in 1 Cor. xv. 20, "but now is Christ risen from the dead, and become the first-fruits of them that slept," which is a surety, or pledge that all who are united by faith to Christ would rise again from the dead at the last day. They will find no spiritual body awaiting them in heaven.

Again: it is thought by some that the apostle is describing the mortality of man, by the dissolution of the earthly house, and in contrast with this, presents a house or body which will be bestowed upon all believers at the resurrection, viz., a spiritual body, and this was what the apostle earnestly desired to receive. I must dissent from all such expositions, and will endeavor to give you what I understand the great apostle to the Gentiles intended to convey to the church at Corinth. "For we know." Paul seems to have been very careful how he used the expression "we know," Rom. vi. 9, knowing, or *we know*, "that Christ, being raised from the dead, dieth no more; death hath no more dominion over him." Paul knew this to be truthful, for he was associated with those who were eye-witnesses of his crucifixion and of his resurrection from the dead. "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—2 Tim. i. 12. The great manifestation which he received as he went to Damascus with authority and commission from the chief priests was sufficient to obtain this knowledge, and in his beautiful speech before Agrippa he says, "for the king knoweth of these things before whom I speak freely: for this thing was not done in a corner." Hence Paul *knew* in whom he had believed, therefore he was confident that he would keep what he had committed unto him.

Again: "for we know." Here we have something positive. Paul, or those to whom he had written, did not know that man, when freed from this body, became a disembodied spirit; nor can we find that he did teach any thing of that character, but I think we do find that the apostle was writing about something that was established, or was in operation at the time he wrote. "For we know that if our earthly house of this tabernacle were dissolved." The Syriac reads: "For we know that, if our house on earth—this of the body, were dissolved, yet we have a building of God," etc. The Greek word here rendered house is the same as in John iv. 53: "and himself believed, and his whole house." John viii. 35: "And the servant abideth not in the house forever: but the son abideth ever." John xiv. 2: "In my Father's house are many mansions," etc. The Greek word rendered tabernacle, or body, in the text is not the same as found in 2 Peter i. 13, 14, where the apostle is speaking of his decease, showing that his tabernacle, or body, must be laid away, as Christ had shown him, and does not appear to be applied to the body of an individual in any sense, but to an association or body, political and ecclesiastical.

Paul was living in a day when there was a great and complete change in the religious systems of the age, especially in regard to the Jewish economy, and their mode of worship. The early impressions they received, being educated and fully convinced under the grand and imposing Mosaic ritual, with its magnificent temple, the only way to approach Jehovah, it was almost an impossibility to attract their minds to observe any thing like the simplicity of the gospel of Jesus Christ. This splendid and imposing service, this beautiful temple was their earthly house, their tabernacle which, according to the inspiration of holy men of past ages, would be dissolved and broken up; this was at first the movable tabernacle of the house of Israel, built by God's direction in the wilderness of Sinai, where none could officiate but the sons of Levi. These priests were only to minister in the earthly tabernacle which is but a type of the heavenly tabernacle where Christ now ministers. He could not officiate as a priest to the earthly house of this tabernacle, because he did not belong to the tribe from which earthly priests were taken. Moses, when about to make the tabernacle, was admonished of God to make it according to the pattern, the pattern of the heavenly tabernacle (Christ being the heavenly minister), which the Lord pitched and not man. We find, therefore, that the covenant made with the fathers, and the law, with its ordinances, which Paul calls the earthly house, would be dissolved, for it could not give life or make any thing perfect. Consequently there must be a change, a new covenant, a new law and a new priesthood which could save men from eternal death, that the worshippers of the old covenant might be clothed upon, and mortality (the old dispensation), swallowed up of life. The apostle draws a comparison between Paul's house on earth, and the one in heaven. "Moses was faithful in all his house."—Heb. iii. 26. This house was the Jewish economy, or their earthly house. God had appointed it. Moses, however, was a servant, showing that he belonged to or was a part of the house; but Christ, as a son, hath greater honor than Moses, because he is the rightful owner and head of this heavenly house. This house, says Paul, are we if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Again: the apostle assures us that the earthly house was made with hands, though appointed of God, and when dissolved he would have a building, a house not made with hands eternal in the heavens. A house not made with hands; how very like the body of Jesus Christ. Destroy this temple and in three days I will raise it up. He spake not of the Jewish temple, made with hands, but he spake of the temple of his body, which was raised up without hands, and through which (temple, or body), all who believe can have access to God the ruler of all. This is the building of God, the house not made with hands eternal in the heavens, by which mortality, or Paul's earthly house, might be clothed upon and swallowed up of life. "For we that are in this tabernacle do groan, being burdened."

The great changes that were to take place, from the law given amid the awful scenes on Sinai's mount, to a new dispensation were freely spoken of by the Jewish prophets in such glowing language, that all true believers in the church of Israel looked forward, by faith, with longing eyes to the time of their deliverance. They groaned, being burdened, and earnestly desired to be clothed upon with their house which is from heaven. Paul gives an account of this bondage, or being burdened, in his epistle to the Galatians, iv. 25: "For this Agar is Mount Sinai, and answereth to Jerusalem which now is, and is in bondage with her children. Agar's position, and that of her son Ishmael, will represent the covenant at Sinai, and the whole Jewish ritual until Christ, with those who are groaning in bondage, under its burdensome rights. Therefore the apostle was desirous of being clothed upon with that more glorious house, viz., the Christian dispensation, eternal in the heavens. Not for that we would be unclothed (have no knowledge of God's divine institution), but clothed upon. The law, and the whole Mosaic economy evidently shows that God intended to bestow blessings on the house of Jacob, and all who rightly observed its ordinances received great benefits. It was not given that they might expect salvation through those rites but to lead them, through faith in Christ, to become the true seed of Abraham and heirs according to the promise. They did not wish to be unclothed (lose all this) but clothed upon with the glorious life-giving gospel of Jesus Christ. Not absent from the Lord by being away from the place of his special abode in heaven, but by not being willing to give up the forms of worship Moses had commanded. Therefore as long as they continued at home in or among the body of Jewish believers they were absent from the Lord, or from receiving that which would insure or give immortality, eternal life. But Paul's desire was that those who had put on Christ would not draw back, but continue to be present with the Lord, while those who remained in bondage would ultimately receive the gospel. Wherefore, he says, we labor, that whether present or absent, we may be accepted of him.

Lawrence, Mass., Nov., 1870.

"Let us Alone."

BY WM. H. SPENCER.

When the Saviour was upon earth this was the cry of an evil spirit. The same cry has been borne down the stream of time until today we hear it uttered on every hand. What means this cry? From whence does it come?

It is the cry of evil-doers. This desire to be let alone is characteristic of the workers of iniquity. A good cause always invites the keenest scrutiny; but a bad cause shrinks away in fear from the light, and cries to be let alone. Go and look within that dingy old bar-room—peep behind the flimsy screen which they think hides them from the light; stop but for a moment to reprove the inveterate slaves of the glass, and how quickly they raise the cry, "Let us alone!" Reprove the bloated servant of sin who deals out the essence of destruction, and scatters the seeds of human wretchedness broadcast throughout society, and he echoes the same cry. They are afraid of the light because their deeds are evil.

Ascend to the courts of popular amusement; view the proud and gay worldling, and very often the professed children of light, decked with the flimsy flowers of fashion; and let the voice of warning be raised, and they immediately cry out, "Let us alone!"

Accost the pleasure-seeker in his wild and unsuccessful rambles to satisfy his insatiable desire, and he wishes to be unmolested in his pursuit. And breathe but a word of warning to the worldly-minded in all stations of life, and they desire to be undisturbed in their delusive dreams of "peace and safety." The warnings of God are met with a frown, and the children of sin turn away with an air of self-security and contempt.

Last of all, turn your eyes to the professed bride of Christ—the church. Where should we look for God's word to receive a hearty welcome if not here? But, alas! here the evil spirit has crept in under the mantle of popular theology! When the unadulterated word of God is presented that conflicts with any of the popular usages of the church, they, too, desire to be let alone. An eminent writer truthfully remarks:

"There appears to be an active competition between the church and the world, as to which shall furnish, for unsanctified human nature, the most attractive amusements. In the appeal to the taste, the church may justly claim the verdict. In but few communities can the other vie in magnificence with the so-called houses of worship. In exclusiveness the latter clearly have the precedence. The right of admittance depends upon the possession of the monied qualifications. Instead of being an earnest effort to offer acceptable worship to God, the services are evidently intended to gratify the worldly, the cultivated, and the refined. The sermon is carefully written, and the gestures studied before the mirror; the singing is conducted by the best musical talent that money can command. With the avowed design of keeping the young people under the influence of the church, the weekly sociable is instituted, and fun and frolic prevail. To pay the preacher, a donation party is held, and the old and young, professor and worldling, devote the evening to feasting and merriment. Festivals, pic-nics and excursions, oyster supper and lotteries are resorted to, for the purpose of replenishing the funds, or reviving the flagging interests—not religious—in the prosperity of the church."

If a faithful servant of Christ raises a warning voice against any one of these various expedients for promoting Christianity, they instantly raise the cry to be let alone.

But, beloved in Christ, does it follow because evil-doers love to enjoy their delusive dreams unmolested that we shall gratify them? Shall we sit idly by and see them sink never to rise, without making an effort to rescue them? No! We owe it to the imperilled sons of wrong to agitate and arouse them from their destructive repose. They want to be let alone because they are ignorant of their real danger. If a house were on fire while its inmates were locked in slumber, one would naturally raise an alarm to arouse them to a sense of their danger. They might partially arouse themselves and cry, "Let us alone!" But to let them alone is certain death; so you increase your agitation—increasing in earnestness as the danger increases—until you arouse them to a full sense of their danger. Then their hearts are full of gratitude to the instruments of their deliverance, and they thank God that they were saved.

Is not this the case with the world? They realize not the danger which is before them; hence when the child of God sees them standing on the awful vortex of eternal ruin, and sounds the warning to save them, they cry, "Let us alone!" But when they are brought to a full realization of their peril they shrink back in horror from their condition, and by laying hold of the Rock of Salvation, they will praise God to all eternity, that you were the instruments in his hands of saving them.

This condition of the church and the world is but a picture of the last days drawn by inspiration. The final scenes of this world's drama are rapidly passing before us. We have no time to lose. We stand on the vortex of a glorious eternity. The great day of wrath is ready to break forth in all its latent fury; and now is the time to

"Let sinners learn to pray,
Let saints keep near the throne!"

Let us not heed the cry of the self-secure to be let alone, but let us continue to agitate them with God's warning, "Behold the Bridegroom cometh!" peradventure they will see their danger and flee from eternal death.

Rochester, N. Y. Nov. 1870.

"Neither Can they Die any More."

BY JACOB GRIM.

What cheering words are these, in the hour of our sadness; when parents are made sad by the loss of their children, and children by the loss of dear parents. Cheering to the husband, when called upon to part with a dear wife, and cheering to the wife when parting with the only support and companion she has in this life; cheering to all, when called upon to part with dear friends, and companions, and fellow-laborers in the good work. There is a time coming, and not far in the future, when the words at the head of our article will have a fulfilment, for they are the words of Jesus. Who are they that cannot die any more? It is spoken of a class, and not of all men. It seems to me the language of our Saviour is so plain, there need be no mistaking its meaning. The answer of our Saviour to my question is: "they which shall be accounted worthy to obtain that world and the resurrection from the dead," are the ones who cannot die any more.

O what a glorious hope is ours, if we "shall be accounted worthy to obtain that world and the resurrection of the dead." It is the hope the apostle comforted the brethren at Thessalonica with, when they mourned the loss of friends by death. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others who have no hope (of a resurrection). For if we believe that Jesus died and rose again, (from the dead) even so them also which sleep in (through) Jesus will God bring with him (from the dead where they are sleeping). For this we say unto you by the word of the Lord." I am always glad, when I read these words, that Paul is not speaking his own words. Yes, it is by the word of the Lord, "that we which are alive and remain unto the coming of the Lord, shall not prevent (go before) those who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we, the living, who are left over, shall, at the same time with them, be caught away in clouds, for a meeting of the Lord in the air; so shall we be always with the Lord. Therefore comfort each other with these words."—Emp. Dia. What a glorious meeting of all the children of God! Well may the apostle say, comfort each other with these words. We have been losing so many of our dear ones scattered abroad, I have felt it my duty to write a few general words of comfort at this time. O may we all so live that we may be accounted worthy to be numbered among that band who shall attend the general meeting of the first-born, in the morning of the resurrection.

And why cannot they die any more? The answer of our Lord is, They are the children of God, being the children of the resurrection. Yes, the change that shall take place in the resurrection, from mortality to immortality, constitutes the reason of their deathlessness.

I heard, some months ago, a minister preach on the passion of Jesus. In closing his discourse he said, Jesus died like a God. I thought at the time, and so expressed to a friend, how little he knows of the subject—dies like a God. Blessed be the Lord for the consolation he has left us. The children of God cannot die any more, and if the children cannot die how can he liken the death of Jesus to that of God, when God's children cannot die? How can God die? Somewhere, either close at hand or not far in the future, we shall attain to the glorious privilege of being the children of the resurrection, and as such we shall be the children of God. Then we shall realize the full meaning of our Saviour's words, "cannot die any more." No more parting then, no breaking up of companies. In the language of the disciple John, "Beloved, now are we the sons of God, (by adoption) and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."—1 John iii. 2, 3. Now whatever our sorrow may be, and however hard our lot in being called upon to part with our friends, we have the cheering words of our Saviour, that there is a time coming when we shall realize the consummation of our *hope*, "neither can they die any more." And we have the infallible test of John, every man having this hope, purifieth himself as he is pure. This hope of immortality is not of a moment's seeking, to be put on and laid off at pleasure. Paul speaks of it as a life-long warfare. It is to them who by patient continuance in well doing seek for glory, honor, immortality, eternal life. May we all so strive as to win the prize, and be accounted worthy to obtain that world, and the resurrection of the dead. Thus shall we become the children of God, and die no more.

Philadelphia, Pa., Nov., 1870.

The Punishment of the Wicked.—No. 4.

BY JOEL A. SIMONDS.

THE JUDGMENT OF THE DEAD.

"As by one man sin entered into the world, and death by sin; and so death passed upon all man, for that all have sinned." This passage accounts for all the death that will ever occur in this world. If no provision had been made in the gospel to save men from death, no further notice would have been taken of the dead. There would have been no need of the judgment of the dead.

But, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in him, should not perish," (finally) "but have everlasting life," by being raised up at the last day. This offer of life, and resurrection from the dead removes the certainty that the first appointed death will be final, and puts those to whom this offer is made, on a second trial, or probation. The object of this trial is life from the dead. Not that we may not die, but that we may be redeemed from death, so that it may not be final to us. He that believeth on the Son shall not perish, but shall have everlasting life, and I will raise him up at the last day. Under this offer of life from the dead, men have lived and died. Some have complied with the conditions of life, and some have not. They lie promiscuously in the grave, and their worthiness or unworthiness is not known. This condition of those that have died, and the promise, "I will raise him up at the last day," render it necessary that the dead should be judged. I will now show:

1. *The Dead must be judged.*—"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be Judge of the living and the dead."—Acts x. 42. The living are one class to be judged. They are those who have not died. The dead is another class to be judged. They are those who have died. Again: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and kingdom." —2 Tim. iv. 1. Here are the same two classes to be judged by Christ at his coming. In Rev. xi. 18, the same fact is stated. "And the nations were angry, and thy wrath is come, and the time that the dead should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name small and great." Here are the living nations to be judged, and here are the dead, who are first to be judged and then rewarded. These proofs are sufficient to show that the dead will be judged.

2. *The Dead will be judged while they are Dead.*—The conditions upon which life from the dead depend, require this. Christ said: This is the Father's will, that of all which He hath given me I should lose nothing, but should raise it up at the last day; that every one that believeth on the Son may have everlasting life, and I will raise him up at the last day; that every one that cometh to me shall be raised up at the last day; and that whoso eateth my flesh and drinketh my blood may have eternal life, and I will raise him up at the last day. The being raised up at the last day depends on the following conditions: He must be Christ's; he must believe in him; he must come to Christ; and he must eat the flesh of the Son of man, and drink his blood, that he may be raised up at the last day. If these conditions have not been complied with, he will not be raised up at the last day. It is to determine who are worthy of life from the dead and who are not worthy of it, that the dead must be judged, while they are dead. The judgment must precede the resurrection, or there can be no resurrection, for it is only such as are found worthy of a resurrection, that are to be raised up at the last day. All the dead will not be raised up to be judged, in order to determine who of them are worthy to live, and who are worthy to be returned back to death again, but they are judged while dead, in order to find who is worthy to live, and such only as are found worthy will be raised up at the last day.

If the Spirit of God dwell in us while we live, our mortal bodies shall be quickened. If we have the first-fruits of the Spirit, our bodies will be redeemed. If we strive to attain unto the resurrection from the dead, we shall attain unto it. If our conversation is in heaven, from whence we look for the Saviour, our vile bodies will be fashioned like unto Christ's glorious body. If we sleep in Jesus, we shall be brought from the dead as he was. If we are dead in Christ we shall rise. If we are included in the harvest, of which Christ is the first-fruits, we shall be made alive at his coming. If we are found worthy to obtain that world and the resurrection of the dead, we shall be made like the angels, so that we can die no more. These assurances of being raised from the dead all depend on the conditions specified. The judgment of the dead determines who have complied with these conditions, and their resurrection is the result of the award of this judgment. The decisions of this judgment are according to the conditions of our probation. He that believeth on the Son shall have everlasting life, and I will raise him up at the last day. He that believeth not the Son shall perish; he shall not see life, but the wrath of God shall abide on him. That the dead, then, will be judged previous to the resurrection of the dead, is an unavoidable conclusion.

3. *The Award of the Judgment of the Dead.* —To the righteous will be awarded *life* from the *dead*, but the condition of the wicked will not be changed. They shall remain dead.

They have perished as brute beasts perish. To them will be awarded shame, and contempt, and condemnation, to abide under the wrath of God. *This must be so.*

In Rom. xiv. 7, 9 we read: For none of us (Christians) liveth to himself, and no man (of us) dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's (None but Christians are the Lord's). For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living. Christ is Lord of all of his people, whether they are dead or alive. But he is not the Lord of the wicked, nor of the wicked dead. They are without Christ, having no hope, and are without God in the world, and when they die, they die like the brute beasts, because they do not know the power of Christ's resurrection, and because he is not their Lord. The Sadducees denied that there is any resurrection. They came to Christ and urged their objection against it, and he answered them.—Luke xx. 27, 38. Here is the great issue. The resurrection of the dead is denied. It must be maintained, or Christ's mission would prove a failure. Therefore Christ, understanding the importance of the question, would make the best defence of the resurrection that could be made. He said: Ye do greatly err, not knowing the Scriptures, nor the power of God. The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. In this passage Christ explains the whole subject of the resurrection. He tells exactly how many will be raised: *all that shall be found worthy*, and, by implication he excludes all others. He explains the condition of all who will be raised from the dead. They will not marry; they will be like the angels; they can die no more; and they are the children of God, being the children of the resurrection.

He then goes on to prove from the Scriptures, that the dead will be raised. He said: When Moses called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, he showed that they would be raised from the dead; for God is not the God of the dead (who are to remain dead), but he is the God of the living, for all (such as Abraham was) to him are alive.—Diaglott. Abraham and Isaac and Jacob are now dead. If, when Moses called the Lord their God, he showed that they would be raised from the dead, then, when Moses said the Lord is not the God of the dead, he showed that such dead will not be raised up. Moses said, the Lord is the God of Abraham and his seed; and Christ said this showed that Abraham and his seed will be raised from the dead. Then Christ did not claim a resurrection for any but Abraham and his seed. He excluded all others from it when he limited the resurrection to such as are worthy of it. The subject of the resurrection, as explained by Christ to the Sadducees, stands thus: God is the God of Abraham and his seed, whether they are dead or alive, because they are worthy; and *because* he is their God they will be raised from the dead. But God is not the God of the wicked, whether they are dead or alive, for they are not worthy, and *because* he is not their God they will not be raised from the dead.

The dead, then, will be judged, while they are dead, that those found worthy may be raised up at the last day. But they will not be judged that the wicked may, in any way, be punished again. Therefore the penalty of the law, "thou shalt surely die," is, to the wicked, final.

In our examination of this subject, we have found that the penalty of the law given to Adam; the first punishment of the wicked under the gospel; the general tenor of the Bible on the subject; the positive testimony that the wicked dead shall not live; the implied testimony, by contrast, that those who are not found worthy to live will not be made alive; and, in the judgment of the dead, that those only who are found worthy, will be raised up at the last day, are all in complete harmony—no shadow of discrepancy. The basis of this agreement is the penalty of the law. *Thou shalt surely die.*

I will conclude this subject in my next, by answering a few objections.

GRAND RAPIDS, Nov., 1870.

AN eminent judge of Virginia once said to a friend, that the most cutting reproof he had ever received for profaneness, was without words. He happened to be crossing a ferry with Dr. John H. Rice. On account of shallows, the boat could not be brought to land, and they were carried to the shore by the black ferryman. One of these was so careless as to suffer Judge H.'s clothes to become wetted, and the latter expressed his anger by an imprecation. Dr. Rice, without saying a word, turned to him his large sparkling eyes, with sorrowful expression. "I never so felt a reproof," said the judge, "in my life; and instantly begged his pardon. 'Ask pardon of God,' said Dr. Rice. I shall never forget it." At this time Judge H. was entirely ignorant who his reprover was.

A HIDDEN light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some respects does not shine.

HUMILITY is the low but broad and deep foundation of every virtue.

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 23, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE EDITOR'S HEALTH.

WE had hoped to be able at this time to announce to the many friends of the Editor the cheering news of a decided improvement in his health. As it is, we scarcely know whether to say he is better. In some respects he *seems* better, his physician having succeeded in partially removing a cough with which he has from the beginning of his illness been afflicted, and which has at times been extremely painful and, of course, debilitating. Without appetite, and having a distaste for almost everything in the way of nourishment, vitality was rapidly reduced. Hope, however, is now entertained that he may soon be able to take sufficient nourishment to check and finally arrest downward tendency.

Although his condition is still critical, little if any, less so than it was last week, we yet think there is reason to expect he may succeed, partially at least, in regaining his wonted strength.

So clear in mind, so strong in faith, so tender and thoughtful of others, the fire of love burning with increasing brightness, he is a bright example of that blessed spiritual condition which they only can experience who have lived very near to God.

L. C. T.

CHRISTIAN LOVE.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. xiii. 13.

IN all the ministrations of Paul we find the same unswerving devotion to his work of inculcating practical godliness with sound doctrine. In the epistle from which the text is taken, he labors to impress upon the mind of his brethren at Corinth the necessity of cultivating love to each other and to their fellows. So important, nay indispensable does he deem this, that he exclaims, "though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

Thus we find, if, indeed, we need any thing outside of individual experience to teach us, that without this charity, this love, we cannot be profitable servants of God; we cannot be faithful disciples of Jesus. We may with all diligence, study the word and, by united efforts of ourselves and others, secure as thorough an understanding of the plans and purposes of God as any are blessed with, and yet, wanting this love we are incompetent to instruct in the mysteries of godliness; and although the Lord may bless our efforts, for the truth's sake, we shall fail to secure any blessing. But possessing this love we can be faithful stewards. We can be patient amid adversities, and forgiving amid persecutions. We can overlook the ignorance, errors, and short-comings of the children of God, and purge ourselves of all malice. Though others possess gifts superior to ours, and appear to labor more abundantly, we do not envy them, but feel the more to praise God that He has raised up such instruments to spread the truth. The possession of this love will preclude vaunting, and secure us against the growth of any undue desire to receive the applause of men. Knowing that it is not we who work, but God who worketh in us, we shall not be puffed up with thoughts of our own importance, fancying ourselves better than others, or entitled to more privileges than they. If this love abound in us, we shall be preserved from acts or expressions unbecoming our high profession. This is important indeed. A rich indwelling of this love will enable us to bring all our labors, every item of effort in behalf of Jesus and the truth, up to a very high grade of advancement toward Christian perfection. It will make us so gentle in all our dealings not only with our fellow Christians but with all men, so tender and thoughtful of their feelings and interests, forbearing their prejudices, that they will be drawn toward us with hearts mellowed for the reception of truth. The truth will thus be recommended by us with thousand fold greater effect than any words can do, for without this love and its precious fruits, words are but as "sounding brass, or a tinkling cymbal."

It may be asked, how can charity, or love, be greater than faith, since without faith it is impossible to please God? Or, how can it be greater than hope, since it is written, "we are saved by hope?" The three, faith, hope, charity, are indispensable. They are the essential elements that make up the perfect Christian; and without them there can be no such thing as religion. "He that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him." This is the work of faith, and without it, there is no belief in God. Without it, we cannot receive the gospel nor be made partakers of the saving grace of our Lord Jesus Christ. By it we obtain a view of incorruptibility; never-fading glory; apprehend spiritual blessings, and walk with God. Hope is the offspring of faith and is sustained by it. "Hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Hope buoys us up in the midst of the many trials of this life of labor and preparation for the future life. It is the beacon-light in all our pilgrim wanderings, and points us to eternal blessedness. Great as are faith and hope, charity, or love, is greater. It is written, "Love is the *fulfilling of the law*." By giving evidence of its possession we show forth the excellencies and virtues of the grace of God which we have received by faith; magnify the Spirit, exalt Jesus, and glorify God. By faith and grace we receive a knowledge of the purchased possessions; by hope we expect to inherit them; but love sends us out into the world, sparing no effort and witholding no sacrifice that may tend to swell the number of Christ's redeemed.

Would that this charity might more abound in the hearts of professing Christians. Then would there be less casting out of names as evil because others differ with us on points of doctrine. Not only would there be less false accusations, and less willingness to believe evil report, but as "charity never faileth," when any depart from the path of rectitude and thus fall into suffering, we shall rejoice in the remembrance and consideration of everything that may tend to their advantage, and refrain from making their errors the subject of undue censure, while hope, borne upon the wings of love, will come to our assistance and bid us expect better things. If we are Christ's we are bought with a price, and are not our own. We have, therefore, no right to lull ourselves with the delusive assurance that we have no need to further prosecute our search for gospel truths. It is our duty to obtain all the knowledge of them we can, not expecting to receive immediately from God that which he has promised to convey only by the use of means.

Says Paul, "We know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away . . . For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." How presumptuous, then, for any to suppose they know all the truth, or to make any pretensions to an approach to infallibility. Vainly shall we assert that prejudice does not affect our minds in forming judgment upon many points. Futile, too, will be our efforts to wholly cast aside our preconceived opinions. As well might we attempt to obliterate memory itself and commence anew. There are truths which, if we ever learn at all, we shall learn despite our preconceived opinions. Hence the necessity that we strive to overcome, instead of being enslaved by them. Love will enable us to accomplish this. Love will help us to become so faithful, consistent, and true that we shall challenge the admiration of even ungodly men. They will say of us as of a people formerly, "How they love one another."

How vast, how mighty is the power of this love. Who can describe it, who can measure its influence? Yielding to its workings, it fills our whole being. We become more willing to bear with others, and share the sorrows, afflictions, and privations of them that are tried. That stern, uncompromising monarch, self, is dethroned and swallowed up in the current of love to God and to our fellowmen. May we experience more and more of the sanctifying power of love, and may our whole intercourse with the world and with each other be gilded by its lustre.

L. C. T.

IT is now thought by not a few that Paris is that great city whose destruction is so graphically described in the eighteenth chapter of Rev. It is claimed there is no other existing city which answers the description for greatness in those respects particularly spoken of. As to unparalleled importance and greatness, it seems Parisians take the same view. It is asserted that a private letter from Paris, by balloon, says it is not Paris that is blockaded, but "the rest of the world." Then if Paris is destroyed the most important part of the world will be in ruins. A great city truly!

EUROPEAN AFFAIRS.

THERE is little of a startling character to chronicle since our last. The action of Russia respecting an abrogation of the treaty of 1856 has produced a deep feeling of uneasiness among the "crowned heads," some of the monarchs being made to sit rather uncomfortably upon their thrones.

The general shaking and trembling in western Europe during the past three months seems to have shaken Spain into comparative quiet. Her vacant throne is about to be filled. Prince Amadeus, of Italy, has been elected King of that tumultuous realm, and the committee appointed by the Cortes to present to him the crown has set out for Italy on that mission. The young Prince is launching his bark upon troubled waters. But whatever trials may await him and although they may end in death, he will be King for a time and that fact will amply compensate for all; so strong a thing is human ambition.

England is declared to be again seeking to bring about peace-negotiations between France and Prussia by reviving the armistice movement, but her own people are, the while, becoming deeply imbued with war feeling toward Russia. "Russia has broken faith!" exclaims England. "She threatens to break up the arrangement of 1856." In view of the fact that that treaty, so humiliating to Russia and destructive to her marine power, was signed by her when she had been overpowered by the combined strength of the allied western powers, that it was forced upon her, it is not at all strange, now France is prostrate, Italy not wholly reconstructed, Austria still staggering under the blow received in the war with Prussia, and Turkey still very "sick," that she should embrace the favorable opportunity to slip her neck from under the hated yoke. Had England been the humiliated party she would have done the same thing the first moment she thought it a safe undertaking. It is not improbable she may vigorously renew her efforts for peace between France and Prussia, hoping thus to relieve herself from the threatened necessity of either meekly yielding to the demand of Russia or meet that power single handed. Should she resort to war and obtain the aid of Italy, Austria, and Turkey she would still be, in one important respect, alone, for all those powers must in such an event look to England for funds. France, relieved from her engagement with Prussia, would be the strongest ally England could secure in any enterprise against Russia. It is not unlikely that King William, with the Czar at his back on this new question, may defy England and all her overtures on behalf of France.

In the mean time France does not seem to have been able to follow up the advantage gained a few days since. Much was expected from the contemplated second blow by Gen. Paladine. This however has been given but failed to effect any thing; in fact it was a defeat. How about Paris? Can it afford to wait? It is said that Trochu has been for some weeks past feeding the Parisians largely with horse flesh. If this be so, not only must it effect a rapid reduction of horses, but those required for army use, half starved, as they must be, can hardly much longer remain able to meet the requirements of those rapid artillery movements necessary to a sortie. As to the future of Europe, there is no knowing what a day may bring forth. One week hence the nations may be engaged in a general struggle, or they may by general consent be working to patch up a peace; so unsettled and uncertain is everything. All, however, depends upon what are the Lord's immediate designs respecting those nations. Let us calmly await developments.

L. C. T.

DIVINE LIFE.

THE following article is taken from an old No. of the "American Presbyterian" editorial. It cannot fail to benefit all who accord it careful perusal. Our beloved Editor, now prostrated by disease, once said of it: "However sound any of us may be in our religious theory, *life*, spiritual, future, and eternal, can only be ours by that divine life dwelling in us of which the "American Presbyterian" speaks."

L. C. T.

"This is a sad and care-worn world, and one great reason why it is so, is that the right plan for enjoyment is not understood or followed. Rejoicing, in Scripture, is connected with reviving, and it is remarkable that in one well-known passage, the Hebrew connects the Divine returning to make us alive again, with rejoicing. The true sense of the words is often preserved in their etymology. If we analyze the word revival, we will find that it means, making alive again.

Nature abhors death. Wherever there is life there is joy. Our unhappiness springs from the absence of life. Infants are spontaneously happy, their fulness of life is fulness of joy. We would not repress the impulsive happiness of youth, rather we would teach the possibility and the obligation of being happy. The joy of the Lord is your strength. Christians have no right to be dull and stupid. They have no right to extinguish all brightness and enjoyment in themselves, and then set up that dulness in themselves as the standard of excellence. This is not the teaching of Scripture.

We think it certain that men are not very generally happy. It may be said, that all persons cannot secure the animal spirits on which physical happiness so much depends. To which we reply, that while we are not opposing, we are not advocating animal happiness.

We think men miss enjoyment by not seeking for it in the right way. Heaven is a place of happiness. "In thy presence is fulness of joy, and at thy right hand there are pleasures for ever more." God is the Fountain of Being, the infinite and glorious One, an illimitable ocean of sparkling joy. As light, wherever it strikes the waves, in the pale flush of morn, the brightness of noon, or the richness of evening, elicits beauty, so does every movement of the Infinite Ocean, from its centre to its endless out-goings, produce enjoyment. It is life, rejoicing in its own spontaneous outbursts.

But we have no essential life, and so no essential bliss. It follows that to enjoy, we must be connected with the source of joy. From the overflowing grace of God we must receive grace for grace. We must draw near

> The shadow from the Throne—
> The shadow without form, that meets
> The edges of the crystal sea—
> Awfuller than light derived,
> And red with all those primal heats
> Whereby all life hath lived.

The life of Christ is the life of the human soul. This is the central doctrine in theology. If any one asks how, we reply by asking him the nature of life. It is the mystery of mysteries. Look at family likenesses, national likenesses, and explain that mysterious conformity of being, by which the same traits of mind and heart, and the same features and form re-appear after many generations; explain the difference between the Arab and the Anglo-Saxon, the wild Indian and the domestic negro. The life of the parent, the ancestor, passes into the children, and this is all we know.

So it is with the life of Christ. It is not alone that our opinions become the same as His, or our tastes or feelings. It is not alone that there is mutual affection. All these things may exist between friends in this world, but that is not the same as being of the blood of your father and brother. Every one knows it is not. The closest relation that can be formed by those not of the same blood, is that between husband and wife, but even the murder of a wife by a husband, is not the fearful thing beyond words that the murder of a mother by her son would be. A gentleman told us that he once, when a boy, knew a German who struck his father a blow which felled him to the earth. Our informant told us that he always had a mysterious feeling about the man, that in some way, he would awfully expiate that sin. Many years passed away, the gentleman grew from a boy to middle life, when he heard that in the same town, that German was murdered by his own son.

Men may say what they will of the language of Paul being figurative, but there never were such figures as he uses to express the life of Christ in the soul of the believer. We are members of his body, of his flesh and of his bones. The apostle says it is a great mystery; the Saviour's life pervades our life; nay, we exchange lives. Our life is hid with Christ in God, and he is our life.

To be joyful then, we must feel the life of Christ quick in every vein. As it is with great nature in the Spring when the impulse of life comes, and the sap runs in every twig, and along the fine fibre of every blade of grass, and the power quickens every vein of the earth, and the world becomes a bright and joyous thing as a bride adorned for her husband; so is it with the felt presence of the Redeemer, the conscious life of Christ in the soul, the pressure of the everlasting arms, and the soft beam of the celestial eyes. We commit two great evils, we forsake the fountain of living water, and we hew out for ourselves broken cisterns that can hold no water. And then we complain of sorrow, and carking care, and of want of sympathy and help. It is because we are withering on the stalk, and have forgotten the power of the Living Vine.

There is no religion long where the doctrine of the immediate, direct influence of the Holy Spirit in regeneration and sanctification, is given up. Any one who has really and earnestly striven to do good will find this to be true. This is the dispensation of the Spirit. All the efforts of science from the beginning of the world, have failed to put life into a dead insect. How then put life into a dead soul? And how can we rejoice with dead souls all around us?—very many in the open valley; and very dry? We cannot; the Church cannot be happy, unless the Spirit of God, the sweet and holy Dove, the powerful Heart of the Almighty pulsate through these dry bones, these fearful and ghastly skeletons. But when there is a shaking, and bone comes to his bone, and the sinews and the flesh come upon them, and the skin covers them, and the breath comes from the four winds and they live—an exceeding great army—the presence of life brings joy. Let us understand and settle it in our hearts, that we cannot be happy or even comfortable without the felt, conscious, living presence, of the Holy Spirit in our churches.

The fact is, that the virtue which keeps even from open and disgusting wickedness, springs from the influence of religion, directly or indirectly. If the salt hath lost its savor, wherewith shall the world be salted? The Scriptures rely entirely upon the life of God, through the Church, for mortality. They do not expect it elsewhere and we should not. Earth is but a province of God's empire.

The forms of religion are of no value, except for the greater or less amount of spiritual life which they enshrine. See Saul; the Lord answered him not by prophets, nor by visions, nor by dreams, nor by Urim and Thummim. What is a church, if there be no God there. What is your house, when the beloved ones are gone? Very sad and lonesome, even when they are gone temporarily; and when they are gone forever, you can hardly bear the most familiar book, can hardly bear to look at the empty chair. Hophni and Phinehas took out the ark of God to save Israel, and the Philistines took it. It was an empty shrine. Every thing, it is true, has an appropriate expression, and so should a church have. It should be fit—however rude—in its grave decency, for the Eternal. "But is not the life more than meat, and the body than raiment?" If the life of God pervade His house, then the place of His feet is glorious, and our faces shine and our hearts are transfigured. But otherwise religious worship is the most wearisome of all things. Dead form, God cannot away with, nor can a live man either. It is a smoke in his nostrils, an offence unto him.

God will give us any power, if we lean on His arm. See the living might in the arms of Moses, with Aaron and Hur on each side. The battle swayed to and fro as the arms of the great patriarch rose and fell in prayer. See Joshua with his spear outstretched to heaven. The infidel astronomer asks how the sun could stand still in heaven. How do we know? God started it and He can stop it if He chooses. We care not how. God gave Joshua power to stay the sun in his steep course. And Gideon's three hundred were greater than the three hundred of Leonidas, glorious as they were, for if Gideon's had been there, with Gideon's God, Xerxes and his millions would have recoiled backward and perished. If you doubt it, look at Sennacherib and his one hundred and eighty-five thousand. "This is the word which the Lord hath spoken concerning him; The Virgin, the daughter of Zion hath despised thee, and laughed thee to scorn."

When the spiritual powar of God comes upon a place, the greatest blessing in given to it that is possible. It may not be always pleasant at first. Light in a dark cavern reveals foul reptiles; the eradicating of rank weeds, however necessary, is not agreeable. Conviction, repentance, sorrow for sin, mourning over past unfaithfulness,—these are the dark avenues to the bright light.

Then it is true, that there is something frightful about the deeper things of the soul; there are depths in man's nature that it is fearful to sound; else he were not great. The topics of religion are so mighty that, when realized, they disturb our equanimity. They even sometimes lead to enthusiasm and even fanaticism. No wonder. It is not so surprising that a man should be an enthusiast, about religion, as that he should be stupid about it.

But who would set the small disturbance of his love of proportion over against so glorious blessings! Revivals of religion in the present condition of the world, are often revolutions. But the Reformation, and Revolutions of 1688 and 1776, were the very salvation of the world. That there may be quiet; that there may be enjoyment, the principles of liberty and right must be settled, even if it be "in battle and in storm." Better that the storm burst in wrath in mid heaven, that the air may be pure; the close and stifling atmosphere cannot be breathed, until Nature relieves herself by tears.

The presence of God is the Glory of the Church, and God's reviving is necessary to a rejoicing people.

TEACHING INFANTS TO DANCE.

BY A MOTHER.

I DO not say of this as is so often said of many of the glaring evils of the day, that it is one of the signs of the times; but practiced as it is and has been for years by many professedly Christian parents, I am of the opinion that it has contributed largely to bring about that sad condition of society which does constitute one of the signs of the times. It is urged in extenuation of the practice of instructing children in dancing, that it makes them graceful, that it is good exercise, and that there can be no harm in small companies of children amusing themselves, under the eyes of their parents, in this manner. Moreover, nearly all the youths of their acquaintance are instructed in the, so-called, art, and it would be depriving their children of much pleasure not to allow them to learn how to dance with others.

This sort of reasoning may be considered of sufficient depth and force to satisfy some Christian parents, but generally those only who do not stop to closely examine the subject. I cannot help feeling that if a thing is wrong for a Christian parent to do, it is certainly no less wrong to teach their children to do it. Graceful, indeed! Does it encourage the development of that kind of gracefulness which pleases the Master? I would tenderly urge upon professing Christians the necessity of properly appreciating the sacredness of the trust reposed in them by our heavenly Father as guardians, next to Him,

of these little ones committed to their care. Impressions made on youthful, tender minds are often never effaced. Habits then formed often cling through life. There are few that have not realized how hard it is to disabuse a mature mind of the prejudice imbibed against certain views or things during early years. Then how earnestly, with prayer and loving watchfulness, should we seek to guide them in the strait and narrow way that leads to eternal life. How careful not to teach them any thing that will interfere with their spiritual growth. We frequently see notices of children's parties. We read how extravagantly they are arrayed; their names even given in connection with elaborate descriptions of their jewels and apparel, of the costly refreshments served, and how their tiny feet kept time to expensive music, until many hours after they ought to have been snugly tucked away in their little beds, with prayers for their protection.

When years pass by, fathers and mothers cannot hope to be always acquainted with the whereabouts of their children, and the occupations that engage their leisure hours. They must sometime leave home and begin for themselves the battle of life. Happy for them then if parental care has trained and sharpened their moral perceptions, and planted in them the seed that will be likely to spring up into religious life. Happy, if they have been led to heed the admonition to remember their Creator while their evil days came not, so that when tried, they are found to have strength of principle to withstand the many temptations so plausibly presented to their inexperienced minds. How often, at the dancing party, are stimulating concoctions offered? How short the step from this to other and worse excitements! Sad is it to see trusting children taught that which may lead them into divers temptations; that which, so soon as they recognize the aim and end of life, must be put away as more or less injurious and, perhaps, positively sinful. Will not parents think seriously on this subject? Think whether in thus instructing their children they are not also placing a stumbling block in the way of others? I would that we should try so to live and train our precious children that when the momentous question is asked, Where are the lambs committed to thy care? we can be ready with the triumphant answer of Jesus: "Those that thou gavest me I have kept and none are lost."

Nov., 1870.

The Demand for Peace.

BY W. S CAMPBELL.

The peace movement failed, and Prussia would grant no armistice that France could accept. Still, it would appear to us that the French should have accepted the cessation of hostilities for 25 days on almost any terms, after the surrender of Metz. And now that the last fortified town, in the territory that the Germans will claim, is fallen, what is to prevent the possession of the territo y of Alsace and Lorraine by the invading enemy? It would seem again, that the Prussian Princes could not have objected, with any show of right, even if it were good policy to refuse, the revictualing of Paris. Yet he refused; and the French provisional government refused with scorn, the humiliating terms of the conquering foe.

It is very late in the day to look for a permanent and satisfactory peace for the benefit of France, she having become the subject of a chastisement that she so richly deserved, and which seems, at the same time, to be foretold. She has been stained the blood of the saints, aye drunken, and Jehovah says, "Give her blood to drink." But it must now be the blood of her own subjects, who cannot escape. The good offices of other powers failed, and they are now trying again, with Russia in the lead, England, Austria and Italy to join. Will the belligerents listen? Alexander is a man of peace; and he has succeeded in localizing the war, keeping it on French territory, but how has he done it? by the war threat; and only by that. He says *peace*. Peace for himself, peace for Europe, if he can have it, and let old King William fight France, if he must.

Before Alexander reached home from Ems, after his long conference with King William, who is his uncle, it was so clear that France would declare war on some pretext, (The Hohenzollern candidacy was plausible.) he said "For God's sake, if possible, have peace"—and still he cries, Peace. But all know that Prussia only bides her time to take possession of the Dardenelles which, of course, includes Constantinople, either by arms or diplomacy.

Now the four great neutral powers say "*peace*" again, but the time and the whole plan of events say "wake up the mighty men, let all the men of war draw near." So the word says. Alexander is one of these powers, and he said to Austria, after his secret treaty with Prussia, in which he agreed to pour down his hordes of Cossacks to the rescue, if France should get the better of Prussia in the fight. "You send one regiment across the Rhine and I will send two. You adopt the cause of France, and I will adopt the cause of Prussia." That is the way he keeps the peace. That is the way he keeps Austria from joining with her Catholic sisters in her hour of trial and death,—in her struggle against the Protestant conqueror.

So the peace is only enforced, and hence, may not last long, for the spirit of the people is for war.

From the word of God, and from the present out-look the prospect is not very brilliant for peace.

New Britain, Nov. 1870.

Non-Resistance and Trust in God.

Captain S——, of W——, Massachusetts, relates, that on a voyage to Brazil, in the spring of 1833, while sailing near Cape St. Roque, he descried, one morning, in the distance, a suspicious looking vessel, under a press of canvass, standing toward him. From several circumstances, he was led to imagine that she was occupied by pirates, who were advancing to plunder and murder. Still, not being certain of the fact, he concluded to keep the vessel on her course. The suspicious schooner continued to gain upon him, and soon, by the help of the glass, he saw her deck covered with men, and a long eighteen-pounder on a swivel, so prepared as to turn in any direction desired. She was evidently a faster sailor than his own vessel; he concluded, therefore, that if he turned out of his course, he would at length be overtaken and from the pirates, excited and exasperated by a long chase, little mercy could be expected.

The captain was a professed Christian, a strong believer in the *providence of God*, and emphatically a *man of peace*. Instead of fighting with carnal weapons, he determined to fight with spiritual ones. Having religious tracts on board, he determined, as soon as the schooner came alongside, to go on board, and present his tracts to the captain and crew, and preach to them in a bold but affectionate manner, appropriate truths from the Gospel of Christ. He ordered all the hands to go down below, but the man at the helm. This he did partly to keep them from being agitated and from agitating his own mind, and partly to do away with all appearances of opposition against the approaching foe. Then, committing his men and himself to God, he patiently awaited the pirate's arrival. The schooner came nearer and nearer, till at length even the figures of the men could be distinctly seen by the naked eye. A fearful crisis was fast coming. But still the captain never shrunk nor veered from his course for a moment. Suddenly the pirates altered their course, hauled the vessel upon the wind, and stood away as rapidly as sail and surge could carry them.

From the fact that they saw no men on board but Capt. S. and the helmsman, and no manifestations of fear, the pirates might have been led to suspect that there was a large armed force below, or some other decoy prepared; and thus concluded it dangerous to attempt their hostile design. Whatever process of thought it was, however, which led them to retreat, who will fail to recognize in that process an overruling Providence, protecting in this instance, as in many others, the man who resists not evil, but in the hour of threatened violence depends not on his own arm, but on God's?—*Selected.*

Letters and Extracts.

From Jacob Grim.

To the Friends of the Herald of Life: I have just returned from a visit to our dear Br. Storrs. I found him confined to his bed, and very weak indeed. His disease seems to be bronchial affection, the result of a heavy cold. He has suffered considerable from his cough, in consequence of which he has lost much rest. When we saw him on Tuesday, he seemed to be somewhat easier, and his cough not so distressing. His recovery must necessarily be slow, and friends cannot expect any thing from him for some time.

We also visited our Assistant Editor, Br. L. C. Thorne, and found him not so well or strong as we could wish, from the fact that he has been over-taxing himself with the labors of getting out the paper. Now we cannot afford to have them both sick, and thus be deprived of their labors, so we recommend the dropping of every other number of the paper for the present, and let us have it semi-monthly until there is some change in the "Editor's" health. I hope the friends will recommend the same thing, and thereby give Br. Thorne an opportunity to husband his strength. He has his own business to attend to, in consequence of which he must devote a considerable portion of the night to correcting and preparing manuscript. But he does not complain.

This is my own voluntary suggestion, and I hope the friends will see its propriety.

Philadelphia, Pa., Nov., 1870.

From M. M. Weaver.

Dear Pilgrims: It cheers my heart to read the communications that come from those of like precious faith. The Herald is a blessed medium for us to comfort each other through. If only a few simple words are read from the scattered ones, all taken together make a rich feast. There are some things in the Herald that I do not understand, but there is always something for the weakest ones. Am glad the *children* have a corner to themselves, and often wonder that Br. F. H. Burbank does not write some of his missionary experience for their benefit.

We have none of like faith in this place. Some are reading our tracts. Hope they may see light,

Will it not be blessed to get into a sinless, painless, tearless, deathless world, where we can rest in peace, free from care or fear? O how glad I am for every sign that speaks Messiah near. That he may come and take his throne and kingdom, is my prayer. I long for a home where evil is unknown; where friends never forsake nor foes annoy; where hearts are all pure, and free from deceit and envy. We often suffer here by the tongue of slander, by deceitful minds, but there the people will all be holy. And then to think of the bright glow of immortality that shall light up every face in all the countless multitude of the redeemed, and the thought inspires me with eagerness to behold them.

Sometimes I think of the poor, emaciated, faded forms that we see here, and then think of the "change" that will one day pass over them, in a moment made young and fair, and healthful. O suffering ones, have courage. By and by these lungs will ache, and heave, and bleed no more. One breath of Eden's atmosphere will make them eternally well; one touch of immortality will cure all our maladies.

The hope of life for the dead surpasses everything. We have faith to believe the saints shall be raised to life, though their dust may be blown through the whole universe. One promise of Jehovah is sufficient. He can find them without "entities" to assist Him. He had no "entity" nor "identity" to help make man in the beginning. It is *mockery* to preach such a doctrine. God can do his own work without our help. Let us be careful how we handle God's word.

Wendell Depot, Mass., Nov., 1870.

From Polly G. Pitts.

Br. Storrs; I again take my pen to write a few lines to let you and God's precious ones know that I am alive and trusting in our great Life-giver, our rock of safety on which my feet were set by sovereign grace. My health is poor, and I am feeble; and as mind suffers with the body, for all is mortal, I can adopt the language of the sweet singer of Israel. "O why am I cast down? and why am I disquieted within myself? hope in God, for I shall yet praise Him who is the health of my countenance, and my God." Sometimes I feel like David when he said, "There is but a step between me and death." I hope that I may never die, but only pass the change that is wrought in the twinkling of an eye, in a moment, at the last trump; that I shall behold the King in his beauty, and be like him, without sleeping in the cold, cold grave. Well be that as it shall please him. I will bless his holy name for his word, and for putting it into the hearts of his children to send out the Herald of Life as a messenger of mercy whereby we can comfort one another. O how much good it has done me.

Taking up yesterday a number of the Herald, I read the article, Divine Love—A Meditation—written by Dr. William Leask, editor of the Rainbow; England. His meditation on God's word comforted my heart, and I said it must be the one divine Spirit that made us feel just alike. He says: O my soul, take and eat these precious words! Blessed be my God and Father in Christ for such gentle oracles! How they comfort me under cares, and sustain me amid trials, and lovingly smile upon me through the frowns of brethren! The Lord knoweth, and I adore him for causing these words to be written. Again he said: "Am I conscious of utter unworthiness? Yes; but my answer to the self-accusation is, "Worthy is the Lamb that was slain!" Do I deserve nothing at the hands of the Lord? He who gave himself for me deserves every thing that is good, and great, and glorious. Have I promised much, and performed nothing? "I will cry unto God Most High, unto God who performeth all things for me." O I bless God for such a testimony as Br. Leask's. Like him I can say: "When I look at myself, I am undone; a sense of weakness, ignorance, and folly comes over me, which makes me envy the anchorite, and wish for a 'glen in some lone wilderness' far from 'the strife of tongues,' the fury of maddening nations bent on mutual extermination, and the humiliating spectacle of a church rent into fragments; but when I look at the Lord and think what he did, and said, and suffered, and ask the meaning of it all, I am ashamed of my cowardice, and feel determined to hold on to the end under the leadership and in the strength of the glorious Captain of Salvation." Yes, bless the Lord. Hold on brother Leask. Is it not written in the word of God's eternal truth, "The righteous shall hold on his way, and he that hath clean hands, shall wax stronger and stronger?" A few lines come into my mind, that were written by a late writer on the millenium. They are ascribed to the devil, as saying to his angels, when he sent them forth to oppose the everlasting gospel. He says:

"But there are some—as there has always been,
And still will be, to end of time—who, bold
And energetic; zealous, fully clad
In sacred vestments from above, and arm'd
Complete in panoply, long since approved,
Such as Messiah furnishes, from the
Great armory of truth, which ancient seers
And patriarchs put on;—and there will be some
Of this invulnerable set, who will
Despise the sickening flattery of man,
And labor only that they stand approv'd
Of Him that sent them forth to preach the word.
Such men as these, engaged with all the heart
And all the soul, will prove inflexible,
And ne'er can we expect to turn their feet
From the highway of truth. The world, with all
Its baits, can ne'er allure, nor dangers fright
Them from the course, marked ont in sacred writ,
For those that preach the word. No love of gain
Impels them to the work. The naked truth
Is all that they declare. No fear of man
Diverts them from their course. Their faces, like
A flint are set heavenward. Their only trust
Is in the living God. These we can ne'er
Annoy; but still we may traduce, revile,
Defame, asperse, and every means employ,
To render them obnoxious to the world."

O I do bless God that He has raised up so many of this "invulnerable set," that can ne'er be turned from the highway of truth; and that no love of gain impels them to the work. O may God abundantly bless brother Leask, with all the rest of His precious ones, and make them the light of the world, and the salt of the earth. O let us labor on, and in patience possess our souls. Only think, "A little while" yes a little while and he that is come will come, and will not tarry. And what then? The glorious resurrection to immortality, the marriage supper of the Lamb, the wedding garments, the crown of life, the great "Alleluia, for the Lord God omnipotent reigneth." Then the glory of God, like a boundless sea, will bathe the immortal company. O will not God then have set the world (or earth) upright? When there shall be no frozen ocean, no darkness at the poles, no chilling winds, no nipping frosts; but one eternal spring shall bless the earth. Soon the glorious restitution, when Jesus shall reign from the river to the ends of the earth; when Jerusalem shall be the throne of glory, and all the mountains round about Jerusalem shall be clothed with the excellent fruits of the earth, for God will make the place of His feet glorious.

Yes, every foot of the habitable earth shall become like the garden of Eden. Joy and gladness shall be found in it; thanksgiving and the voice of melody. When meditating on the future glory, the language of my heart is "Thanks be to God for His unspeakable gift." The contemplation of these things, makes this life pleasant. I know that we often call it bitter, but looking back over my long life, almost seventy-six years, I feel that it has been almost filled up with Ebenezers, and way-marks to the kingdom. O the long-suffering, and goodness of God to usward! Surely "God is love." Bless the Lord forever, and let all holy beings say, "Amen." And now I will say in conclusion, hold on brethren to the arm of the Lord, and never let go. It is reviving to think that God is training us for service in the "Age to Come." To those that preach the word, I would say as another hath said,

"Be thou like the great apostle,
Be thou like heroic Paul;
If a free thought seeks expression,
Speak it boldly—speak it all!
Face thine enemies—accusers;
Scorn the prison, rack or rod;
And if thou hast truth to utter,
Preach! and leave the rest to God.

Your sister looking at the signs of the times, and watching, and waiting the coming of our Life-giver.

Fredericksburg, Iowa, Nov. 6, 1870.

From Eld. W. S. Campbell.

Br. Thorne: It is Sabbath evening. I have not only been unable to preach to-day, but unable to attend service at the house of God. I become by this deprivation somewhat depressed, and exceedingly hungry for the enjoyment of the sanctuary—the feast of truth.

While sitting here with Mrs. C., and dwelling on the cause in which Br. Storrs and myself have been associated for almost thirty years, its past history and present prospects, we had a degree of sorrow and sadness, which was relieved by the consideration that we had been enabled to pass through the many severe trials of our lot and effect something for the Master, whose work we hope has been our joy and delight—while we have been subjected to tribulation, perils, disappointments, and sometimes persecution.

My health is slowly mending, but my lameness is very severe. The physician whom I employed in Meriden thinks I will do well, if I go without a crutch in six months. I long for freedom from this mortal state; for resurrection and immortality. I go limping around with my crutch in the door-yard, and a little on the sidewalk (for I must use the crutch), stepping into a neighbor's, possibly, but I cannot go far from the house. I am very sure that I am now an invalid—a cripple. It is humiliating, but I must bear it. I will try to be patient.

I am greatly afflicted by the sickness of our dear Br. Storrs. Gladly did we read, in the Herald, that his symptoms favored a recovery. May the Great Head of the Church restore him to strength, and preserve him many years, if time lasts, strong and active, as heretofore, for the work.

My hand is still so lame that I cannot labor if I could get abroad.

New Britain, Nov., 1870.

From Janett A. Mayo.

Br. Storrs: Some five or six years ago I learned the name of a man, in the Province of New Brunswick, who was always contending with his minister and others against *eternal* torment. I immediately sent him some of your works, but, not hearing from them for so long a time, lost his address, and finally forgot the circumstance. Last week I saw a man direct from the place, and he told me the effect of the works upon the mind of the inquirer. He told this man that a person, unknown to him, sent him some reading which had proved a great blessing to him. It had given him an understanding of Scripture, before dark to his mind, and he had received light, such as he had never before had, and wished he could have more such reading. I send you money to furnish him with the Herald of Life for six months, and a package of Campaign Documents, such as you think suitable. I hope he will report himself through the Herald.

I feel an interest in our camp-meeting, but am situated so that the most I can do is to pray that the cloud may move forward from Marah to Elem, where there are fountains of water, and three-score and ten palm trees. I pray God to be with his people. I am interested in the different views of our brethren on the *age to come.* I have heard it said that there would be a split among us on that subject. This I cannot believe. All can give their views with kind words, as they have a *right* to do, in our paper. We all have a stand-point from which we see things, and we cannot help believing as we see. We can differ and still love as brethren and sisters of one family. I confess I do not expect the next event to be the return of our Life-giver. We are told in the Word (Isai. lxii. 7), that they that make mention of the Lord keep not silence; give him no rest till he establish and till he make Jerusalem a praise in the earth. They shall prosper that love Jerusalem. It is the place that God has chosen for himself a dwelling place. My affections hover round the holy hill of Zion.

I rejoice that Jesus has the keys of the house of David, as well as of death and the grave. I believe that all things written in the Prophets that have not been fulfilled must be. As to the order of events, I cannot see how any one can give them in detail. But of this I am sure, the plans of God will work so beautifully that all His children will be suited. Yes, praise His holy name, He is Almighty and can do everything. He can "make *all* things work together for our good." Afflictions and trials are undoubtedly sent for our good, and to better prepare us for our inheritance. I am well pleased with the way God has led me these forty-eight years in the wilderness. May it please Him to restore you to health.

North Amherst, Mass., Nov., 1870.

From Daniel M. Miller.

Br. Storrs: I feel that I have neglected my duty in not sending in my thanks for the continuance of the Herald of Life, the best religious paper I have ever read. It shows that God is love, and is not willing that any should perish. He invites them to come te Christ and have life, and He warns them that if they do not come to Christ they will be cast into outer darkness—remain in the congregation of the dead. When our Saviour comes, with all his holy angels, he will destroy the wicked, but his people will he redeem and give them everlasting life in glory. The wicked will be destroyed because they would not forsake their evil ways, and come to Jesus that they might have life. They shall be as though they had not been.

I thank God for the article on tobacco, published in the Herald, some three years since. The brother had used it a good many years and then broke off by degrees. I gave the article a second reading, and wondered if I could not do better than that. I had a new box full of "fine cut" in my pocket. I kept it there two days without touching it, and then I put it away from me. That was three years ago last March, and I have not used any since. I feel to praise God for the blessing I have received in abstaining from the filthy weed. May we all serve God in truth and in love.

Oct., 1870.

From Dr. J. F. Lee.

Br. Storrs: Last night I received the intelligence that you were sick. "Let not your heart be troubled;" you believe in God, believe also in Jesus. May the will of God, our heavenly Father, be done on earth as it is in heaven. May you realize perfect resignation and conformity to His will, and the full assurance of faith—*the knowledge* that all things work together for our good. "Our Father who art in heaven!" how rapturous the expression and the feelings it awakens in the hearts of His adopted children. O my brother, may the unction of the Holy Ghost pervade your heart and mind, and strengthen, establish and console you, so that you can in your sickness rejoice and claim the glorious promises of him who died for you and glorify God who spared him not, but delivered him up for us all, that He might give us all *things promised.* Should it please God to restore you to health, may He so illuminate you that you may labor, by the spread of divine truth, to expose the gross errors and fictions which are so fondly cherished by many sincere professors of religion.

The very mention of your sickness is enough to evoke the ardent prayers of all who love the Lord Jesus in sincerity. Mine, feeble as they are, are yours—have been for twenty-four years.

"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain."

May we meet there.

Note by Assistant Editor.

Though this letter of Br. Lee was intended to be private, we are permitted to publish the above extract.

E. Wolcott's Tracts.

Br. Eseck Wolcott wishes again to announce in the Herald that he still has a supply of tracts for free distribution. They are of the following sizes and titles: 1st. "Signs of the Times." This was taken from the "United Presbyterian" of Aug. 28, 1861, and is in substance a sermon by the retiring Moderator of the U. P. Synod of Illinois. This forms a tract of eight pages. It gives a forcible illustration, from the Scriptures, of the condition of the world immediately preceding the coming of Jesus. This tract is well adapted for distribution among Presbyterians, the views we hold being more readable to them because presented by one of their own sect. 2d. "The Kingdom and Reign of Christ." This is a single sheet, or two page tract, showing the confession of faith of Baptist "divines," presented to Charles II. A. D. 1660, and signed by forty-one Elders and Deacons. This sets forth the order of the Resurrection and locality of the kingdom of heaven, and the reign of Christ on David's throne. It should be in the hands of every Baptist. 3. "You Want an Endless Life." This little four page tract gives the plan for obtaining an endless life, an exhortation to holiness, and quotations from Scripture, showing Christian duties, and a warning to the ungodly. This is specially adapted to scattering promiscuously on boats and railroads. 4. This tract contains ten pages, and comprises the following subjects: "Scripture Searcher," No. 1, "The Coming of our Lord and Saviour Jesus Christ;" No. 2, "Saints Inheritance;" No. 3, "State of the Dead;" No. 4, "Kingdom of God, where Located;" No. 5, "When will the Righteous be Rewarded?" No. 6, "What shall be the end of them who obey not the Gospel?" No. 7, "Great Truths." The whole concluded with a tract of two pages, by George Storrs, entitled "Bearing the Cross." In justice to Br. Storrs, whose views may differ in some respects with those held in the foregoing, to which he is attached, we would say it was not our intention to have them connected, but probably did not sufficiently explain the matter to the printer. As Br. Wolcott's health is still too feeble for him to attend to filling orders, those wishing these tracts will please address all orders to

Edwin Haynes.

Box 59, Keyport, N. J.

"Our Father."

A Jew entered a Parsee temple, and beheld the sacred fire. "What," said he to the priest, "do ye worship the fire?" "Not the fire," answered the priest; "it is to us an emblem of the sun, and of his genial heat." "Do you then worship the sun as your God?" asked the Jew. "Know ye not this luminary also is but a work of that Almighty Creator?" "We know it," replied the priest, "but the uncultivated man requires a sensible sign, in order to form a conception of the Most High. And is not the sun, the incomprehensible source of light, an image of that invisible Being who blesses and preserves all things?" The Israelite thereupon rejoined, "Do your people then distinguish the type from the original? They call the sun their God, and descending even from this to a baser object, kneel before an earthly flame. Ye amuse the outward, but blind the inward eye, and while ye hold to them the earthly, ye withdraw from them the heavenly light. 'Thou shalt not make unto thee any image or any likeness.'" "How then do you designate the Supreme Being?" asked the Parsee. "We call him Jehovah, Adonia, that is, the the Lord who is, who was, and who will be," answered the Jew. "Your appellation is grand and sublime," said the Parsee, "but it is awful!" A Christian then drew nigh and said—"We call him Father." The Pagan and the Jew looked at each other, and said, "Here is at once an image and reality; it is a word of the heart." Therefore they raised their eyes to heaven, and said with reverence and love—"Our Father!" And they took each other by the hand, and all three called one another brothers.—F. A. Krummacher.

A lady applied to the eminent philanthropist of Bristol, Richard Reynolds, on behalf of a little orphan boy. After he had given liberally, she said, "When he is old enough, I will teach him to name and thank his benefactor." "Stop," said the good man; "Thou art mistaken. We do not thank the clouds for rain. Teach him to look higher, and thank Him who giveth both the clouds and the rain."

Appointments.

Keyport, N. J., Sunday, Nov. 27. *Subject.*—Napoleon and the Pope. A general attendance is requested.

Hartford, Conn., Sunday, Dec. 4.
Warehouse Point, Sunday, Dec. 11.
Springfield, Mass., Sunday, Dec. 18.

S. W. Bishop.

Providence, R. I., during the month of Nov. Wm. Stewart.

Springfield, Sunday, Nov. 27, and Dec. 4.
Lynn, Sunday, Dec. 11.
Wolcottville, Dec. 18.
Springfield, Dec. 25.

William N. Pile.

Hartford, Conn., Talcott & Post's Hall, Nov. 27.
West Meriden, Conn., Dec. 4.
Springfield, Mass., Dec. 11.
Charlestown, Mass., Dec. 25.

Geo. W. Brown.

Business Department

CASH RECEIPTS.

One dollar each from—B. Browne, M. A. Beasley, Albert White, W. G. Sampson.

Two dollars each from—H. Bennett, A. D. Krewson, J. T. Bailey, Lewis Storms, E. Archer, Horace Story, James Lombard, Wm. Hopkins, Libbie Smith, E. Z. Harrington, C. N. Buzzell, Ann C. Mayo, A. E. Ellms, Mrs. C. Blackman, J. E. Brenton, A. H. Remsen.

Various sums—C. R. Percy, $5; Edmund Wolcott, $2 50; J. W. Johnston, $2; G. Johnston, $2; Thos. Spinning, $2 50; J. S. Armington, $8; S. R Clinkenbeard, $2 50; W. G. Hadley, $2 20; Seth A. Parish, 50 cents; H. A. Troeger, $5; J. M. Crane, $5; J. S. Seabury, $5; B. D. Wolcott, $2 50.

PARCELS SENT SINCE LAST ISSUE.

David Henderson, A. D. Krewson, Horace Story, Caleb Thompson, Polly G. Pitts, S. A. Kemp, Mrs. H. Hoadley, W. G. Hadley, I. S. Small, C. N. Buzzell, J. L. Swain.

TO CORRESPONDENTS.

J. L. Swain.—Paid to Oct. 5, 1870.

The Way by which He led Thee.

BY W. E. B.

When we reach a quiet dwelling
 On the strong, eternal hills,
And our praise to him is swelling
 Who the vast creation fills;
When the paths of prayer and duty,
 And affliction, all are trod,
And we wake and see the beauty
 Of our Saviour and our God;

With the light of resurrection,
 When our changed bodies glow,
And we gain the whole perfection
 Of the bliss begun below;
When the life that flesh obscureth
 In each radiant form shall shine,
And the joy that aye endureth
 Flashes forth in beams divine;

While we wave the palms of glory
 Through the long, eternal years,
Shall we e'er forgot the story
 Of our mortal griefs and fears?
Shall we e'er forget the sadness,
 And the clouds that hung so dim—
When our hearts are filled with gladness
 And our tears are dried by him?

Shall the memory be banished
 Of his kindness and his care,
When the wants and woes are vanished
 Which he loved to soothe and share?
All the way by which he led us,
 All the grievings which he bore;
All the patient love he taught us—
 Shall we think of them no more?

Yes, we surely shall remember
 How he quickened us from death—
How he fanned the dying ember
 With his Spirit's glowing breath;
We shall read the tender meaning
 Of the sorrows and alarms,
As we trod the desert, leaning
 On his everlasting arms.

And his rest will be the dearer
 When we think of weary ways,
And his light will seem the clearer
 As we muse on cloudy days.
Oh! 'twill be a glorious morrow
 To a dark and stormy day!
We shall recollect our sorrow,
 And the streams that pass away.

—*Selected.*

Remarks on 1 Cor. III.

BY R. J. TURNER.

This chapter it seems to me, has been very much misunderstood. I have heard it quoted so frequently in connections to which it cannot have the slightest reference, that it occurred to me a consideration of it might not be unprofitable.

The Christian church were divided, and had strife and envying, (3d verse,) from the fact, that some claimed to be of Paul and some of Apollos, or in other words, some had been converted by Paul's teaching, and some by Apollos. That this is true, the fifth verse plainly shows. "Who then is Paul, and who is Apollos, but ministers by whom ye believed?"

Their trouble was that tendency in human nature which, unfortunately time hasn't rendered obsolete; namely, to think more in their shortsightedness, of the instrument used, than the great God who wielded it, or the truth they claim to have in possession. Paul shows them the absurdity of this by reasoning about ministers, and then he likens himself and Apollos to husbandmen; the one plants, the other waters, but it is God himself who gives the increase. "Now he that planteth and he that watereth are one, and every man, (remember he is talking of ministers) shall receive his own reward according to his own labor," verse 8.

We generally understand the reward of the husbandman is the harvest he reaps, and if Paul has chosen a good simile, it means just that here. Paul and Apollos, like every true minister of the Gospel, were laboring to bring people to the knowledge of that Gospel, and cause them to believe. Those who become believers through their labors, were their harvest, and here let me say that the quality of the harvest was of infinitely more importance than the quantity, as we shall see further on.

"For we (ministers,) are laborers together with God: ye are God's husbandry, ye are God's building," verse 9. It is certain that Paul makes a distinction between the individuals comprehended in the pronoun *we* and those addressed as *ye*. There is no chance to doubt who is meant in either case, for we know that by we, he must mean Apollos and himself, for he is talking of no others, and as he was addressing a church of living beings, it is only fair to suppose he meant them when he said *ye*. But in this verse he changes his simile and calls the church "God's building." Of course his own character must correspond with the change of simile, and we see that it does. "According to the grace of God which is given unto me as a wise master-builder, I have laid the foundation and another (master-builder) buildeth thereon. But let every one (every master-builder) take heed how he buildeth thereupon," verse 10. If Paul is a master-builder, he is master-builder of what? There can be but one answer to the question and that is, the building spoken of in the preceding verse, which Paul declares the church to be. Then the whole matter resolves itself into this, that ministers, of which Paul and Apollos are representatives, are master-builders of the church. How do they build it? By bringing the stones into the structure. Who are the stones? Peter tells us, "If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men but chosen of God and precious. Ye—also, as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ." So it is all plain. Christ is the first living stone, and Paul in the eleventh verse, declares him to be the foundation, and we, by coming to him become lively stones built up with him into a spiritual house.

Ministers, then, are the instruments God uses to hew the stone out of the mountain, ready for the chiselling and polishing that a Christian experience will give them. "Now if any man (master-builder) build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's (master-builder's) work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire."

I have ever failed to see any authority for calling the gold, silver, precious stones, wood, hay, stubble, here mentioned, doctrines true and false, as I have heard some declare them to be. It seems to me to be without proof.

If there is a place in the Bible where doctrines are ever called gold, silver, precious stones, wood, hay, stubble, I am ignorant of the fact. On the other hand I know that they that "spake often one to another," to whom the Lord "hearkened and heard" were to be His *jewels* in the day of his appearing; and we are also told that the wicked shall be *stubble* in that day.

Then, too, the absurdity of believing that doctrines can be burned up. Is it reasonable to suppose that such is the meaning of the words, if any man's work shall be burned he shall suffer loss?" Loss of what? Why, loss of the harvest which he supposed he had reaped. The stone he cut from the mountain is worthless. If every man "receives his own reward according to his labor," he must suffer loss when he finds his labor is futile; but such loss does not affect his own salvation, for "he himself shall be saved, yet so as by fire," and I imagine we are all saved in the same manner, as "brands snatched from the burning."

Paul in the eighteenth verse, repeats what he has already said in a different form. "Know ye not ye are God's temple?" "If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are," verse 19.

This temple must be the "spiritual house" to which Peter referred, and how many, who are professedly built into this spiritual house, defile it by their presence. They are the wood, hay and stubble that will be unable to stand the test of fire that is coming in the last day. Therefore "let no man deceive himself."

May we examine ourselves and see if we be such stones as shall stand the fire test. It seems to me, to be built on the foundation of Christ means vastly more than many are willing to admit. I am unable to see the possibility of any one's being built on Jesus, who fails to understand his great mission, and has no knowledge of that plan of redemption in which he is the attractive point. I wish we appreciated the value of truth more than we do.

Hartford, Conn., Nov. 1870.

Thoughts on John III. 18.

BY LA FAYETTE NORRIS.

"But he that believeth not is condemned already."

In commenting on this passage of Scripture, I wish first to make some statements of what I consider self-evident truths.

1st. A person is never condemned until he is tried. 2d. A person is never pardoned until he is condemned. 3d. A person is never tried after he is pardoned, for that crime of which he was pardoned. If these statements are true, and I cannot see how they can reasonably be denied, then it follows that every unrepentant sinner has already been tried, and hence no need of a future trial judgment, and as the Christian is not under condemnation he must have been pardoned for he was under condemnation; and hence the Christian has no need of a future day of trial for he has already been pardoned. Frequently, in earthly courts, a condemned criminal is granted a new trial, but God is perfect and all-wise, hence no new trial can be admitted for the sins of which the sinner has already been condemned. If a new trial were admitted it would prove that God might make a mistake, might decide unjustly.

From these premises I conclude that a future day of trial or a great day of assize is forever debarred by this passage. In view of these facts what shall we say of that doctrine that teaches the wicked will have a future life and die the second time. If they are raised it will be not to be tried, for they have already been tried; not to be killed, for they are already as dead as dead can be. It would be simply to torment them. It is said that God owes every man a future life, that we get the present life from Adam. If this were so it seems to me that the sinner's condemnation would forfeit all obligation on the part of God. If a condemned sinner can claim any thing from God except the execution of the penalty, would it not indicate that his condemnation was not just.' So it seems to me. But I claim it as a self-evident truth that no person has or ever will have any life that was not in the first place the gift of God. Adam did not give us our present life, but in God "we live and move and have our being." If any person ever has a future life it will be the gift of God. Will God bestow a future and hopeless life upon any of his creatures just for the sake of wreaking revenge (for you can call it nothing else) upon the creatures he has made?

Campton, Iowa, 1870.

Payson and the Lawyer.

The following rencounter with a lawyer of Portland, who ranked among the first in the place for wealth, and fluency of speech, will show Dr. Payson's insight into character, and also that his conquests were not confined to "weak women and children." A lady, who was a common friend of Mrs. Payson and the lawyer's wife, was sojourning in the family of the latter. After the females of the respective families had interchanged several "calls," Mrs. —— was desirous of receiving a formal visit from Mrs. Payson; but, to effect this, Mr. Payson must also be invited; and how to prevail with her husband to tender an invitation was the great difficulty. He had been accustomed to associate experimental religion with meanness, and of course felt, or affected, great contempt for the divine, as if it were impossible for a man of his religion to be also a man of talents. He knew, by report, something of Mr. Payson's practice on these occasions, and dreading to have his house a place for what appeared to him gloomy conversation, resisted his wife's proposal as long as he could do so, and retain the character of a gentleman. When he gave his consent, it was with the positive determination that Mr. Payson should not converse on religion, nor ask a blessing over his food, nor offer a prayer in his house. He collected his forces, and made his preparation in conformity with this purpose. When the appointed day arrived, he received his guests very pleasantly, and entered at once into animated conversation; determined, by obtruding his own favorite topics, to forestall the divine. It was not long before the latter discovered his object, and summoned together his powers to defeat it. He plied them with that skill and address for which he was remarkable; still, for some time, victory was inclined to neither side, or to both alternately. The lawyer, not long before, had returned from Washington City, where he spent several weeks on business at the Supreme Court of the United States. Mr. Payson made some inquiries respecting sundry personages there, and among others, the chaplain of the House of Representatives. The counsellor had heard him in the devotional services of that assembly. "How did you like him?" "Not at all; he appeared to have more regard to those around him, than he had to his Maker." Mr. Payson was very happy to hear him recognize the distinction between praying to God, and praying to be heard of men; and dropped a series of observations on prayer, passing into a strain of remark, which, without taking the form, had all the effect on the lawyer's conscience, of a personal application. From a topic so unwelcome, he strove to divert the conversation; and every few minutes would start something as wide from it as the east is from the west. But as often as he wandered, his guest would dexterously, and without violence, bring him back; and as often as he was brought back, he would wander again. At length the trying, which was to turn the scale, arrived. The time for the evening repast had come; the servant had entered the parlor with the provisions; the master of the feast became unusually eloquent, resolved to engross the conversation, to hear no question or reply, to allow no interval for "grace," and to give no indication, by the eye, the hand, or the lips, that he expected, or wished for such a service. Just as the distribution was on the very point of commencing, Mr. Payson interposed the question, "What writer has said, 'The devil invented the fashion of carrying round tea, to prevent a blessing being asked?'" Our host felt himself "cornered;" but, making a virtue of necessity, replied, "I don't know what writer it is; but, if you please, we will foil the devil this time. Will you ask a blessing, sir?" A blessing, of course, was asked; and he brooked, as well as he could, this first certain defeat, still resolved not to sustain another by the offering of thanks at the closing of the repast. But in this, too, he was disappointed. By some well-timed sentiment of his reverend guest, he was brought into such a dilemma, that he could not, without absolute rudeness, decline asking him to return thanks. And thus he contested every inch of his ground, till the visit terminated. But at every stage, the minister proved too much for the lawyer. Mr. Payson retained his character as a minister of religion, and gained his point in every thing; and that, too, with so admirable a tact, in a way so natural and unconstrained, and with such respectful deference to his host, that the latter could not be displeased, except with himself. He not only acknowledged God on the reception of food, but read the Scriptures and prayed before separating from the family: and did it at the request of the master, though made, as in every other instance, in violation of a fixed purpose. The chagrin of this disappointment, however, eventually became the occasion of the lawyer's greatest joy. His mind was never entirely at ease, till he found peace in believing. Often did he revert with devout thankfulness to God, to the visit which had occasioned his mortification; and ever after regarded, with more than common veneration and respect, the servant of God whom he had despised; and was glad to receive his ministrations, in exchange for those on which he had formerly attended.—*Selected.*

A Presentiment

Is an impression on the mind, that something is going to take place, and usually such is the case; perhaps we may say without exaggeration, that something always does occur, after a presentiment is formed: if such were not the fact, we cannot conjecture what would become of everybody. Just imagine for a moment, that something did not take place in such a large world as this!

Presentiments love weak places, hence they flourish among weak-minded people, not necessarily weak-minded by nature, but made so by a diseased body. We are told of a young lady at Kinderhook, who was visited by an apparition two years ago, at dead hour of night, which announced to her in solemn accents, that in two years she would be the inhabitant of another and a better world; this circumstance had such a depressing influence on her mind, that she pined away by degrees and did die, at the close of the term named, and was buried a few days ago.

An eminent clergyman, on parting from another in St. Louis, said: "I have a strong presentiment that we shall never meet again," and within a few hours he perished at the Gasconade on the Pacific Railway.

An almost infallible cure for presentiment, however violent, is a good emetic, a grubbing hoe, with a few days bread and water diet For ourselves, we would omit the emetic, as we do not patronize physic, except by proxy. The reason we give medicine at all is that people are always in a hurry, not exactly to get well, but to get able to eat; if they can only eat, nine out of ten think they are getting along famously. Every body wants to get well in a minute, and for the bare chances of doing so, with a slight degree of assurance to that effect from any knave who is willing to promise, it having the wit to see at a glance that the assurance must be father to the fee—we repeat, with a very slim assurance of being made well in a short time, the large majority of invalids would swallow a quart of Shakspeare's soup thrice a day, said soup being made, as the reader may remember, by several old witches, of such things as newt's eyes, frog's toes, lizzard wings, stings of rattle-snakes, and other ingredients not necessary to be named, but all brought to the climax point by—onions.

An emetic will dissipate a presentiment in five minutes, while the vigorous use of the grubbing hoe in the open air, would work off the extra and thick blood, abuse accumulation in the brain generates these diseased imaginings, while the diet of bread and water would supply a pure article of blood in the place of impure material.

Whoever heard of a healthy, out door, day laborer, having a "Presentiment" in the pursuit of his occupation? The fact is, they have not time to be moping about such tomfooleries; the only presentiment that ever troubles them is a veritable fact, a tangible reality. "Root Pie, or Die," is their ever living ghost.

Presentiments do not exist except in connection with one of the three following things—1. A weak mind. 2d. A diseased body. 3d. An idle condition of life.

Loafing and gluttony are the great originators of this unfortunate condition of mind, and its almost certain removal follow in temperate eating, combined with physical activity. If unattended to, and friendly death does not step in to save from a greater calamity, insanity winds up the history.

To the reflecting, we suggest a fact which dissipates the mystery which hangs around "Presentiments." In ordinary cases, a thing is not baptized as a "Presentiment," until the coincidence of the fact. Superstitious minds, in which presentiments mostly dwell, take no note of the countless impressions that certain things might take place, which did not afterwards take place; one such coincidence makes an impression against a million non-concurrents.—*Journal of Health.*

"When a stranger treats me with want of proper respect," said a philosophic poor man, I comfort myself with the reflection that it is not myself he slights, but my old shabby coat and hat, which, to say the truth, have no particular claims to admiration. So if my hat and coat choose to fret about it, let them; it is nothing to me."

"This little fellow," said Martin Luther of a bird going to roost, "has chosen his shelter, and is quietly rocking himself to sleep without a care for to-morrow's lodging; calmly holding by his little twig, and leaving God alone to think of him."

Have a Plan.—Few people follow a definite plan in life. That is why so many come out almost any where, and about as often, next to nowhere at all. The purpose, steady aim, continuous and consecutive labor, the heroic do or die, is a spectacle which very many have no comprehension of.

Children's Department.

What a Fall.

A minister of the Gospel told me in 1847 one of the most thrilling incidents I ever heard in my life.

"A member of his congregation, came home for the first time in his life, intoxicated, and his boy met him on the door-step, clapping his hands and exclaiming, "Papa has come home!" He seized that boy by the shoulder, swung him around, staggered, and fell in the hall.

That minister said to me, (I could give you his name if necessary,) "I spent that night in that house. I went out, bared my brow that the night air might fall upon it, and cool it; I walked out and down the hill. There was his child dead; there was his wife in strong convulsions, and he asleep. A man but thirty years of age asleep, with a dead child in the house, having a blue mark upon the temple where the corner of the marble steps had come in contact with his head as he swung him round, and a wife upon the brink of the grave.

"Mr. Gough," said my friend, "I cursed the drink. He had told me I must remain till he awoke, and I did. When he awoke, he passed hand over his face, and exclaimed,—

"'What is the matter? where is my boy?'

"'You cannot see him.'

"'Where is my boy?' he inquired.

"'You cannot see him.'

"'Stand out of my way. I will see my boy.'

"To avoid confusion I took him to that child's bedside, and as I turned down the the sheet and showed him the corpse, he uttered a shriek, 'Ah, my child!'"

That minister said further to me, "One year after that he was brought from a lunatic asylum to lie side by side with his wife in one grave, and I attended his funeral."

The minister of the Gospel who told me that fact, is to-day a drunken hostler in a stable in Boston!

Now tell me what rum will do! It will debase, degrade, imbrute, and damn everything that is noble, bright, glorious, and god-like in human being. There is nothing that rum will not do that is vile, dastardly, cowardly, sneaking, or hellish. We are united, brethren, are we not, to fight it till the day of our death.—*John B. Gough.*

Allie's Dollar.

"Ninety-five, ninety-six, ninety-seven, ninety-eight, ninety-nine, one hundred," counted Allie. "O mother! I've got a dollar—a whole dollar! haven't I?"

Allie's mother answered that she had.

"And papa said when my pennies got to be a dollar, I might spend it just as I pleased; didn't he, mother?"

"I believe he did," replied Mrs. Raymond, smiling at her little daughter's eagerness.

"O, wont it be nice?" cried Allie. What shall I get?" There's so much to buy, you know; and I don't know what I want most."

"Think of how you can do the most good with it," said Mrs. Raymond. "You can use your money in such a way that it will do good to yourself and to others."

"O mother!" cried Allie, in her impulsive way, "there's little Prue Wells! She can't go to Sabbath-School because she hasn't got any dress warm enough. She wears her calico dress to school and her mother washes it Saturday night, and she wears an old one on Sundays because her good one isn't dry. My dollar would get her a real nice warm delaine dress, and then she could go to Sabbath School every week. May I get her a dress, mother?"

"I am perfectly willing," answered Mrs. Raymond. "You couldn't use your dollar in any better way, I think."

That afternoon Allie went down to the store and selected a pretty red and black delaine.

"How surprised Prue will be!" she kept thinking. She was so excited when she reached the Widow Wells' little cottage, that she fairly ran up the path, and could hardly stop to knock.

Prue opened the door herself.

"O Prue!" cried Allie, almost out of breath, "there's a present for you! See how you like it."

Prue wonderingly opened the bundle.

"You don't mean that this is mine, do you?" cried she, holding up the pretty cloth, and looking at Allie, who was enjoying her surprise in great delight.

"Of course I do," answered Allie. "I got it on purpose for you. Ain't it pretty?"

"Oh! it's the prettiest dress I ever had," answered Prue hugging it up closely as if it were a doll. "I don't know how to thank you."

"I'm satisfied if you are," answered Allie, and ran down the path again. The next Sabbath, Prue made her appearance at the Sabbath School in the warm and pretty new dress; and Allie felt how true that passage in the Bible is that says, "It is more blessed to give than to receive."

The Boy that Smokes.

What shall we say of the boy that smokes? Shall we pronounce any judgment upon him? Shall we say that he is acquiring an evil habit; that he is becoming a slave to a master, who, by and by, will be very cruel to him; that he is on the high road to rowdyism; that he is beginning to be profligate with his money?" etc. O, that this were the worst! What say the druggists, who know the stimulating effects of tobacco? One and all, that it often proves the first step to drunkenness.

"No young man, who uses tobacco, in any shape whatever, is, or can be safe. He is apt to be thirsty, and water never satisfies. Tobacco-smoking feeds the love of strong drinks in two ways—first by creating a morbid thirst; and second, by impairing the appetite for food, and indirectly encouraging him who uses it to seek for that strength which food should give him, in the use of extra stimulus. Let the friends of temperance—temperance men above all the rest, beware of tobacco in every form."

Take care, then, temperance boys, how you get that filthy thing, a cigar, into your mouths. Abhor and detest it, for it is poison and death.

A Bible View of Hell:

Exposing the vain philosophy and traditions of men regarding the Nature of Future Punishment, etc., by E. Wolcott. Edited, with an Introductory, by Wm. H. Spencer.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

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THE TRUE HOPE.

BY STEWART CARLISLE.

"And every man that hath this hope in him, purifieth himself, even as he is pure."—1 John iii. 3.

WHAT a cheerless and comfortless thing life would be if it were not for hope. Men do hope and will hope. Whatever their present circumstances may be, hope still promises them a higher and better state of things beyond; and it is well that it is so, for were it otherwise, despair with all its terrible weight would settle down upon the hearts of men, and life itself become an intolerable burden. And here we behold another illustration of the infinite wisdom of our loving Father in heaven, whose illimitable resources furnish ample means for the fullest exercise of hope in man, from the lowest to the highest degree of mental and moral development, so that man, basing his hope in the immutable word of God's eternal truth, may find an anchorage that defies the fiercest storms and waves of persecution, all the while "looking for that blessed hope, and the glorious appearing of the great God and of our Saviour Jesus Christ."—Tit. ii. 13. And as hope, like other parts, or elements of the Christian's armor is liable to be misdirected, or based on wrong and unsound premises, we shall endeavor to show from the oracles of divine truth what *this hope* is, of which the apostle speaks in the text.

Christians have but one gospel hope, Eph. iv. 3, and we may say just here, that any other than *this one hope* cannot, in the very nature of things, be the gospel hope. No matter whence they derived it, nor how long they have held it, or what body of, so called, divinity sanctions it, it cannot be otherwise than spurious, for the hope of the gospel is *one hope;* and the apostle in the text calls it "*this hope;*" and by reference to the context we find *this hope* to be, "When he shall appear, we shall be like him, for we shall see him as he is;" "And every man that hath *this hope* in him purifieth himself, even as he is pure." Here, then, we have in plain and unequivocal language, the personal appearing of our Lord from heaven as the object of Christian hope. Jesus said to his disciples, John xiii. 33, "Whither I go, ye cannot come;" and in chap. xiv. 2, 3, "I go to prepare a place for you; and if I go and prepare a place for you I will come again and receive you unto myself." But some men have inverted this saying of the Christ, and persist in saying they can go to him, and the consequence is that the saying, "Whither I go ye cannot come," is being contradicted daily, and Christ's second personal coming cannot be to them a purifying hope. But again: this same apostle, John, when in the Isle of Patmos, saw the events of time as they pass in panoramic view before him, and was permitted to see a new heaven, and a new earth; also the holy city, the new Jerusalem, coming down from God out of heaven *prepared* ("I go to *prepare* a place for you") as a bride adorned for her husband. At the second coming of our Lord, we may expect him to fulfil the promise, and put us in possession of the *place* which he has gone to prepare; and as we cannot go to him, we can look for and love his appearing, and though he tarry, wait for him and, girding up the loins of our minds, we can hope to the end, for the grace to be brought unto us at the revelation of Jesus Christ (not at death). That this was the gospel hope, and consequently the hope of the prophets and apostles, we shall abundantly show from the word of God.

When Paul stood before Agrippa, we find him using the following language: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes instantly serving God day and night hope to come, for which hope's sake, King Agrippa, I am accused of the Jews." "Why should it be thought a thing incredible with you that God should raise the dead?"—Acts xxvi. 6, 7, 8. Paul's hope, then, was based upon the "promise of God made unto the fathers," which promise can only be made good by a resurrection from the dead; and as the resurrection cannot take place until the appearing of our Lord from heaven, no more can the promise be fulfilled until that event takes place. But what was this promise that God gave "to the fathers?" Was it that they should go to heaven at death? Let us turn to Gen. xxii. 16, 17, 18: "By myself I have sworn, saith the Lord, for because thou hast done this thing and hast not witheld thy Son, thine only Son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Abraham's obedience to God is seen in the fact of his compliance with the divine command, when he showed his willingness to offer up his only son Isaac, the child of promise, of whom God had told him, "In Isaac shall thy seed be called," and in his obedience to God he showed his faith in the resurrection, for he "accounted that God was able to raise him up, even from the dead, from whence also he received him in a figure."—Heb. xi. 19. Again: in Gen. xvii. 8 we read, "And I will give unto thee, and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God." Again: "Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward, for all the land which thou seest, to thee will I give it, and to thy seed forever, and I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it, for I will give it unto thee."—Gen. xiii. 14–17. These promises, Paul tells us, constitute Abraham "heir of the world," Rom. iv. 13, the solid, material *kosmos*, not the trackless ether, nor an *imaginary* kingdom beyond the sky.

This then is "the promise that God gave to the fathers;" and upon this promise they based their hope; and because Paul believed all things which are written in the law and in the prophets; and knew their hope of the promise could not be realized without a resurrection; and knew that the resurrection only comes through Christ; and knowing also that neither the law nor the prophets ever uttered a single sentence about the re-living of the wicked dead, but on the contrary, "that they are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish."—Isai. xxvi. 14. He was bold in affirming that the "wages of sin is death," without any "ifs" or "buts," or "that is to say," about it. "But the gift of God is eternal life through Jesus Christ our Lord;" and that gift is to be given at the "last day" either by a resurrection or a translation. Says Paul, "of the hope and resurrection of the dead am I called in question."—Acts xxiii. 6. Paul had a great deal to say about the resurrection, but nothing about going to heaven at death, for that was no part of his hope, neither was it the hope of the fathers, because it was not in the promise that God gave to them. The promise contains something tangible, not all etherial. "New heavens and a new earth" are included in it. "Now to Abraham and his seed were the promises made; he saith not and to seeds as of many, but as of one, and to thy seed which is Christ."—Gal. iii. 16. By faith Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promises. "For he looked for a city which hath foundations, whose builder and maker is God."—Heb. xi. 9, 10. Now Paul tells us that these "heirs of the promise" all died in faith, not having received the promises (see 13th verse of same chapter), and he tells us in 1 Cor. xv. 18, "That if there be no resurrection they have all perished." Does this look like going to heaven at death? or has the resurrection yet taken place? In Heb. vi. 15, Paul tells us that after Abraham "had patiently endured he obtained the promise," but the inheritance, which was the object promised, is yet in the future. The promise and the object promised are widely different things.

This gospel hope, then, as we have clearly shown, rests upon "the promise of God made unto the fathers." Abraham being the "heir of the world," by promise, and himself a captive in the dark domain of death, and all the children subject to the same bondage, it became necessary that Christ should take on him not "the nature of angels, but the seed of Abraham," Heb. xi. 16, and in a conversation with the Jews, John viii. 56, Jesus says: "Your father Abraham rejoiced to see my day, and he saw it, and was glad." "And the Jews answered and said, thou art not yet fifty years old, and hast thou seen Abraham?" "And Jesus said unto them before Abraham was I am." He did not say before Abraham was, I was. No; but "before Abraham was I am." Not before him in the order of being, but "before Abraham was (to be delivered from the bondage of death), I am ("to abolish death, and bring life and immortality to light)." "I am the resurrection and the life." This was the day that Abraham rejoiced to see, and he saw it (by faith) and was glad. For "this is the will of him that sent me, that every one which seeth the Son, and believeth on him may have everlasting life, and I will raise him up at the last day."—John vi. 48. Although the promise was given to Abraham nearly two thousand years previous to the first advent of the Saviour, yet before Abraham was (to be put in possession of the promised inheritance) "I am" (through death,) "to destroy him that hath the power of death, that is the devil, and to deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 14.

We shall now proceed to show that *this hope* has been *one* in all ages of the world's history, so far as the Bible furnishes us with the knowledge of their hope. "I have set the Lord always before me, because he is at my right hand. I shall not be moved; therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."—Psa. xvi. 8, 9, 10. Nothing here about going to heaven at death, though he is speaking of Christ. Again: "As for me, I shall behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness," Psa. xvii. 15; and our text says, "We shall be like him, for we shall see him as he is." Is falling asleep awaking in his likeness? Is David awake now, and more alive than ever? Let Peter answer: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day."—Acts ii. 29. "For David is not ascended unto the heavens."—34th verse. David's hope was that of awaking in the likeness of his Redeemer, for he says, in the 49th Psalm, 15th verse, "But God will redeem my soul from the power of the *grave,* for he shall receive me." Job expresses his hope in very strong terms: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and after I shall *awake,* though this body be destroyed, yet out of my flesh shall I see God." (Margin). For my reins within me are consumed with earnest desire for *that day.*" (Margin).—Job xix. 25, 26. Then Job's hope was not that of going to heaven at death, but at "*that day*" "then shalt call and I will answer thee."—Job xiv. 15. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace."—Psa. xxxvii. 11. David must have learned this from "the promise that God gave unto the fathers."

[*To be continued*]

THE JUDGMENT.

BY S. W. BISHOP.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations."—Matt. xxv. 31, 32.

THE above Scripture is supposed to clearly teach a resurrection of all men, good and bad, to be judged. The argument is based on the two words "all nations." It is urged that "all nations" must comprehend all who have ever lived on the earth.

If we can find one nation in the past that has been destroyed, never again to exist as a nation, this supposed argument is refuted. See Ex. xvii. 14: "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will *utterly* put out the remembrance of Amalek from under heaven." God commanded the children of Israel to do this work when they came to be settled in the land of Canaan. See Deut. xv. 19. It was fully accomplished by David. See 2 Sam. chap. viii. There, then, is one nation which has *utterly* been blotted from the earth, and therefore can never be gathered among the "all nations" of Matt. xxv. 32.

But there is another nation, of whose utter destruction we are informed in the Scriptures, in language, if possible, more positively strong, than even the above. See Jer. li. 56, 57: "Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the Lord God of recompenses shall surely requite. And I will make drunk her princes, and her wise men, her captains and her rulers, and her mighty men: and they shall sleep a *perpetual sleep,* and NOT WAKE, saith the King, whose name is the Lord of hosts." This prophecy was most literally fulfilled, as to Babylon's destruction, B. C. 538. A record of its accomplishment is found in Dan. v. There are two nations, then, who, so sure as the word of God be true, will never be seen again on the earth. "All nations," therefore, cannot mean all the nations that have lived and died in the past. Still there is force in the language "*all* nations." The words *nation* and *nations* occur about three hundred and sixty times in the Bible, and not once is either word used of the dead, but always of the living.

The "all nations" here spoken of, Matt. xxv. 32, *must,* then, refer to the nations living on the earth when the great event here spoken of shall transpire, and the expression has no reference whatever to any resurrection either good or bad. But, says one, will not the resurrection take place when Christ comes? I answer, yes. So also will the living church be changed to immortality, but neither is spoken of here. It is always safe to let particular texts "mean" the events of which they speak, and not attempt to make one text teach everything. It is, however, a distinctly declared fact that, first: When Christ comes, the second time, *all* living nations will receive their doom. Second: These "*all nations*" will be divided into just two classes, no more. The righteous, see v. 46, represented by the sheep, and the wicked represented by the goats.

The same truth is just as clearly stated in other portions of the teachings of the word of God. See Matt. xxiv. 30, 31. Here are two classes only. First: *all* the tribes of the earth, who mourn at sight of "the sign of the Son of man;" second: "the elect," who are gathered by the angels. What does it take to constitute an individual one of the elect? Let Peter answer. "Elect, according to the foreknowledge of God the Father, *through sanctification of the Spirit,* unto obedience and sprinkling of the blood of Jesus Christ."—1 Pet. i. 2. All, then, of all the tribes of the earth, who, when our Lord shall present his sign in the heavens, shall be found destitute of the sanctifying power of the Spirit of God, and walking in disobedience, uncleansed by the blood of Jesus Christ, will "mourn" and will be "left" not to find salvation in a future age, or ages, but to go away into everlasting punishment, while the "elect," the righteous, will have an endless life.

The same fact is most plainly declared in Matt. xvi. 27: "For the Son of man shall come in the glory of his Father with his angels; and *then* shall he reward *every* man according to his works." In Matt. xiii. 37–43, we have given us, by the Son of God, an exposition of the parable of the good seed and the tares. An explanation of a parable must be understood literally. To suppose otherwise, is to virtually assume that it is no expression at all. How would speaking in parables explain a parable? In this exposition of the parable of the wheat and tares, *Christ* says that the entire work of consummation and destruction is *in the end of this age.* He also says that in the final adjustment there are but two classes, the righteous, represented by the wheat, and the wicked, represented by the tares; that the first of these two classes, the righteous, shall then "shine forth as the sun in the kingdom of their Father; and that the wicked shall be gathered out of the earth, the territory of the kingdom, by being cast into *a furnace of fire.*

How entirely futile is any attempt, while we believe the teachings of the Son of the Highest, so plainly, clearly, and positively stated, to urge that when Christ comes the second time, there will be found at least four classes of people on the earth; and that three of these classes will be saved, two of them having an opportunity to secure eternal life in an age beyond "this age." Are Jews, who are alive when the Lord comes, neither wheat or tares, sheep or goats, righteous or wicked, good or bad? Who dare say that Jews and "heathen" belong to neither of these two classes, when Christ so emphatically and so often declares that *all* nations are thus divided at his coming?

It will have a salutary influence upon us all to remember that this is the last and only age in which any son or daughter of Adam's race will have an opportunity to prepare for an endless life. And as we see unmistakable evidences that the "end of *this* age" is very near, we shall endeavor to make a sure preparation for future life. So let it be.

"A DANGEROUS DOCTRINE."

BY WM. H. SPENCER.

A PROMINENT objection that is not unfrequently offered against believing or teaching the doctrine of "Life only in Christ," is, that "it is a dangerous doctrine," because "it weakens the motive for men to become Christians."

This objection ignores the great question which should pervade every Christian mind —"WHAT IS TRUTH?" and is forgetful of the Scriptural affirmation that Christians are sanctified "through truth;" hence the objection is fraught with the most consummate presumption, in declaring what we should or should not believe or teach, instead of ascertaining, by careful Bible investigation, whether or not it is God's truth. Whatever is God's plan can have no such tendency.

This objection, it is quite apparent to us, springs from a dissatisfaction with God's plan of redemption as revealed in the Scriptures, and those who offer it doubtless suppose that in their system of theology they are offering something better. Can we, as Bible Christians, cast such serious reflections upon the infinite wisdom and goodness of Jehovah, as to assume that He is not qualified to affix to the gospel those motives which are best calculated to arrest the attention of men by presenting His plan of salvation in all its attractive features? Such conduct would be supreme madness. It becomes us to accept His plan and be contented with it just as we find it revealed, because, being of divine origin, we can neither amend or alter it; and it becomes us to rally for its defence against all who would arraign it before the tribunal of human judgment.

We offer as a proposition, which it appears to us any reasoning mind must commend, that whatever motives God has affixed to the gospel to induce men to become Christians, must be adapted to human comprehension, or else they are powerless to accomplish the end for which they were designed. Now, we inquire, Does the doctrine of future punishment offered by our immaterialistic brethren meet the demands of this proposition? We think not, and therefore, their objection to the doctrine that "the wages of sin is death," is void of foundation. They are either right or wrong. If they are right in their views of future destiny, then we are wrong, and we shall expect them to offer motives for repentance which are adapted to man's comprehension, and which are found in God's revelation, to be of divine origin, and in harmony with the character of their heavenly author.

The inquiry now forces itself upon our attention, What is the natural tendency of the popular doctrine of eternal torments in a future state? Does it beget feelings of love and veneration for God who is represented in the Scriptures as a God of *love,* "merciful in judgment" and full of compassion? Nay! It comes in direct antagonism with our views of righteousness and justice, and has an effect reverse from producing obedience to the requirements of God. "The popular views of future punishment," says a careful Bible investigator, "are perfectly unphilosophical, and so extremely incomprehensible and inconsistent with the nature of things, that to present its features to the mind, causes reason to reel upon her throne, and involves men in no small degree in a species of incoherent delirium, while the honest intellect makes abortive efforts to reconcile its inconsistent absurdities; the mind must, therefore, be tortured and thrown off its balance before the thought can be permitted to make an impression, even of its plausibility; and even then it only finds a location in the extraordinary development of marvellousness. The fact is, it fails to produce upon the mind a reasonable conviction of its truth;" . . . "like fictions told, being so perfectly beyond our comprehension, and even contrary to common sense, it perfectly fails to produce the least conviction upon our reason of its truth; hence presents no motive whatever to repentance."

The truthfulness of these remarks is abundantly confirmed by the condition of religion at the present day throughout the world. From the high-salaried preacher to the poorest missionary on foreign soil, the immaterialistic theory of future punishment has been taught; and what is the result? What influence has it had upon the world? Facts are stubborn things. Missionary labor has become almost paralyzed, and in enlightened lands, where every advantage has been afforded for the promulgation of the gospel, it is a notorious fact that law and religion combined are powerless to stop the increasing tide of iniquity, which has become so enormous that men beholding it filling their pathway at every step, have stopped in alarm and vainly inquired, "What are we coming to?" The Christ-like character which the church should bear seems to have become so completely lost in sectarian strife, the worldly-mindedness of professed Christians, and the unimportance which they attach to revealed truth, that they are but little affected by the high-handed wickedness which curses every grade of society, and threatens the very existence of our own government.

We have but briefly touched the facts in this matter; but in fairness to our opponents we will not say that the present condition of the world is wholly a result of the promulgation of the immaterialistic theory of future punishment. It is largely attributable to this, and also to the fact that they have lost sight of the hope of the gospel—the second coming of Christ, the resurrection of the dead, and the inheritance of the saints—and hence the gospel motive to repentance has been almost obliterated.

When we consider how sadly the preaching of eternal misery has failed to deter men from sin, and how powerless it is to induce professed Christians to "come out from the world and be separate," we can comprehend the feebleness of the objection to the doctrine of "Life only in Christ" that it is a dangerous doctrine. As the doctrine of eternal misery has failed to *frighten* men into Christianity, it seems the height of folly to resist the promulgation of a milder form of theology, which strives to induce men to serve God through *love* instead of fear. Many instances are known where "Life only in Christ" has reached men walking in the paths of unrighteousness, who are now living lives of holiness; and there are instances where popular theology had utterly failed to induce them to serve their righteous Law-giver.

An infidel once in conversation with another remarked: "I should not oppose Christianity so bitterly if they did not require men to believe so many *unreasonable* things." To this source we may trace a large portion of the infidelity of our age. But the gospel of the Bible destroys infidelity at a single blow. Its truths are not at war with reason, but commend themselves to every unprejudiced mind. It unfolds the character of God as one of supreme goodness, and represents Him as full of love and compassion for sinful man. It offers life from the dead—eternal life—as the great motive for turning from sin to holiness, and plainly declares that all who will not secure eternal life through Christ, must "perish in their own corruption," for "the wages of sin is death, but the gift of God is eternal life."

This gives us something tangible; something *real* that is within the comprehension of man, and that is like an anchor sure and steadfast. "Now if any man have not the Spirit of Christ, he is none of his." "But if the Spirit that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 9, 11. Without the indwelling of the Spirit we cannot expect a revival from death.

ROCHESTER, N. Y. Nov. 1870.

CHRISTIAN TRIUMPH.

ON board an East-Indiaman was a pious boatswain, whom, on this account, the crew looked upon as a strange man. The ship was overtaken with a storm so dreadful, that after every effort to preserve life, the captain said, All that could be done had been done—it was impossible the vessel could weather it. The ship seemed sinking. The captain withdrew into the cabin, the men were some on their knees, and others filled with horror, were hanging on parts of the rigging. All expected the vessel would founder. The boatswain had been very active, and apparently unalarmed, during the whole of the gale. At this moment, when a heavy wave struck the ship, and seemed as if it would instantly sink her, looking up with a smile he exclaimed, "Blessed be God, all is right!" and he began to sing. The storm afterwards abated, and the vessel was saved.

Thus, amidst the storms of life, on the dark ocean of death, and amidst the terrors of the judgment day the Christian may still smile, and exulting, exclaim, "Blessed be God, it is all right."

"MY first convictions on the subject of religion," says Rev. R. Cecil, "were confirmed by observing, that really religious persons had some solid happiness among them, which I felt the vanities of the world could not give. I shall never forget standing by the bedside of my sick mother. 'Are not you afraid to die?' I asked. 'No.' 'No!' 'Why does not the uncertainty of another state give you no concern?" 'Because God has said, Fear not; when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.' 'Let me die the death of the righteous.'"

SYMPATHY FOR THE ERRING.

O HOW much of our indignation against even a deliberate wrong would be disarmed if we could know for ourselves a tithe of all the sorrow and trouble and disappointment the poor erring heart had passed through! What efforts are made in youth to stand up against the pressure of the world, and how, when fallen, from miscalculation, or an over-confiding nature, or want of tact, it bravely rose up and tried again; and when hard necessity came and drove it to the wall, how it looked around for help, and waited, still striving to stand upright, and fell while striving; and even when fallen, how it yearned for one more chance to rise and be a man—how loth at last to give up all for lost! Could we but see a thousandth part of these struggles, as they rend our brother's bosom, and almost break his heart, how should it disarm us of our vindictiveness, and incline us even to run to him and raise him up, and stand by him, and with God-like forgiveness bid him "Try, try again!"—*Selected.*

"A DISTINGUISHED Oneida chief, named Skenandoah, having yielded to the instructions of the Rev. Mr. Kirkland, and lived a reformed man for fifty years, said, just before he died, in his hundred and twentieth year, "I am an aged hemlock; the winds of one hundred years have whistled through my branches; I am dead at the top; (he was blind;) why I yet live, the great good Spirit only knows. Pray to my Jesus, that I may wait with patience my appointed time to die; and when I die, lay me by the side of my minister and father, that I may go up with him at the great resurrection."

THERE is a way of smoothing over and down those who are beginning to search after truth for themselves, by assuring them that the points attracting notice, however great they may be, are of no importance.

BE deaf to the quarrelsome, blind to the scorner, and dumb to those who are mischievously inquisitive.

IMPORTANT NOTICE.

THE Camp-Meeting Committee appointed at the last Annual Meeting of the Life and Advent Union, will meet at Springfield, Mass., on Thursday, Dec. 8, at 2 o'clock, P. M. It is very desirable that every member should be present.

S. W. BISHOP, Chairman.
THOS. P. WEAVER, Sec'y.

THE DESIGN OF RUSSIA.

BY W. S. CAMPBELL.

GREAT excitement in London! The British Cabinet awake!! The message of the Russian Premier, Prince Gortschakoff, to Lord Granville, demanding the revision of the treaty of 1856 by which Russia was shut out of the Bosphorus and the Dardenelles,—and the like demand sent to the courts of Berlin, Vienna and Constantinople! The opportune moment has come, when Russia will have no fear of great trouble in securing the prize. The Russian Government is now determined to take advantage of the downfall of France, as a military power, to obtain the freedom of the Black Sea and the Dardenelles. The Ally of England is down. England has stood by and seen her humiliation, and Russia has only waited till France could not lift a finger while she claims the abrogation of the articles of the treaty, (1856) which neutralized the Black Sea. She wants the free navigation of the Bosphorus, whether Turkey will or not, and now what power will gainsay her? If, as we believe, she is in secret treaty with Prussia, she may boldly fling down the gauntlet. Who will take it up?

But is all this for the peace of Europe? England, when the Russian ambassador communicated this purpose to the British Cabinet, sent messengers to St. Petersburg, Vienna, Constantinople, Berlin, Copenhagen and Florence, informing her ministers at these courts of the danger of complications which are to be dreaded. The storm must break, and not only France but Europe must "drink."

An article in the "N. Y. Herald" would prove that Russia does not want Constantinople because she might have taken it a dozen times, if she would, since 1829. She wants the control of the Black Sea, and the only outlet to the Mediterranean and the Atlantic. Now she may obtain the coveted possession.

In 1829 the victorious armies of Nicholas were within fifty miles of Constantinople. In 1840 the Czar sent an army to keep off Mohamet Ali from Constantinople, and took no territorial renumeration. In 1848, when all Europe was in Revolution, and Austria was occupied with Hungary, Russia might have taken Constantinople. She did not; the time had not then come. Now, the demand is different. In 1852, upon the accession to the throne of France, Napoleon said he wanted a war to consolidate his power; and he proposed to Russia to aid him, offering Constantinople as the remunerative motive. Alexander haughtily rebuked these offers, and would not condescend to call a Bonaparte a brother. The result was an Eastern war, opened by Russia. France and England united and, by the treaty of Paris, crippled Russia, by sea, and secured British supremacy, upon the seas for awhile longer. In 1859, when Napoleon declared war upon Austria, Russian aid was again applied for and Eastern remuneration was offered. The only thing required of Russia was to put three hundred thousand men on the Prussian frontier, so as to maintain Germany in activity. These offers were again refused, and Napoleon was obliged to make peace at Villa Franca.

In 1866, during the war between Prussia and Austria, requests for help, and offers, poured into St. Petersburgh from all quarters; and if the Emperor Alexander had only been less scrupulous and less decided in his policy he could have made then a brilliant bargain. To all the interested parties he opposed the most resolute refusals and rebukes, and said that the only thing he wanted was general peace.

The next year, when war was on the eve of declaration between France and Prussia, on account of Luxembourg, peace was maintained solely by Russia. So in the present war, she shows that she is for the peace of Europe, well knowing that her prestige is so mighty, a word may be sufficient to keep the tumultuous elements from breaking out in open and devastating war.

This war is ruining Prussia, who has been hitherto the victor, as well as France. Russia, who is to obtain the greatest benefit, suffers nothing. An argument is used to show that Russia does not want Constantinople because if she had it, her people would move southward. But she must want, for her integrity and aggrandisment, the control of the sea, and its shores, which is almost all within her own territorial dominions. The traditional policy of Prussia for at least half a dozen reigns has been that Constantinople was important to the extension of the Russian empire. When Alexander said to Napoleon Bonaparte, "Constantinople is the key of my house," Napoleon replied, "Constantinople is the key of the world."

The ambitious objects of princes will frustrate the purposes of peace, and thus far there appears to be no disposition to forego the great temptation, by those who are loudest in the profession of good will to their subjects, or their neighbors. Even King William will not refuse to be crowned Emperor of Germany; and Russia will not labor for *peace* that destroys her own ambition.

PLAYS raise the passions, and prevent the use of them; and in consequence are dangerous to morality.—*Plato.*

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 30, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE EDITOR'S HEALTH.

NOTHING materially different from last week can be said on this subject, the Editor remaining much the same, with the exception that with no more indication to take nourishment, it is feared he must be declining in strength. This has, in fact, been the case and is so at the present time. Some little indications there have been of returning appetite, but too evanescent to afford any substantial encouragement. Doing what can be done in the case, to support and strengthen frail nature, we must all prayerfully leave the matter in the hands of that Being who, as our beloved and afflicted brother a few days since remarked to us, "is too good to do evil, too wise to err."

L. C. T.

THE WICKED DEAD.

A CHRISTIAN friend, whose faith, of seventeen years standing, in the theory of revival to life of the wicked dead is somewhat shaken, writes us expressing much interest in the paper and the views it advocates, and says if certain texts that stand in the way could be satisfactorily explained, acceptance of the view—truth, we boldly declare it—of no future life for any who die in impenitence would be compelled.

Without knowing ought of individual experience in this matter, except in comparatively few cases, we venture the opinion that when they who hold that man is mortal, came to see the glorious truth—for all truth is glorious, notwithstanding it may be humiliating to creaturely pride—that man is by nature a dying, perishing creature, they did not any of them wait to be able to harmonize with that view, especially to the satisfaction of others, every text which seemed to teach inherent immortality. When they learned that a vast preponderance of Scripture testimony not only either indicates or plainly teaches man's mortality, but renders any other explication unreasonable, they accepted the truth and rejoiced in it, leaving the *few texts* to be harmonized therewith when further light shone on them and revealed their true import. We hesitate not to say all lovers of truth will find it equally safe and profitable to let the same principle govern their action in determining questions respecting the future of the wicked dead.

We opposed the doctrine of no future life for any who fail to form a living union with Christ, the Life-giver, until we plainly saw that the weight of Scripture evidence was against our position. Then, thinking it unreasonable that we should permit our understanding of a few texts to set aside and at nought the unquestionable teaching of the many, we yielded the point. We then thought John v. 28, 29, and two or three other texts did certainly *seem* to teach a re-living of the impenitent dead. On the other hand, however, we saw that scores of texts manifestly taught the contrary. The consequence was we concluded our exposition of the two or three texts must be wrong, and that they must be designed to teach something different from what we had understood them to teach. Now, with further light on the then, to us, conflicting texts, Scripture testimony is the same grand, harmonious whole respecting the destiny of the wicked that it is respecting man's nature. We have since only too plainly seen that there is among professed lovers of truth too much of clinging to certain expositions of Scripture passages to the utter disregard of all other Bible testimony bearing upon the point. Suppose ten reliable witnesses enter court and plainly testify to a certain thing, and one witness, who happens to be testifying to another matter entirely, *seems* to say something in conflict with what the ten have said. What would be thought of the judge who should say, "These ten witnesses are credible, it is true, and they testify plainly, but I cannot believe what they say, until the testimony of the witness in the other case can be harmonized with theirs?" Let us examine some of the texts supposed by our friend to conflict with our view.

First: "For thou shalt be recompensed at the resurrection of the just."—Luke xiv. 14.

We are aware that this passage is claimed by some as favoring a resurrection of the wicked dead, but we frankly confess to an utter inability to discover any ground for the claim. The passage teaches a resurrection, but only of a class—the just. A resurrection of any other class is not even the most distantly implied. None who consider both text and context will fail to see the object and aim of the expression. A learned writer renders the passage: "Thou shalt be requited, *en*, through, by means of, the resurrection of the just." The verse just simply says, in substance, there will be a resurrection of the just, and thou, by having part in it, "shalt be recompensed," or rewarded. A resurrection of the just, and a recompense to the just by means of the resurrection, is plainly taught in the passage. If it *implies* any thing it is that only the just will have a resurrection.

The next passage mentioned is: For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming.—1 Cor. xv. 22, 23.

They who think this passage countenances the theory of a universal resurrection, either overlook or disregard certain palpable facts. If verse 22 read, "For in Adam all die; even so in Christ," etc., the qualifying term "as" being omitted, there would be some reason in the explication which makes the passage teach the resurrection of all men; but even then the language could not properly be considered as involving, of necessity, the resurrection of the wicked, for there would still exist a reasonable doubt as to whether the term "all" was designed by the apostle to have a broader application than *all Christians*. It is a fact that some, so called, orthodox commentators do interpret the term "all" relatively, taking it to denote all believers only, since they alone are spoken of in the context.

The two parts of the verse (22) form a comparison between two facts; the first based on the union of mankind, on the one hand, with their *natural* head, the first Adam, who introduced death into the world, and the other based on a union with a *spiritual* head, the second Adam, who introduced into the world life from the dead. The headship, remember, in the one case, is Adam; in the other it is Christ. The expression "in Adam" means as partakers of his nature. This none will deny. Accordingly, "in Christ" must mean as partakers of *his* nature. This none can reasonably deny. In the terms *as*—*so*, then, we have the formula of comparison. *As* all men die by reason of their connection with the natural head, Adam; even *so* all who become connected with the spiritual head, Christ, will "be made alive," or will live again. The one connection is natural—comes by generation; the other is spiritual, and comes by believing in the Lord Jesus Christ, and working the works of faith. *As* the one connection (and it includes the whole race) leads to death, *so* the other connection (which includes all who secure it) leads to life. Are the wicked in Christ—partakers of his nature? In no sense whatever.

Verse 22, in itself *only* considered, presents, as we believe, an unanswerable argument against a revival to life of the wicked dead, but considered in connection with the following verse it becomes still further fortified against such an explication: "But every man in his own order; Christ the first-fruits; afterward they that are Christ's, at his coming." Could any thing be plainer than this makes it? Two orders are stated. Christ was the first in "order." He was the first to rise from the dead to eternal life. The next in "order" are "they that are Christ's, at his coming." No wicked dead found in Paul's order of resurrection. "Then cometh the end." O, says one, this means the wicked dead; they come last; they are "the end" of the resurrection. "Then cometh the end, when he shall have delivered up the kingdom," etc. Thus "the end" relates not to a resurrection of wicked dead, but to the consummation; to the event of having conquered all enemies, and put down all rule, and authority, and power opposed to him and his righteous rule. The construction of this text is such that to make "the end" relate to a resurrection of wicked dead is to turn things upside down, for the end here spoken of transpires when all opposing authority has been put down, and the kingdom of God thoroughly established. Consequently the wicked dead would, for no inconsiderable length of time, be in the kingdom of God, polluting it with their presence. We do not think it is reasonable, and cannot believe it is desirable, and this because we nowhere find God has threatened it.

Let all who believe in a re-living of the wicked dead remember that the object of their revival to life cannot be the better to determine what shall be their future state, for that must be determined before they can be left behind, at the resurrection of the righteous. It cannot be to deprive them of life, for they are utterly dead already. And finally, it cannot be to torment them, for torment is not even implied in the penalty for sin. The *only* object, then, in raising them, if they were to be raised, must be the gratification of feelings of revenge. Such a work, with such motives cannot be attributed to the divine Being without doing the grossest violence to those conceptions of His character which every unprejudiced student of the Bible must obtain. *God is love.*

Other texts noticed when we have opportunity. L. C. T.

WE are pained to learn, as we do from the "Advent Christian Times," that our fellow-laborer, Eld. J. V. Himes, is afflicted with cancer in the face. That the good Lord may abundantly bless our brother and the means used for his recovery is our prayer. L. C. T.

AFFAIRS IN EUROPE.

THERE is very little about the condition of matters in Europe to betoken anything like a speedy establishment of peace among the contending nations, or a long preservation of it among those nominally at peace. The struggle in France continues with no marked advantage gained on either side, though time itself is, of course, a great weakener of French resources. For twelve or fourteen days the two armies, between whom the battle which gave the French some advantage and much encouragement was fought, have been manœuvring, preparatory to a struggle, but no engagement of importance is reported up to this, Monday A. M.

The excitement over the Eastern question has once or twice partially subsided, and encouraged the hope of a peaceable adjustment, but at the present time the cloud looks no less threatening than ever. It will be remembered that there was said to be little of a conciliatory nature in Earl Granville's note to Prince Gortschakoff, and when the Prince's reply to that note was received, some four days since, so firm and unyielding in its demand was it found to be, it created intense excitement in the British Cabinet. The Queen, so says the despatch, sent for Earl Granville, and immediately upon his arrival in her presence he was somewhat abruptly assailed by her with regard to his reply to the Russian circular. She declared, says the cable, that she "would not hear of war under any circumstance." The scene at the Cabinet session, immediately after, is reported to have been exciting in the extreme. The members of the Cabinet are some for war and some for peace, and it is arranged to meet the Queen in council at Windsor, on Tuesday. Should the majority favor peace the Queen will probably have her way, but should they favor war she may have to yield her wishes in the matter. Should it come to that, it will not be the first time in her experience. In the meantime Russia stands firm, and it would appear that England must yield to her demand or take the initiative in war, so adroit is Prince Gortschakoff in contriving to throw on England the onus of commencing the difficulty.

In Italy the question now is what is to be done with the Pope? He protested against the seizure of his temporalities by Victor Emanuel, has protested against everything, at every step, and he now issues his bull of "Major excommunication" against the King and all concerned. So they are in the city, but he has marched them out of the church. "In his letter to the Pope declaring his intention to take Rome and the little kingdom of the Pope, the King of Italy avows himself not only a Catholic, but a good Catholic and says that he was compelled to move on Rome in the cause of law and order—that he had to choose between Rome and a 'red' revolution.

"But what will King Victor do now—now that he and all his confederates in this occupation of Rome are read out of the Church and booked for purgatory? He has been doing all he could to conciliate the Holy Father, including full protection in Rome as head of the Church and large money considerations; but the Holy Father says, 'No. I protest against this sacrilegious robbery, and I bide my time. I excommunicate you, now do your worst.' There is no reconciliation here; there is nothing less than a state of war between the Pope and the King. The Pope, confining himself to the Vatican, is, in fact, in the position of a prisoner in his own house. The King is going to Rome, and during his stay it is said the churches of the city are to be closed by order of the Pope. What then? The King will order them to be opened. But the priests will refuse to officiate; and then? Why, then, perhaps, the King will be compelled, by the pressure of the 'reds,' to banish Pope and priests and to set himself up as the head of the Church of Italy."

It is not unlikely that the Pope may yet be compelled to change his residence. But where will he go? Feeling himself driven from Rome, there would be no place for him in Italy. He could not be expected to go to Austria; Spain has just chosen an Italian King; and France, not only a Republic but reduced to anarchy, and overrun by a Protestant power, could afford him little rest or protection. Think of it. The events of a few short weeks have so overturned the old order of things that in no Catholic country throughout all Europe can the Pope find a safe asylum, if driven from Rome. God works in a mysterious way, but when His work is once accomplished it is *thoroughly* accomplished.

But probably no place throughout the whole theatre of this or any strife is or has been, if we except Jerusalem, at its period of overthrow, in so pitable a condition, all things considered, as that into which Paris and its surroundings are now rapidly sinking. Poor Paris! Poor France! How the merchants of the earth, standing afar off, bewail her. In an article relative, more especially, to the present financial condition of France, a secular paper says:

"Her capital was both the delight and the wonder of mankind; her exquisite art and her profound science had been turned into channels so practically useful and so acceptable, in every land and clime, that her manufactures, great and small, from the production of the most delicate "*article de Paris*" to the building of stupendous steamships, were rapidly becoming in reality what fashion had already made them in fancy—the absolute models of taste and of serviceable value.

"But why need we linger to remind any one who has been living in our day of the brilliant light which seemed to rest over that part of the earth's surface called France and was seen radiating from it in ever extending and warmer reaches of effulgence? Its splendor, its pre-eminence, its apparently endless variety of resources, its astonishing record of martial achievement which reads like a romance from first to last; its unparalleled accumulation of artistic and literary treasures and the peculiar charm that seemed to cling to the very names of the localities made forever famous as the homes of so gay and gallant a race have all conspired to convey to the remainder of the enlightened nations the impression of a master people residing in that space of territory chiefly bounded by the English Channel, the Pyrenees, the Mediterranean and the Rhine. Arts, arms, laws, population, genius, soil, climate, situation, products, skill, all appeared to have been combined for them upon peculiarly favorable conditions, and the Muse of History seemed to have dipped her pen in sunbeams when she sketched her annals.

"Well may the coolest business men unite with sympathizing philanthropists in exclaiming 'Poor France!' while viewing the dry calculations of the accountant alone.

"But who shall utter, who shall understand the absolute, eternal loss, the speechless woe, of the families decimated and scattered; the hearthstones chilled forever, the homes obliterated in the thirty departments of this beautiful land overrun and despoiled by the invader? The agony unspeakable of wife and husband, of parent and child, torn from each other's arms and gaze, to meet the loving smile and hear the tender voice no more; the blackness of ashes only left to mark the scene so lately hallowed by what is nearest on this earth to God, because it is the truest and the humblest—mutual affection and common toil? For the elegancies and refinements of life that have been extinguished and trampled out over so wide a region, so lately one of the gardens of the world, we might be pardoned a sigh; but 'the mother's corpse beside the half-burned cradle of the missing babe,' which so many a desolated hamlet has beheld in France since the summer ripened, demands the tears and the prayers that whole nations shed in pity. Let those rulers weep who feel no blame, but who can hold out the unspotted hand of charity to this stricken people. Let those tremble who, in their troubled dreams, beholding such a ruin, and feeling the reproach of conscience, already hear the avenger coming, 'who treadeth the wine press of the fierceness and wrath of Almighty God!'"

L. C. T.

THE SUGGESTION.

IT will be remembered that a suggestion was last week made by Br. Grim, to temporarily omit the issue of every other number of the paper, on account of the editorial labor, in addition to our own business as a merchant, being too heavy a strain upon our energies. By all from whom we have heard, the suggestion is approved, and we presume there will hardly be two opinions among our friends, on the subject.

There are nevertheless several reasons why we would prefer not to adopt such a course, unless ill health necessitates it. Not the least of these reasons is the fact that hundreds of our friends, who feel the deepest interest in the welfare of the Editor, are so situated that they have no means of information respecting his state of health, other than the paper. To all such it must be a great deprivation not to receive the paper oftener than semi-mothly. Some of the other objections are no less important.

There are, as Br. G. states, grave considerations why the paper should not, for a time, be issued weekly, and deference to those considerations may induce us to occasionally omit a number. Our friends, and patrons of the paper need not, therefore, be surprised if it shall sometimes fail to make its accustomed visits. This, however, shall not occur any oftener than stern necessity compels, and may not occur at all. Trusting in the Lord, we desire and design to do our duty each day as we have strength given. The rest we leave in the hands of him who doeth all things well.

L. C. T.

THE CHRISTIAN RACE.

"Looking unto Jesus."—Heb. xii. 1-13.

UNDER the similitude of men running in a race we are here advised by the apostle Paul to lay aside every weight, or encumbrance, and the sin which does so easily beset us, to run with patience, "Looking unto Jesus, the author and finisher of our faith." This common sense advice is given also by Peter (1st Epis. i. 13,) "Gird up the loins of your mind, and hope to the end." We run for *life*, and we should run unencumbered.

The sin which most easily besets us—the parent sin it may be called—is that ever-recurring desire to do our own will rather than the will of God. We know that our own ways are not as God's ways, nor his thoughts as our thoughts, yet, despite this conviction, we are constantly beset with this sin, springing not so much from obstinacy as from pride, ignorance, or self-sufficiency. It is *natural* to like our own way; but this way, unless it is also God's—which can be learned chiefly from his word—is sure to lead us into evil. Self-conceit has the effect of obscuring the designs of God, and rendering us oblivious both of his promises and threatenings: it weakens us for his service, so that we run without spirit: it is, moreover, subversive of that faith by which we have "fled away from the corruption that is in the world."—2 Pet. 1-4. As seekers after immortality we must, then, have no will but God's will.

"Lay aside every weight." One heavy clog upon our movements consists of the cares and anxieties of life, and one pressing form of these is the necessity of providing for the future wants of ourselves and families. Well as we know theoretically, and perhaps experimentally, that God is the preserver of his people, and that he is always at hand, so that we need be careful for nothing, yet will a natural instinct, or distrust of God, or perhaps custom and bad example, draw us aside after what the world calls the "main chance"—in other words, *mammon*. Somehow or other we contrive, like Martha, to be careful and troubled about many things. We see daily proofs of the truth of the Lord's saying, "The children of this world are wiser in their generation than the children of light," and we should endeavor to imitate these wise ones so far as to strive with our whole soul and strength, in order to the attainment of the "true riches," which we profess to seek after. Not that it is wrong to have a little forethought and provide for one's own; but an over-anxiety and carefulness, a half-repressed wish and thought, that all things around us shall remain stable and secure, tend grievously to confine our energies to this perishing state, and constitute the "weight" which we are to cast aside. They create doubts in the mind, which, like exhalations, render our way obscure, and hide from our eyes the "Sun of righteousness," to whom we should look.

Another weight, which impedes us in our course, is the undue indulgence of our appetites—that is, excess in eating, drinking, slumbering. This weight adjusts itself so nicely to our natural strength that we are scarcely conscious of its existence. But we all carry it, more or less. The indulgence of these appetites tends to foster a dull, sluggish habit of body and mind, whereby our energies are cramped, our conceptions are rendered poor and fruitless, and the hope set before us is obscured. By intemperance in any shape, the thoughts are forced into a worldly, fleshly channel; soon the inert spirit finds pleasure in the ignoble ease of captivity—captivity to sin! Temperance in all things best preserves the vigor of the man, and will help to keep him in the best possible condition for hearing and understanding what is the will of God. "He who striveth for the mastery is temperate in all things."—1 Cor. ix. 25.

We are also fearfully obstructed in our Christian course by the improper exercise of our passions. He is strong who has them under due control; "he who has no rule over his spirit is like a city without bars or gates." As for the man "who is hasty in his spirit," the melancholy truth appears on the page of Scripture, "there is more hope of a fool than of him." What self-condemnation! What misery! What remorse! do many suffer through yielding to envy, anger, or malice. What burning blushes of shame will mantle the cheek of many, when they bring to rec-

ollection some past actions of their history, when their passions led sober reason captive. If it were possible, would they not restore, at almost any price, the time now gone forever, that their course might be amended? The indulgence of the passions darkens and perplexes a man's way, and too often leaves him in such a position that he must either renounce the hope of immortality, or recommence the Christian race with diminished strength and hope. O what tyrants these passions become! Is the reader one of their slaves?

There is yet another weight—a burdensome one no doubt—one, however, that must be laid aside. It is this:—Impatience at the vexations we meet in this changeful world; or rather, it is a want of due submission to the divine operations and oversight. Could we get rid of this weight, we would esteem others light in comparison and easily parted with. But we must lay it aside and become patient, watchful and prayerful. Patience and perseverance are twin sisters. It is here that Paul, after having cited a cloud of witnesses, who were all eminent examples of suffering patience, quits the line of direct prec pt and points to Jesus; Heb. xii. 1. He says, verse 3, "Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." He tells them, moreover, that their troubles are intended as chastisements, and are proofs of the love of their heavenly Father. Now, as we know that "all things work together for good to those who love God," it will be our wisdom to look upon such things as cause grief and vexation—which tend to abate our pride and self love,—to expose our ignorance to our own eyes—as being only the gentle and merciful dealings of our great Parent. "No chastisement for the present seemeth to be joyous, but grievous; nevertheless afterward, it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby," verse 11. If, then, we should be visited with the undeserved scorn or ridicule of our fellows, or with the loss of worldly goods; if sickness should attack and waste our frames, making us desire death rather than life; if through calumny old friends turn cold and forsake us; or if beloved relatives are untimely removed from our side;—if any events such as these do come upon us, undoubtedly we must grieve; not to do so would indicate an unnatural and unamiable disposition, alien from the spirit of Christ, who wept over both the griefs and the follies of men; but we ought to learn cheerful submission to God's pleasure and arrangements, trusting that, with infinite wisdom and goodness, he knows better than ourselves what is good and profitable for us.

If the trials and crosses of this life are received—as they too often are—in a repining spirit, as if we were hardly used, then, indeed, our discontent and impatience, as before stated, become a weight, threatening to stop us entirely in our onward progress. We must consider, first, that we are chastised in measure, as medicine is very carefully dealt out by a skillful physician; and, secondly, that we are so constituted, that affliction has a direct tendency to bring into exercise the virtues which most adorn the doctrine of Christ, and make man pleasing to God—namely, patience, perseverence, hope, joy, peace, confidence, and love. There are few of our readers, probably, but can call to mind some illustration of the wholesome effects of this discipline, and can bear witness that out of deep suffering and sorrow there has been brought forth the quickly sympathizing spirit, ever seeking to pour into the wounded breast the wine and oil of consolation. And of such we may affirm, the spirit has been tamed and taught by adversity—rendered sensibly alive to the claims of all who stand in need of its ministrations.

In a cheerful submission to the events of God's providence, and in a patient endurance of all that his chastening and fatherly hand may inflict upon us, Jesus, the only begotten of the Father, is our exemplar. "Look unto Jesus" will bear us up and on through every trial.

As the Captain of our Salvation, it was necessary that he should be perfected in the school of obedience; Heb. x. 7. Hence he passed through the deep waters of affliction. He became a scoff and a jest! Brutal and unfeeling men surrounded and mocked him. As it is written, "They compassed me about with hatred, and fought against me without a cause. For my love they are mine enemies. I am poor and needy, and my heart is wounded within me: my knees are weak through fasting, and my flesh faileth of fatness. I became also a reproach unto them."—Psa. cix. 2, 4, 22, 25. "Reproach hath broken my heart."—Psa. lxix. 20. Jesus bore unmurmuringly a mighty load of grief, keeping in veiw "the joy that was set before him;" to attain which joy, and that he might be fitted for his Headship, he was subjected to this trying ordeal.

ELIJAH.

BY S. W. BISHOP.

HAS Elijah come, or are we to look for him yet to appear? This is an important question. Important because when Elijah does come he has a special work to do, and a special message to deliver to the people. Every message of this character that God has sent by his appointed agents in the past has been life or death to the people to whom it went; life to those who received the message, death to those who rejected it. Instance Noah, Lot, etc. In a question of so much importance, no carelessness, or love of a pet theory should be allowed to influence us in the least.

In order, therefore, to come directly to the question before us, it is necessary to know what is the work that Elijah is to do when he does come. The only prophecy in the Old Testament that speaks of the sending of Elijah, and the work appointed for him to do, is found in Matt. iv. 5, 6. It reads as follows: Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. The *only* work marked in this prophecy, that Elijah is appointed to do is "to turn the heart of the fathers to the children, and of the children to their fathers." Any supposition of more than this is an attempt to add to this the only prophetic Scripture that speaks of the coming of Elijah. Let us bear this always in mind, then we shall be saved the trouble of hunting after somebody to do something of which the prophecy does not speak. In Luke i. 5–20 we have an account of the visit of the angel Gabriel to Zacharias the priest, where he announces to him the, to Zacharias, incredible news that his wife Elizabeth shall bear him a son. In declaring the character and mission of John, he says, v. 14, "And thou shalt have joy and gladness; and many shall rejoice at his birth." V. 15, "And he shall be *great in the sight of the Lord*, . . . and he shall be filled with the Holy Ghost, even from his mother's womb." Here is an endowment never before received by any child—a baptism of the Holy Spirit from his birth.

In perfect kindness of feeling permit us here to say that, in this respect at least, he was very much the superior of all modern "Elijahs." V. 16, "And many of the children of Israel shall he turn to the Lord their God." This certainly looks like the work that Malachi declares that Elijah should accomplish. If you turn men's hearts to the Lord their God, as many as are thus turned will most assuredly be turned toward each other. V. 17, And he shall go before him in the *spirit* and *power of* ELIAS. There can be no mistake on one point, viz., so sure as Gabriel got it right, John *did* go forth *in the spirit* and POWER of Elijah. And for what purpose? "To turn the heart of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." So Gabriel said, and does it become any of us to dispute his word? Did John fulfil his mission? The question seems almost sacriligious. From whom did John receive his commission? "There was a man *sent from God* whose name was John."—John ii. 6.

The truth in the matter then is this: God sent John to do a certain work; and that work, according to the declaration of the angel Gabriel, is exactly *the* work that Elijah was to do. Now unless God made a mistake and sent the wrong man, or Gabriel was mistaken as to his mission, we have the "Elijah message" definitely accomplished by John the Baptist. How vain and presumptuous is it for poor, erring men to undertake to set God's angel right by assuming that he was mistaken. Let us look at other testimony. "For all the prophets . . . prophesied until John." "And if ye will receive it *this is Elias that was for to come.*" "He that hath ears to hear, let him hear."—Matt. xi. 13, 14, 15.

But it is urged, that because he was not received by the Jews, therefore he was not the Elias that was to come. What a wonderful idea! And how profound. God sent him with Elijah's commission, but because unbelieving Jews rejected his message, therefore he was not what God sent him to be. On the same principle of reasoning Christ is not Christ, for "He came to his own and his own received him not."—John i. 11. The simple idea in Matt. xi. 14 is this, And if ye will receive what I say, ye will believe that this is he who was to come. According to this view of the text Murdock translates it. "And if ye are willing, receive ye, that this is he who was to come."

The next testimony is found in Matt. xvii. 10, 11, 12, 13: "And his disciples asked him, saying, why then say the Scribes that Elias must first come?" "And Jesus answered and said unto them, Elias truly shall first come, and restore all things." All what things? I answer, just those things that Malachi said he would restore, and no more. "He shall turn the heart of the fathers to the children." This, we have shown by the testimony of Gabriel, John the Baptist came expressly to do. And the angel also said he would do it.

But v. 12 sets the matter forever at rest. It reads: "But I say unto you, that ELIAS IS COME ALREADY, and they knew him not, (just the case with some now) but have done unto him whatsoever they listed. So likewise shall they do unto the Son of man." V. 13, "Then the disciples understood that he spake unto them of John the Baptist." Here is an unqualified declaration made by Christ himself, that Elijah had come in his day, and no amount of ingenuity can do it away.

The same testimony is borne of him in Mark ix. 13: "But I say unto you, that Elias *is indeed come*, and they have done unto him whatsoever they listed, *as it is written of him.*" Where is it written of him? We have seen that there is but one prophecy which speaks of the coming of Elijah, and that is Mal. iv. 5, 6. This, then, is where "it is written of him." Thus, not only does Christ declare that Elijah has come, but also that he has come as the prophet foretold he would come. But it is objected, against all this testimony, that John the Baptist was not *the Elijah that was to come*, because that, when questioned by the Jews whether he was *Elijah*, he said, "I am not." Now what shall we do? Shall we take the position that John contradicts Christ? Shall we not rather seek some way to harmonize the two declarations? One thing is sure, Christ has said, over and over, that John was the Elias *that was to come*, and I should believe it though I could see no way to reconcile John's statement with his so oft-repeated asseverations. John was not the old Elijah who went to heaven in a chariot of fire, but he was the *one that was to come*. So says Christ, and so said Gabriel and so we believe.

Neither was John *that* prophet, (whom God was to raise up like unto Moses) still he was "the prophet of the Highest."—Luke i. 76. Yea more than a prophet.—See Matt. xi. 9. Again: it is urged as an objection to the view we take of the Elijah message, that the language indicates that this work immediately precedes the coming of the great and dreadful day of the Lord. The prophecy reads, "Behold, I send you Elijah the prophet *before* the great and dreadful day of the Lord come." But we are told nothing about how long before.

Take a perfectly parallel case. The prophet Joel, chap. ii. 28–31, gives a series of events that are to occur *before* the coming of that same day, and Peter says the first of these events occurred on the day of Pentecost, at the opening, or rather the full and complete bringing in of the present age; and he says it fulfilled Joel's prophecy. I suppose Peter got it right. At any rate I would rather have Peter's testimony on a point of theological truth, particularly as he was commissioned of God especially as an apostle of Jesus Christ, and speaks at this time under the direct inspiration of that miraculous outpouring of the Spirit of God, which was received on the day of Pentecost, than the opinion of any modern writers, or anybody else who would assume to be wise enough to correct him.

OCEANPORT, N. J., 1870.

JUDGMENT.

BY H. M. BRYANT.

IF the theory that we hear so frequently advanced, be true, that all men that have ever lived must appear before the judgment seat of Christ, at his coming in order that their individual cases may be investigated, to determine what their future destiny may be, then there is no possibility of judgment being administered before that time arrives. All judgment must be based upon investigation, and if it be God's arrangement that investigation, decision, and execution be administered at that time such an arrangement cannot be anticipated or forestalled. The foundation of all judgment is investigation, and all admit the justness of the principles, a juryman who is known to have expressed an opinion, or who is prepossessed in any case is disqualified from sitting upon such case.

In all criminal cases there are three phases of judgment. As murder is committed suspicion fastens upon an individual; he is tried, found guilty, sentenced, and finally executed; what is the process that leads to execution? 1st, investigation to ascertain whether he did commit the murder. 2d, decision, or sentence in harmony with existing law. 3d, execution of sentence. If at the coming of Christ, men must pass through the three phases of judgment in order to be rewarded or condemned, by what authority does the Saviour anticipate such an arrangement in the case of Abraham, Isaac and Jacob, and all the Prophets? He expressly informs us, in Luke xiii. 28, that Abraham, Isaac and Jacob, and all the prophets shall be in the kingdom of God. Who supposes that the divine judge rendered such decision before trial, or investigation? The idea is absurd, and is at war with every principle of justice. Abraham, Isaac and Jacob, and all prophets have already passed through two phases of their judgment. Their case has already been investigated, the decision has been rendered, and sentence has been pronounced by the judge of all the earth. They now await the execution of the sentence, or decision. They have been on trial before the judgment seat. That trial was thorough and impartial, and satisfactory to the judge. Hence all that remains in their case, as they are now dead, is for the judgment to be executed, and they thus made alive and enter the Kingdom of God.

NORTHWOOD NARROWS, Nov. 22, 1870.

PARIS, THE BABYLON OF REV. XVIII.

BY C. C. WEBB.

BABYLON, THE MOTHER OF HARLOTS, meets her doom. She sat in the temple of God, and proclaimed herself to be God's Vicegerent on earth, and in four weeks she was as destitute of political power as she is of the fruits of the Spirit. Almost at the same moment the beast that carried her, France, the removal of whose support opened the way for her overthrow, is bearded in his den, and to-day is in exactly the condition described by the angel. The kings of the earth stand afar off lamenting and bewailing her, saying, alas! alas! that great city.

No city on earth can be made to answer the description here given so well as Paris. Look at her merchandise, her traffic with the merchants of the earth, her kinds and qualities of manufactures, her fashions; in fact, unless Paris is worked or stamped on almost any article of luxury, it is not so desirable for market. No man can describe the trade, style, manufactures, habits, voluptuousness, in short the characteristics of the city of Paris as well as they are described in this chapter. And then the position of the nations with reference to the investment of Paris by the Prussians, could not be so well described by any as the pen of inspiration has done. If these are facts, then the event of the siege is plainly described. By the destruction of Paris the prophecy would be fulfilled to the letter. If this is so then we may expect soon to hear the voice of a great multitude saying, Alleluia, for the Lord God Omnipotent reigneth.

EAST CONSTABLE, N. Y., Nov., 1870.

UNDER THE CLOUD.

How little we know of what God is doing with us! We see half way into His dealing, and think we have looked through. A child, in a telegraph office, sees a man tapping a little brass cap with his finger. He watches the operation; he hears the click of the spring. It seems a simple matter. He thinks he can tell you what the man is doing; and he can, in one sense. The man is making a noise with that little hammer. But ask the operator, himself, and he will tell you, perhaps, "I am selling some stock in San Francisco;" or, "I am calling a man home from New Orleans." The child has hardly begun to see what he is at! He has had a glimpse only of the shell of it. And it is a great deal less than that, often, that we see of God's operations, when we think we see the whole, and are in doubt only about the reasons.

And there is nothing more wholesome for a man than to be made to feel how weak and short sighted a creature he is; and he may know that, but will never feel it, till he is thrown into some deep trouble, and begins looking about to see why God has done it. O there is meaning, then, in the question with which he turns to look upward, "Lord, what was the need of this?" It may in another man be only curiosity that asks that; but in him it is anguish. When the mind puts a question it is one thing; but when, from far down out of the depths of her grief, the heart joins in, it is quite another thing! The mind asks it—the heart groans it.

For the soul's health, if not its life, we must have from God, at times, something to shock us, to stir up in us the sense of awe and mystery, to make us feel how near the other world we are and how like dancing bubbles, in their instability, are all our fortunes. Who would ever make a seaman, sailing in the trade winds by the hundred leagues together, with his helm lashed tight and himself half asleep on the deck? Who would ever learn how to turn life to the best account, drifting on drowsily year after year, with nothing to force his thought inward, or upward to God? This smooth prosperity is treacherous. It draws a man into presumption. It shelters from something uncomfortable, and brings in something fatal—like a steel umbrella that keeps off the rain, but draws the lightning. There is peril in it, and aims to save us from the peril by gracious and merciful troubles.

We know not much of ourselves. We think we are thoroughly conquered, loyal to God all the way down to the bottom of our character. Now a man has different levels of consciousness in him, like the stories of a house. And he is often like a family who own the whole house, but let out all but the upper story, and live in that themselves, and know nothing about the families in the rooms below. You say you have given up your will to God. As far down as you know yourself, you have. But God knows you *all* the way down. And He wants you to make your own acquaintance. He wants to introduce you to yourself. He sends some piercing grief, that goes down below the upper level of your consciousness. Like an artesian well, it shows what lies below—a hidden unwillingness, after all, to let Him have His own way with you. "God help me!" you cry: "I must crush this, and let Him manage me as He will!" And you do. You bring your own will to give up more thoroughly than ever it had before. And this is only a process of letting in God more fully than ever to inhabit you, and to bring Him life and health and all manner of nobleness and excellence that are possible to a human soul.

There is a certain something that no Christian activity can do for us. There is a fineness of spirit, a quiet depth of character, that no man ever got from all his busy zeal. There must be suffering, for that! No other price will buy it. Christians talk, at times, as if, in affliction, God were not aiming so much to add some new virtue as to prune off some old sin. They say He has a controversy with us, in His chastening. A controversy? There may, in some cases, be that; but must we always take that for granted? Has the harper a controversy with his harp because he strikes it? Has the sculptor a controversy with the marble because he hews it with mallet and chisel? It is a sweeter harmony—it is a finer beauty—that God has in His thought in the sorrow. Not whom He hateth, or threateneth, or contendeth with, but "whom the Lord loveth He chasteneth."—*Selected by* JANETT MAYO.

LETTERS AND EXTRACTS.

FROM CLAMOR FRANKE.

BR. STORRS: I have so often expressed myself approvingly of our dear HERALD OF LIFE that I deem it superfluous to reiterate to its readers my convictions in this respect. If by the common consent of its patrons the first seven volumes were very good, it has certainly lost none of its former prestige since it has entered upon the eighth one. It comes to us laden with the same precious truth that has ever illuminated its pages with heavenly radiance, "Life future and eternal in Jesus Christ alone," at His appearing and kingdom. So glorious, so sublime a truth will never, to the remotest ages, lose its freshness and power.

Most dearly do I love it, on this account. But I love it too, for the charitable, Christ-like spirit that permeates most of its sayings. Its very breath is perfumed with the sweet odors of Heaven, and no one, who has tasted that the Lord is gracious, can fail to be sensible of its stimulus to still greater devotedness and consecration to our blessed LIFE-GIVER. Not the least of my joys are those when, once a week, the loved ones gather around the festive board of the HERALD to feast upon the good things so richly provided there. Absent from the body we meet together in the spirit, and together do we rejoice in the hope set before us in the Gospel, the blessed hope that we shall soon see Him who is our heart's chiefest joy, the chiefest among ten thousand, the one altogether lovely. The fond anticipation that He is nigh even at the door fills us with immeasurable bliss, and we cry out from the fulness of our hearts, "Come Lord Jesus, come quickly."

O the wondrous love of our God! My heart overflows with gratitude for His unspeakable gift. O that men would praise Him for His goodness and for His wonderful works to the children of men.

How sad to me is the thought that there are thousands upon thousands of our fellow men cannot or will be attracted by this love. The god of this world has blinded the eyes of their understanding. They have eyes, but see not Jesus. They have ears, but they hear not the tender, loving voice that speaks to them, in tones of pity: "How oft would I have gathered you, as a hen gathereth her chickens under her wings but ye would not." Ye will not come unto me that ye might have life. How true it is that we love darkness rather than light, because their deeds are evil. This I conceive is the whole secret of man's unwillingness to come to Jesus. They hate the light because it makes manifest their wickedness. But, blessed be God, He hath commanded the light to shine out of darkness. And it shines in the hearts of thousands of his dear children, and has given them the light of the knowledge of the glory of God in the face of Jesus Christ.

To us as a people, has light come in wondrous splendor, while others are groping their way in comparative darkness. Of us therefore more than of any others ought it to be said that we have renounced all hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but that by the manifestation of the truth in our lives, we commend oursolves to every man's conscience in the sight of God. We may be subjected to the scorn and contempt of those who know not the truth, but let us not heed that, for "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Let us keep the bright crown of life in view and not mind the scoffs and sneers. We know in whom we have believed, and we know that He is able to keep that which we have committed unto Him until the day of recompense. Take courage, then, ye valiant soldiers of the cross, and keep your armor bright. Fight the good fight of faith. Be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord.

The subtlety and the wiles of the adversary are everywhere apparent. Spiritual wickedness in high places abounds to an alarming extent, and the rulers of darkness are busy. Observing, thoughtful men and women cannot close their eyes to the fact that evil men and seducers are fast increasing, that they are growing worse and worse, deceiving others and being themselves deceived.

Of no body of people is this more true than of the Spiritualists. I listened for two evenings to a debate on Spiritualism, now in progress here between a noted Spiritualist and a Presbyterian minister, from Philadelphia. If ever my eyes were opened to see the wickedness and blasphemy of this monster of depravity they were then. Irreparable ruin must inevitably overtake all that fall into his clutches. This demon is so fully described in 2 Thess. ii., that it is to be wondered at that Christians, as sometimes happens, should be deceived by him. But the awful lie that man is immortal has only come to a head in this mystery of iniquity, Spiritualism. It has existed in embryo ever since the father of lies said in the garden, "Thou shalt not surely die." No wonder then that Christians are deceived by him, since they virtually believe his words. O when will they learn that God only hath immortality, and that He hath given us eternal life in His Son. He that hath the Son hath life, he that hath not the Son shall not see life. There is no other name given under heaven whereby we can live, except Jesus the LIFE-GIVER. They that attempt to climb up some other way are thieves and robbers. It is no small sin to rob Christ of His glory, as the only LIFE-GIVER, and ascribe it to the devil. O when will men cease their wickedness and give glory God.

May God keep us to trust only in Him for salvation. Yours in hope of eternal life though Jesus Christ alone.

CINCINNATI, OHIO.

FROM GEORGE W. BROWN.

DEAR BRETHREN: I am still in the field proclaiming "Life only in Christ," and the immediate coming of our Lord Jesus Christ to judge the quick and the dead. Signs are fulfilling, and earth's pillars are groaning. They are sure indications that he whose right it is to reign is about to give the kingdom to the saints of the Most High, and they will possess it forever even forever and ever; or as it is written, "it shall not be left to other people."

When I heard of the sickness of dear BR. STORRS, my heart cried out, good God, spare our brother for the benefit of thy people and thy truth until Jesus shall bring that life and immortality to his people, which is brought to light in the gospel.

O how glad I am that I ever saw the light on these glorious truths. They show the plan of redemption so clear, consistent and heavenly. They clear the smoke of the bottomless pit that has so long blinded men, and clothed Christ's two witnesses in sackcloth for a thousand two hundred and three-score years.

Brethren, let me say do not lose your confidence, which hath great "recompense of reward." Confidence in what, you ask? I answer, in these great truths which have brought us out from the traditions of men, and have shown us the difference between the chaff and the wheat, between the word of God and the fables of these last days. Now when we read, "the wicked shall be turned into hell," we understand it means the same place where Jesus was not left. Them that have no part in Jesus will be left. Job expresses it, "they shall remain in the congregation of the dead." Daniel says: "God will redeem my soul from the power of the grave, for he will receive me." He believed the only hope of redemption from death was that the Lord would receive him. This is in perfect harmony with Jesus' words: Whosoever seeth the Son, and believeth on him, may have everlasting life, and I *will raise him up at the last day*. This is redemption. This is salvation. It is bringing man out of his lost state. Amen.

HARTFORD, CONN., Nov., 1870.

FROM S. R. CLINKENBEARD.

BR. STORRS: I write to let you know I am still alive, although I have been very sick. When I grew better I went to visit my brother and sisters, in the flesh, living in Kentucky. I talked to them concerning the kingdom, and "No life out of Christ." Some said it is a strange doctrine, and some condemned it. I obtained the church in Winchester, the one I formerly belonged to. I showed the people that the kingdom is to be established on the earth when Jesus comes, and that he is taking out of the Gentiles a people to his name. Told them if they wanted eternal life they must come to Christ, and if they do not come to him they will not have life. Again some said it was a strange doctrine.

They were going to have their preacher overthrow my arguments. I gave an opportunity, but they said not a word. Had a good time also at Cold Spring, Ky., presenting the truth to a large congregation. I wish I was able to spend my time in that State, talking to the people. Some of my strong opponents at the start, were my best friends when I left. Some will hear and some will not.

MOULTON, ILL., Nov., 1870.

WHEN men rail in argument, it is strong proof that they lack reason.

APPOINTMENTS.

WAREHOUSE POINT, Conn., Sunday, Dec. 4.
HARTFORD, Conn., Sunday, Dec. 11.
SPRINGFIELD, Mass., Sunday, Dec. 18.
S. W. BISHOP

SPRINGFIELD, Sunday, Nov. 27, and Dec. 4
LYNN, Sunday, Dec. 11.
WOLCOTTVILLE, Dec. 18.
SPRINGFIELD, Dec. 25.
WILLIAM N. PILE.

WEST MERIDEN, Conn., Dec. 4.
SPRINGFIELD, Mass., Dec. 11.
CHARLESTOWN, Mass., Dec. 25.
GEO. W. BROWN.

MANCHESTER, N. H., as Br. Morse may appoint, the Sundays of Dec. 4, 11, and 18.
MERIDEN, Conn., Sunday, Dec. 25.
NEW YORK, (Cooper Institute), Sunday, Jan. 1.
WM. STEWART.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—J. Comstock, F. M. Shockey, Wm. Doughty, Francis Jenks.

TWO DOLLARS EACH FROM—James Ham, J. W. M. Cagg, Geo. Kemp, Mrs. Laing, Mrs. Scholes, Mrs. Tompkins, John A. Kemp, Michael Taylor, J. Y. Young, J. P. Bishop, J. G. Schaff, Mrs. E. Gates, Mrs. D. Newkirk, C. B. Mersereau, Leonard Cram.

VARIOUS SUMS—John Kemp, $5; James Kemp, $5; Wm. Kemp, $5; John Kettle, $3; W. Hathaway, $5; H. B. Dickinson, $5; Joseph Elmore, $2 50; S. A. House, $15 on pledge; J. L. Boyd, $5 on pledge.

PARCELS SENT SINCE LAST ISSUE.

Wm. T. Green, John Comstock, Capt. W. H. Mott, J. Lewis, Daniel Knouse, Leonard Cram.

TO CORRESPONDENTS.

F. M. Shockey paid to Oct. 1st, 1870.

Prayer and Potatoes.

[If a brother or sister be naked and destitute of daily food, and one of you say unto them, "Depart in peace, be ye warmed and filled, notwithstanding you give them not those things which are needful to the body, what doth it profit?"—James ii. 15, 18.]

An old lady sat in her old arm-chair,
With wrinkled visage, and disheveled hair,
And hunger-worn features;
For days and for weeks her only fare
As she sat in her old arm-chair,
Had been potatoes.

But now they were gone; of bad or good
Not one was left for the old lady's food,
Of those potatoes;
And she sighed and said, "What shall I do?
Where shall I send, and to whom shall I go,
For more potatoes?"

And she thought of the deacon over the way,
The deacon so ready to worship and pray,
Whose cellar was full of potatoes.
She said, "I will send for the deacon to come;
He'll not much mind to give me some
Of such a store of potatoes."

And the deacon came over as fast as he could,
Thinking to do the old lady some good,
But never for once of potatoes.
He asked her at once what was her chief want,
And she, simple soul, expecting a grant,
Immediately answered, "Potatoes.

But the deacon's religion didn't lie that way;
He was more accustomed to preach and pray
Than to give of his hoarded potatoes.
So not hearing, of course, what the old lady said,
He rose to pray with uncovered head,
But she only thought of potatoes.

He prayed for patience, goodness and grace;
But when he prayed, "Lord give her peace,"
She audibly sighed—"Give potatoes."
And at the end of each prayer which he said,
He heard, or thought he heard, in its stead
That same request for potatoes.

Deacon was troubled—knew not what to do;
'Twas very embarrassing to have her act so,
And about those carnal potatoes.
So ending his prayers, he started for home;
The door closed behind, he heard a deep groan,
"O give to the hungry, potatoes!"

And the groan followed him all the way home,
In the midst of the night it haunted the room,
"O give to the hungry, potatoes!"
He could bear it no longer; he arose and dressed,
From his well-filled cellar taking in haste
A bag of his best potatoes.

Again he went to the widow's lone hut;
Her sleepless eyes she had not yet shut,
But there she sat in the old arm-chair,
With the same wan features, same wan air;
And entering in, he poured on the floor
A bushel or more from his goodly store
Of choicest potatoes.

The widow's heart leaped up for joy,
Her face was haggard and pale no more;
"Now," said the deacon, "shall we pray?"
"Yes," said the widow, "now you may."
And he knelt him down on the sanded floor,
Where he had poured out his goodly store.
And such a prayer the deacon prayed,
As never before his lips essayed.
No longer embarrassed, but free and full
He poured out the voice of a liberal soul,
And the widow responded a loud "amen!"
But said no more of potatoes.

And would you who hear this simple tale
Pray for the poor, and praying prevail?
Then preface your prayer with alms and good deeds;
Search out the poor, their wants and needs;
Pray for their peace and grace, spiritual food,
For wisdom and guidance, all these are good;
But don't forget the petatoes!
—*Selected.*

The Coming Kingdom.

BY C. A. HASTINGS.

The heading of this article is one half the title of our paper (The Herald of Life), hence presenting an article on this subject will be in harmony with the purport of the title of the paper. The Coming Kingdom; what is it? Is it a spiritual kingdom in the hearts of believers? We answer, no. Is it the Christian Church? We have many reasons for objecting to this. What then is it? The term Kingdom first presents to our mind the idea of a territory, or country where the people are governed by a king. Webster defines it; "Sovereign power, that over which a king bears rule; the territory or country subject to a king."

Never since the days when Nimrod, the mighty hunter, one of the grandsons of Ham, established a kingdom which was called Babel, or Babylon has there a kingdom existed but what has been composed of at least six elements, some have seven. 1st, a territory; 2d, a capitol; 3d, a king; 4th, rulers; 5th, subjects; 6th, laws; 7th, dominion. This Coming Kingdom is interchangeably called in the Scriptures, the Kingdom of God; the Kingdom of Heaven; the Kingdom of our Lord and Saviour Jesus Christ. Now we purpose, to prove from the Scriptures that this kingdom will have all these seven elements.

1st, then, the territory; where is it located? Is it above the stars, beyond the bounds of time and space? The Scriptures are silent in this direction. We turn to the promise God made to Abraham, and we there find the land of Canaan promised to him and his seed, from the river of Egypt to the great river Euphrates. Stephen says: Acts vii. 5, "And he gave him none inheritance in it, no, not so much as to set his foot on;" yet it was promised him for an everlasting possession. Now to have the word of God true, Abraham must live again from the dead and dwell in the land of Canaan. We read in Dan. ii. 44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever." This chapter presents five universal kingdoms on the earth. The fourth is shown to be divided into petty kingdoms and the fifth kingdom that the God of heaven will set up, will break in pieces and consume all these kingdoms. No difficulty then in the locality of this kingdom which the God of heaven will set up. The coming kingdom must then take the place of the previous ones—on the earth. In Dan. vii. 27, we read: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." This text shows not only the locality of the kingdom, but proves my seventh statement, a dominion which is not the kingdom proper.

We will come to our 2d and 3d statements, capitol and a king. In reading over the history of the past we find recorded in 1 Chron. xvii. 11–14, also xxix. 23, that the Lord once had a kingdom on this earth and that David and Solomon sat upon the throne of the Lord; and that throne was in Jerusalem, the city of the Great King. Zedekiah was the last king that sat upon that throne, and the Lord said to him, Ezek. xxi. 25–27: "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." God had previously made a covenant with David, as recorded in Psa. lxxxix., and sworn by his holiness that his seed should be established forever and build up his throne to all generations, that it should endure as the sun before God, "It shall be established forever as the moon, and as a faithful witness in heaven." This promise was revealed also to Isaiah. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth and forever. The zeal of the Lord of hosts will perform this," ix. 6, 7. Here we find a child is to be born having these various titles, which is to sit on David's throne, and that throne was in Jerusalem, in the land of Canaan. Coming down the stream of time over six hundred years after the overthrow of Zedekiah, we find it recorded, Luke i. 30–33, that an angel appeared to Mary and said that she should bring forth a son and should call his name Jesus. "He shall be great, and shall be called the son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." A part of this prediction was fulfilled. A son was born; his name was Jesus, and he was called the son of the Highest. But he never sat on the throne of David. He never reigned over the house of Jacob. Yet we believe the word is sure and that he will yet sit on the throne of David, that he will yet reign over the house of Jacob.

When the question was asked by Pilate, art thou a king then? Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world." Peter also affirms, Acts ii. 29–32, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up whereof we all are witnesses." He therefore lives, and so long as he lives, so long there is hope of these promises having fulfilment. He has since declared to John, "I am he that liveth, and was dead, and, behold, I am alive forevermore. Amen." Thus far we have found who the king will be and where the capitol or seat of government will be. Next then, who are the associate rulers? The apostle asserts 2 Tim. ii. 12 "If we suffer, we shall also reign with him." Peter has said of the strangers scattered abroad, the elect, that they are a royal priesthood, a kingly priesthood.

A promise was made to Israel after Moses had brought them out of Egypt. "If ye will obey my voice indeed and keep my covenant then ye shall be a peculiar treasure unto me, ye shall be unto me a kingdom of priests." They did not obey his voice; they did not keep his covenant; they were a stiff-necked people, and for this cause Christ said to the Jews, the kingdom shall be taken from you and given to a nation bringing forth the fruits thereof." This kingdom I apprehend, is the kingdom of priests spoken of by Moses. Peter asked our Lord the question, "Behold, we have forsaken all, and followed thee: what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration," (or restitution) "when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging (or ruling) the twelve tribes of Israel." Luke records something similar, xxii. 28, "Ye are they which have continued with me in my temptation. And I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." In this we find the apostles have the promise to become associate rulers, sitting on thrones in Christ's kingdom with the twelve tribes of Israel for subjects.

Our Lord tells John on the Isle of Patmos: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father on his throne. And he that overcometh and keepeth my words unto the end, to him will I give power over the nations and he shall rule them with a rod of iron," etc. Sin and wickedness will not be permitted to reign as it does now. Now, "because a sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." It will not be so then. It will not be said, "The Fathers have eaten sour grapes and the children's teeth are set on edge. But every one shall die for his own iniquity." A time is looked for, as given in Revelation, when a new song will be sung in which will be said, "Thou hast made us unto our God kings and priests; and we shall reign on the earth." Also in cxlix. Psa., "Sing unto the Lord a new song; let the children of Zion be joyful in glory, let them sing aloud upon their beds; let the high praises of God be in their mouth and a two-edged sword in their hand; to execute vengeance upon the heathen and punishments upon the people. To bind their kings with chains and their nobles with fetters of iron: to execute upon them the judgments written: this honor have all his saints. Praise ye the Lord." Here we not only find rulers but subjects. Thus in proving my fourth statement, (who are the associated rulers?) we have to some extent proved our fifth, viz., who are the subjects? But we will continue on this part a little farther. In Zech. xiv. we read of the left of the nations in the day when the Lord is King over all the earth, which are required to go up to Jerusalem to worship the King, the Lord of Host, and to keep the feast of tabernacles. If they do not go up, there will be judgments poured upon them. This Scripture has not had its fulfilment in the past, therefore I must place it in a future age. Daniel says vii. 13, 14, "I saw in the night vision, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." This is emphatic. In the 27 verse it says shall serve and obey him. This cannot be the instantaneous destruction of all those nations: no, no. The Psalmist says, "All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." How can the saints make known to the sons of men these mighty and glorious acts until the kingdom is established? They may talk of their hope, their faith in these things, but that does not fulfil the statement. It must be realized; it must be seen. When this is realized, then will the promise made to Abraham: "in thee and in thy seed shall all the families of the earth be blessed," be fulfilled. This promise I assert fearless of any successful contradiction, has never been fulfilled in the past. Now if there is to be a kingdom, king, territory, capitol, rulers, subjects, there must of necessity be laws, which brings me to my sixth statement. I read in Mic. iv. 2, "The law shall go forth out of Zion, and the word of the Lord from Jerusalem." Some claim this was fulfilled in the Gospel. But has that accomplished what the law purports? Read the 3d verse, "And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against a nation, neither shall they learn war any more." This again has never had its fulfilment. War and bloodshed and preparing for war has been the order ever since this prophecy was written. Now either this must have its fulfilment before the King comes, or after, in an age to come, or it is of no account whatever. I can place it no where but in an age to come when he shall cause war to cease from the ends of the earth. If so it reveals manual labor. These nations must manufacture their implements of war into implements of husbandry. Then the earth will need plowing and pruning; but who will do the work? Will it be the immortal saints?

In verse 6th we read, "In that day, saith the Lord, (not I) will I assemble her that halteth, and I will gather her that is driven out and her that I have afflicted: and I will make her that halted a remnant, and her that was cast off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even forever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem." I need not multiply texts farther. Therefore, in conclusion, if the texts I have quoted are sufficient to prove that the Lord Jesus Christ is to reign on this earth, they prove also who are the associated rulers. If so, then they equally prove who are to be the subjects. Thus I am compelled to believe in a most glorious future age, and kingdom to come; also an eternal succession of ages.

Prayers too Selfish.—A man once complained to his minister, that he had prayed for a whole year that he might enjoy the comforts of religion, but found no answer to his prayers. The minister replied, "Go home now, and pray, Father, glorify thyself." Reader, are you one of those who find no profit in calling upon God? Ask yourself if your prayers are not all selfish.

Whan Dr. Swift was arguing one day with great coolness, with a gentleman who had become exceedingly warm in the dispute, one of the company asked him how he could keep his temper so well. "The reason is," replied the dean, "I have truth on my side."

Ruling Over Rum.

Col. B—— was a man of amiable manners and well-informed mind. Being much employed in public business which called him from place to place, ardent spirit was often set before him with an invitation to drink. At first he took a social glass for civility's sake. But at length a habit was formed, and appetite began to crave its customary indulgence. He drank more largely, and once or twice was quite overcome. His friends were alarmed. He was on the brink of a precipice, from which many had fallen to the lowest pitch of wretchedness. In his sober hours he saw the danger he was in. Said he to himself one day when alone, "Shall Col. B. rule, or shall rum rule? If Col. B. rules, he and his family may be respectable and happy; but if rum rule, Col. B. is ruined, his property wasted, and his family made wretched!" At length, said he, I set down my foot, and said, "Col. B. shall rule and rum obey. And from that day Col. B. did rule. He immediately broke off from his intemperate habits, and lived to a good old age, virtuous, respected, and happy. Let every one who has acquired or is acquiring a similar habit, go and do likewise.—*Selected.*

It is said of Melancthon, the celebrated reformer and colleague of Martin Luther, that when he made an appointment, he expected not only the hour, but the minute to be fixed, that the day might not run out in the idleness of suspense.

An accomplished musician, who had been engaged for many years performing at theatres, assemblies, and other places of amusement, on being asked why he relinquished his employment, answered, "Because I cannot look to heaven for a blessing upon it."

The Prayer of Socrates.—O Beloved Pan, and all ye other gods of this place, grant me to become beautiful in the inner man, and that whatever outward things I may have may be at peace with those within. May I deem the wise man rich, and may I have such a portion of gold as none but a prudent man can either bear or employ.—*Prayers of the Ages.*

To conclude that men are bad because they differ from us in opinion, is to prepare ourselves for the blackest deeds of persecution, did not the civil arm restrian our passions. Hatred has wielded many a sword, and killed many a flame.

Many profess to be trusting God for their eternal salvation, who cannot depend on him with child-like confidence for the necessary supplies of to-morrow.

If you have been tempted to evil, fly from it; it is not falling into the water, but lying in it, that drowns.

It is a good rule to keep silence when angry; for angry words always bring regret.

Children's Department.

"Ye Have Done it Unto Me."

"Mamma, please mamma, can't I give Gracie Russel something?" Little Tessa Howard had been thinking; and the sober thoughts had sent a thrill like the sound of tears in among her yearning words.

She went on answering her mother's questioning look: "Don't you know, mamma, that away out there at the edge of the woods, where there wouldn't anybody else stay, Mrs. Russel and Gracie live?"

"Yes, my child," with conscious uneasiness. "And are they very poor? I never thought much about it."

"But Jesus knows it, mamma, because I've told it over to him in my heart ever so many times since I came home."

"Just back of the little brown house, in the great, still thicket, I gathered my white wild-flowers, and crimson vine-leaves, and velvet mosses to make my basket of; and then I wanted to go in and rest me a little. Pushing away the wild creepers and vine-blossoms, I sat down on the old stone step, and waited. In the darkened room beyond, I heard Gracie say, so despairingly,—

"'It don't seem as if I ever could go to school another day, mamma, or go out to do errands either, because I dress so poorly; for they all shun me, or laugh at me, and set me aside so.'

"How still it was there then! and when Mrs. Russel spoke, it seemed like an angel's voice, it was so sweet and tender:—

"'Seventy times seven.' That was all.

"'O mamma! and it seems as if I had forgiven more times than that already.'

"'Perhaps that is your life-work, my poor darling,—to bear and to forgive. Christ will lay no burthen or cross in your pathway but what he would have you take up for him. Then take it up, from beneath the hem of his garment if need be; though the toiling hands are tired and trembling, it will be a work, accepted, owned, and blessed, though thy Lord may only know of the service and the sacrifice. When I am better, my child, and can work, I hope to get something better for you to wear, so that you can go to the Sabbath School; you have wanted to so long!'

"'O mamma,'—and such a gladness came in her voice now!—'I do so wish I might! I hear the girls telling each other about the beautiful Sabbath School books and papers. O if I could only have some to read,—to read to you, who are so weak and weary! And I have, mamma,'—and I could hardly hear the fluttering whisper,—'I have prayed for this.'

"'And the answer seemed so restful!—'We will wait, then, for the promise.'

"And I knew they were both softly crying.

"'Jesus will hear the falling of the tear drops,' I thought.

"And they never knew I had been there."

And Tessa Howard and her mother were crying, too.

"Mamma;" broken and low was the sentence of pleading, for the little girl's lips were quivering still.

"You know what lots and lots of Sabbath School papers I have, just as good as new, and beautiful books: can't I go and carry them over now? And mamma,"—a sweet reverence stealing in among the low, low words,—"won't it be the Saviour's answer to Gracie's prayer?"

The mother could only answer "Yes," under her breath; and, with solemn thoughts in her soul, she said, "You may go, my darling, now; and while you are gathering up your papers, I will fill a basket of nice things for Mrs. Russel. And ask her if she will let Gracie come here some day, and I will see that she has everything she needs, so she can go to the Sabbath School: you have so many things laid aside, still good. I have been very careless and forgetful not to think of this before."

And so the dear child went, with her message and her ministries, with a little cry of joy in her heart.

But she never knew how the Angel of Love walked by her side, and helped her. She never knew how he had listened, that still summer afternoon, that Christian mother's words of faith and forgiveness.

"Well, my child, my darling?" And Tessa Howard, nestling down in her mother's arms, with the dear caressing hand laid upon the loved head, and tenderly putting back the damp curls darkened by tear-drops, answered her—

"Dear mamma, they were so glad! It was so blessed! And Mrs. Russel said, 'God bless you!' and Gracie said, 'God bless you!'"

And how solemn the rich woman's words seemed:—

"I know that He sent you. 'Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me,'—just as if Jesus was here, and alone and destitute, and you had given him a cup of cold water, and blessings."

And so, listening, I hear him say, "Ye have done it unto me.'"

"And I am so glad, mamma! and I shall thank him—oh, so many times!—that he sent this little errand by me. I am so glad! 'It is more blessed to give than to receive.'"

Sister and friend, "work while the day lasts; for the night cometh."—*Well-Spring.*

"Lift a Little."

One day while walking up the street, I saw a short distance before me, quite a small boy carrying a large bucket. It seemed very heavy, for the little fellow was bending and staggering under its weight; yet he went resolutely forward, only stopping occasionally to change it from one hand to the other.

He was poorly clad, and as he turned his head, I recognized him as the son of a poor widow, who was obliged to work very hard to earn food and clothing for herself and her two little boys. My heart ached for the brave little fellow who was beginning so early to bear life's burdens, and I wanted to help him. "Lift a little," he seemed to say to the passers-by, as he trudged on with his load.

Soon I heard rapid footsteps behind me, and, in a moment, a bright, pleasant-faced boy, the only son of a professor in one of our colleges, passed me. When he reached the littie boy who was still bending under his burden, he stretched out his hand, and taking hold of the bucket, bore on his stronger arm the larger share of the burden, until he reached his own home.

How I honored the brave boy for his kind act! I knew his own heart was beating a happy measure, for we are never so happy as when doing something to make others happy. And as the widow's son went struggling on, I knew his burden seemed less heavy, that for a little it had been borne for him. His heart was lighter, too, because another had showed him kindness, and the memory of that little act would be a bright spot to him in many a toiling day. It cost little, that act of thoughtful kindness, but how much happiness it brought!

Dear children, learn a lesson from the conduct of this noble boy. Do not, because you have kind parents, a pleasant home, and so many things to make life sweet to you, neglect or speak unkindly to those on whom God has not bestowed so much. Help them to bear their burdens in every way that you can, and be willing even to deny yourself to help those in need.

But, perhaps I am writing to some one who is poor and sick. If so, let me say, that even you can be a burden-bearer. Do you not know some one in greater need than yourself, to whom you may give a helping hand? If you have nothing else to give, you can at least give kind words and pleasant smiles to all.

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Herald of Life
AND OF THE COMING KINGDOM.

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[*Concluded from last week.*]

THE TRUE HOPE.

BY STEWART CARLISLE.

And every man that hath this hope in him, purifieth himself, even as he is pure."—1 John iii. 3.

JESUS said, "Blessed are the meek for they shall inherit the eearth."—Matt. v. 5. "And we shall reign on the earth."—Rev. v. 10. "New heavens, new earth, and all things new," is the promise, see Rev. xxi. in full. Dan. vii. 27. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Daniel saw nothing of a kingdom beyond the sky, which men enter at death; but he did say that "*many* (not all) of them that sleep in the dust of the earth shall *awake*."—Isa. xxvi. 19. Looked forward to the time when "Thy dead men shall live, together with my dead body shall they arise," but says nothing of going to heaven at death. He does not seem to have understood *the promise* to point that way. The prophet Habakkuk ii. 14 says: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." He does not lose sight of *earth* and talk of a kingdom beyond the sky. Zech. xiv. 9. "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."—Zech. xiv. 9. So Zechariah believed in something tangible, and says nothing of flying through the trackless ether at death. Malachi iii. 16, 17 says: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." "And they shall be mine saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him," not when they die, and close their eyes on earthly scenes, and the next moment open them in an imaginary kingdom beyond the sky. When Jesus spake of the time that his people should receive their reward he said: "Thou shalt be recompensed at the resurrection of the just."—Luke xiv. 14. And in John's gospel we find the Saviour four times, in chapter vi. 39, 40, 44, 54, promising his people "a resurrection at the last day." We must not forget that he told them "that whither I go ye cannot come," so that if he went to heaven, that was just where "they could not come;" but a resurrection they should have at the "*last day*."

But did not the apostles expect to go to heaven when they died? We shall let them answer for themselves. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thess. iv. 14. Where are these sleepers, of whom the apostle speaks? Are they in heaven, or are they sleeping in the dust of the earth? That they cannot be in both places at the same time is scripturally and logically true. "For since by man (Adam) came death, by man (Christ) came also the resurrection of the dead."—1 Cor. xv. 21. By Adam, then, came death, not a change of residence, but a return to the dust of the earth from whence he came. How necessary then that some provision be made by which, "if a man die he may live again;" for without this there is no condition so hopeless, so utterly hopeless as death — God's penalty for violated law. "Christ has redeemed us (Christians) from the curse of the law, being made a curse for us."—Gal. iii. 13. Peter makes this fact a matter of rejoicing when he exultingly exclaims, "Blessed be the God and Father of our Lord Jesus Christ, which hath begotten us again unto a *lively hope* by the resurrection of Jesus Christ from the dead, to an *inheritance* . . . ready to be revealed in the last time," 1 Pet. i. 3, 4, 5, (not when they die). They had been begotten unto this hope of which the apostle speaks in the text. When Jesus had led his disciples out to Mount Olivet, after promising them the gift of the Holy Ghost, as the effectual means by which they were to be his witnesses to men everywhere, "a cloud received him out of sight." And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which was taken up from you into heaven, shall *so come* in like manner as ye have seen him go into heaven.—Acts i. 9, 10, 11. Yes, he shall so come. "I will come again," is the promise. He "shall come again," testifies the angels. With these specific promises in view, and the fact clearly stated by Christ himself that, "whither I go ye cannot come," the second personal coming of the Lord from heaven is an absolute, a positive necessity; for if those who sleep in Jesus are not raised up at the "last day," then they have forever perished.—1 Cor. xv. 18. It is at the day of Christ's appearing that Paul and all them that "love his appearing are to receive the crown of life."—2 Tim. iv. 8. And to those who thus "love his appearing," and look for it, (not for death) "shall he appear the second time without sin unto salvation."—Heb. ix. 28. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 4. "For our conversation" (our citizenship) "is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. iii. 20, 21. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."—Rom. viii. 11. "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." 2 Cor. iv. 14. "And God hath both raised up the Lord, and will also raise up us by his own power."—1 Cor. vi. 14.

There being no promise then in the whole Bible of going to heaven at death and no promise of future life for those who fall asleep in Jesus without the resurrection from the dead, an event which cannot possibly take place until the second coming of Christ from heaven, is it any matter of surprise that the apostles never mentioned the subject of dying and going where Christ told them they could not come? Is it any wonder they were constantly talking of his second coming, and the resurrection from the dead? Did they not believe that Christ was "the first-fruits of them that slept," and that "they that are Christ's at his coming," whether they "sleep or wake," are to be made like him, either by a resurrection or translation? Is not this hope of theirs based on the teachings of the prophets, and our Lord Jesus Christ? "Every man that hath *this hope* in him purifieth himself even as he (Christ) is pure." But then, says the objector, "we now have eternal life in us." That we may have been sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, Eph. i. 13, 14, is true; but Paul tells us in Rom. viii. 24, 25, "for we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." "In hope of eternal life, which God, that cannot lie, promised before the world or (age) began."—Tit. i. 2. "And this is the record, that God hath given unto us eternal life, and this life is in his Son."—1 John v. 11. Now are we content to believe the record, that nowhere speaks of going to heaven at death? Eternal life is the subject of divine promise, and the object of human hope. This was and still is the promise, in its ultimatum, "that God gave unto the fathers," and in this hope Abraham, to whom it was first given, and Isaac and Jacob, to whom it was reaffirmed, and all the prophets and ancient worthies lived; and in the possession of *this hope*, "these all died in faith, not having received the promise." The question is not, are they all somewhere alive now? but will they have a resurrection at the last day? We are aware there are those who teach and believe that Abraham, Isaac and Jacob, and all the ancient worthies are now in heaven; that all the righteous dead are not dead at all, but more alive than ever they were, and know more than all the living, notwithstanding the Bible says "the dead know not any thing."—Eccl. ix. 5. Are we wise above that which is written, when we say that the dead, who know not any thing, are in an unconscious state? Are we wise above that which is written, when we say that if there be no resurrection of the dead, then Christ is not risen, and "they which are fallen asleep in Christ are perished?" Is it being wise above that which is written to affirm, "no man lieth down and riseth not till the heavens be no more; they shall not awake, nor be raised out of their sleep?"—Job xiv. 12, Is it being wise above that which is written, when we say that "the heaven, even the heavens are the Lord's, but the *earth* hath he given to the children of men?" Is it being wise above that which is written, when we say, "the dead praise not the Lord, neither any that go down into silence?" Is it being more wise than others, when we say that "there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest?" Is it not rather the part of wisdom to "believe all things that are written in the law and in the prophets?" If so, we cannot believe that the dead are now in heaven. There is not a promise in all God's holy word upon which we can base such a hope.

Now suppose we turn to 1 Pet. iii. 15, and apply his injunction to all Christians in possession of hope. "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and reverence." This seems to be perfectly reasonable. Now search the prophets, the law, the teachings of our Lord Jesus Christ, and of his apostles, and when you have found a single promise of going to heaven at death, then with meekness and reverence you can give a reason for such a hope. But such a promise cannot be found in God's holy word, and this renders such a *hope* a mere delusion. To recapitulate. First, then, "the promise that God gave to the fathers" was not heaven, but the earth, as we have abundantly shown. Second: the promise included their resurrection from the dead, and their complete possession of an everlasting inheritance, "when the kingdoms of this world have become the kingdoms of our God and of his Christ." Third: "the promise includes the second personal coming of our Lord Jesus Christ from heaven, to execute the Father's will that sent him; and that will is "that of all that he hath given Christ he should lose nothing, but should raise it up at the *last day*." And when the purifying fires of the last day shall destroy death, and him that had the power of death, that is the devil (of evil), then, as in the glorious morn of creation, when God pronounced all his works very good, "and all the sons of God shouted for joy," so will the announcement of the heavenly host, at the first coming of Jesus, find its grand and complete fulfilment at his second advent, when the jubilant hosts of the redeemed shall swell the mighty chorus of "Glory to God in the highest, on earth peace, and good will to men." This is the "hope of our calling." Upon *this hope* we can, and do rely; and we know that "the foundation of our God standeth sure, having this seal, "the Lord knoweth them that are his." "For if we be Christ's then are we Abraham's seed, and heirs according to the promise."—Gal. iii. 29.

WILMINGTON, Nov. 3, 1870.

HOW SHALL WE MEET DEATH?

BY A. G. M.

NATURE and revelation agree that death has a sting; that the grave gains a victory over all. The utmost wisdom of man has been used to prolong life, to avert death. The greatest miracles recorded in revelation have been the bringing back of the dead to life; yet all know and feel that they must die; and each asks, How shall death be met?

(1.) *With work done.*—Each should try to do his work, diligently and well. Not waiting for some light from heaven such as Paul saw; not waiting even for some "special call" before setting about it, but remembering the direction "Let your light *so* shine." How light shall shine is left to the judgment of each—perhaps by speaking, perhaps by writing; it may be by patience in trial, by diligence in business, by resisting temptation, by forgiving injuries, by faith, by charity, by long suffering—so let each according to his situation do the work before him. Thus with a life devoted to the will of God and the good of men, we may fearlessly approach the land of darkness.

To me the world presents no spectacle so glorious as old age looking back upon a life spent in doing good—work all done, waiting for rest and resting in hope. Such an one may lie down not to "pleasant dreams," but to a dreamless sleep, and wait for the voice of Him who loses nothing that is committed unto him. But who has done all his work? The moments fly and cannot be recalled. Life speeds away, and where are the results of our work? The mind, that great source and centre of power, too often controlled by passion and avarice, is itself debased and becomes a blight and not a blessing.

(2.) *With resignation*—Not stupidly, not carelessly, not even stoically. For to be stupid is to be like the brutes that perish; to be careless is to think lightly of God's greatest blessing, life; to be stoical is to summon all our power and blindly resolve that we will not be moved, however great the evil it is to shut our eyes and, without knoweledge of God or the future, meet death as the inevitable. Rather should we feel that when we can no longer help ourselves, Christ shall care for us. We having done what we can, the Master shall receive us at death to be preserved to life eternal.

(3.) *We should meet death when it comes*—Not before. A Christian ought not to be all his lifetime subject to bondage through fear of death. All duties are of the present. It is not for the Christian to ask constantly, how shall I die? Death may not be our duty or our trial; when it shall be such, then every work being done, we may have faith equal to the emergency.

In a sense, we pass through life carrying a lamp in our hand which dispels the darkness a little before us. There is light enough to show us where to step *now*, and as we move forward each succeeding step is made plain; but we cannot at once see to the end of our journey. If our light is enough for the present step, why not enough for all that shall follow? and when death is at hand our steps shall not be in darkness.

(4.) *In hope*—Not of soaring "beyond the bounds of time and space," but in hope of a resurrection, in hope of life eternal beyond, of unknown glory reaching on, on, forever on, Life forever! This encompasses and comprehends all; it is the centre and circumference of all things to us. Ten thousand years of death are but a passing shadow in the light of such a life. What a glorious hope!

(5.) *As a rest*—This may be wrong, but to the weary, the overburdened and suffering though trusting Christian, death may seem a repose from toil. As the lengthening shadow and setting sun bring thoughts of repose and sleep, so death may seem rest from labor, and care, and trial. And as the weary toiler of the night rises with new vigor to meet the coming sun, so shall the Christian rise from the slumber of death to unfading glory and everlasting strength and joy.

Death has a sting; the grave has a victory, but not forever. The Master hath died and risen again; has overcome death, and will surely take away its sting.

REVERENCE FOR THE SCRIPTURES.

BY S. W. BISHOP.

OFTEN in the past, when we have urged, as evidence on disputed points, the writings of the apostles, we have been told that the teachings of Paul and others, on these points, are not reliable. The reason assigned why the testimony of the apostles is rejected, is that they are opposed to the teachings of the prophets of the Old Testament.

If this statement be correct, there are certain legitimate conclusions that inevitably follow.

First: If the apostles are mistaken on some points, they are liable to be mistaken on all; therefore, whatever they may say, it is not safe to believe it simply *because* they say it.

Second: This being true, they are not inspired men.

Third: The writings of the apostles are not an infallible rule of either faith or practice.

Fourth: This opinion of the teachings of the apostles places them on a par with the writings and teachings of all other good men, as respects both their inspiration and divine authority.

Is this receiving the Scriptures with that reverence which is their due? But is it true that the apostles do, in a single instance, contradict the old prophets? Is it not rather true that these supposed contradictions merely refute somebody's favorite exposition of prophecy? It is an important fact that no individual was ever caught saying, "Paul is mistaken;" "Peter is untruthful;" "James did not get it right," unless these New Testament writers cross their theoretical track. It is always true, with those who undertake to impeach the testimony of the apostles, that they have a pet theory to save, and it is only because these apostles testify squarely against them that they are dissatisfied with what they say.

There is another important consideration in this matter. These men that arraign Paul, Peter, and other New Testament writers for impeachment, are *not* the *only* wise or good men in the world. There are men who are just as honest, conscientious, and capable as they, who differ absolutely with them in their peculiar notions concerning what the prophets teach; and these other men happen to be in exact harmony with the apostles. These men have carefully and prayerfully studied these same prophets, and have honestly arrived at entirely different conclusions from those who find fault with the apostles; and have become fully satisfied that Paul, Peter, Mark, Matthew, and John are right: that a correct interpretation of Old Testament Scriptures shows a perfect and entire harmony between both prophets and apostles. These disputers of New Testament writers should, therefore, at least, manifest extreme modesty in urging their opinions against the statements of New Testament writers. But if it be a mere matter of opinion, the apostles were very much better qualified to judge rightly on any matter of theological truth, than any man who lives at this long distance from the time in which they wrote. They were certainly men of intellect; they were of the same nation as the prophets, and understood the full force and meaning of their own native language, in which the prophets wrote and spoke; and above all, for years they sat under the teachings of him who was sent of God to be "the light of the world." So then, if these apostles merely gave expression to what was their judgment as to the teachings of the Old Testament, their *opinions*, even, would be superlatively more valuable to us than those of any modern theological disputant. But are the teachings of the apostles merely a giving of their opinions? or is there rather a divine, an inspired authority in their writings and teachings? These questions the word of God must settle. First: The apostles were chosen of God to bear testimony concerning the truth. Acts x. 41: "Not to all the people, but unto witnesses *chosen before of God*, even to us, who did eat and drink with him after he arose from the dead." V. 42: "And he commanded us to preach unto the people." John xv. 27: "And ye also shall bear witness, because ye have been with me from the beginning." Acts i. 8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." The apostles have been unconscious in death for eight hundred years, consequently the only way in which *they* can witness to the uttermost parts of the earth is through their writings. Were they fully qualified for this work, and so qualified that they would give us an infallible code of moral precepts, and theological truth? Let us see. John xvi. 13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . . and he will show you *things to come*." V. 14: "He shall glorify me: for he shall receive of mine, and shall show it unto you." V. 15: "All things that the Father hath are mine: *therefore* said I, that he shall take of mine and shall show it unto you." John xiv. 26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall *teach* you all things, and shall bring all things to your remembrance *whatsoever I have said unto you*." From the above Scriptures we learn that the apostles were divinely sent, and qualified to both speak and write the truth, yea *all* the truth. Is it not, then, unwise in any man to set his opinions above these inspired men?

But says one, "Paul was not among the twelve." Paul was an apostle, and "not a whit behind the very chiefest of the apostles." See 1 Cor. ix. 1, 2, and 2 Cor. xi. 5. Again: Paul's writings are, by New Testament authority, reckoned among "the other Scriptures." See 2 Pet. iii. 16.

But Paul was also divinely called, and divinely qualified. All who will take the trouble to read Acts ix. and xxii. will find the following facts distinctly stated. First: When Paul was stricken down, on his way to Damascus, God directed him to go to Damascus for the purpose of receiving all necessary instructions as to his mission. Second: He had also directed, and fully qualified Annanias to deliver these instructions to Paul. These instructions were as follows, "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth." "For thou shalt be his witness unto *all* men of what thou hast seen and heard."—Acts xxii. 14, 15.

But the Lord said unto him, (Annanias) go thy way: for he is *a chosen vessel* unto me, to bear my name before the Gentiles, and kings, and the children of Israel.—Acts ix. 15. Again: Paul received this commission direct from the Lord. "And he (the Lord) said unto me, depart, for I will send thee far hence unto the Gentiles."—Acts xxii. 21. See also Acts xxvi. 16: "But rise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and in those things in which I *will appear unto thee*." V. 17: "Delivering thee from the people, and from the Gentiles, unto whom I now send thee." V. 18: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among all them that are sanctified by faith that is in me." The apostles hold the highest position in the New Testament church. "And God hath set some in the church, first apostles."—1 Cor. xii. 28. "And the wall of the city had twelve foundations, and in them the names of the *twelve apostles* of the Lamb."

The apostles occupy as high a position in power and authority as the prophets. "Therefore, said the wisdom of God, I will send them prophets and *apostles*, and some of them they shall slay and persecute."—Luke xi. 49. "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy *apostles* and prophets by the Spirit."—Eph. iii. 5. "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of our Lord and Saviour."—2 Pet. iii. 2. "Rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her."—Rev. xviii. 20. "And are built upon the foundation of the *apostles* and *prophets*, Jesus Christ himself being the chief corner stone."—Eph. ii. 20.

These Scriptures do most clearly teach us that on the great principles of divine truth given to the children of men, through the teachings of the prophets *and* apostles, the church of God is builded. With this testimony before us, is it not passing strange that men who claim to be walking under the blaze of all the light that is shining on the path of the church in the day in which we live should attempt to invalidate the testimony of those men whom God has directed, qualified, and *inspired*, to give the light of truth to a lost race of men; and that, too, merely because their teachings are in the way of something "we" want to believe? We are well convinced that this is a dangerous path, and our only safety lies in shunning it altogether. Better, far better is it to relinquish any view that may happen to be held than attempt to save them by disregarding God's chosen, inspired witnesses.

Genuine humility will lead us to bow in hearty submission to every precept and principle of truth found in the Holy Book, whether it was written there by prophets or apostles, or by the Son of God himself. So may it ever be with us all, till we come to that perfect day, when all darkness and obscurity shall have passed away. Then shall we, in a perfected judgment, see all things right.

OCEANPORT, N. J., 1870.

LET THY HEART BE FILLED.

BY A. N. BLAKE.

OPEN thy mouth, (thy heart) and I will fill it. Who will fill thy heart for thee? Thy heavenly Father, who careth for and gave His Son to die for thee. He who is thy life, thy wisdom, thy full supply for all thy wants, and says to thee, his child, Ask of me. Thy joy may, if thou wilt, be full. He will fill thee with holiness, full reliance on his promises: fill thee with faith in Christ's great sacrifice, which saves from death, and gives to thee new life again forevermore; saves thee from divers things which doth entangle thee and bind thy heart to things non-essential, and are of men. He will fill thee with the Holy Ghost, to help thee comprehend truth, without which thou must surely fail.

This Comforter will illumine thee and thy new sight, and vision will astonish thee. As thou shalt gaze on Christ, the great salvation, a crucified and risen Lord, thou shalt see he is thy righteousness, thy resurrection, and the *Life*. And on the resurrection morn he will come again and raise thee from thy grave, and clothe thee with immortality; and thou shalt have new life, a glorious body like unto his own, and thou shalt ever be with him when death is swallowed up in victory.

Watch then thine own heart. Beware of self, lest false construction of God's word deceive thee. And then when Christ fills all thy heart, and thou art wholly his, thou art forever free. That liberty is thine which only they can know, with whom Christ is all in all.

STOCKTON, CAL., Nov., 1870.

A CHRISTIAN COLONY.

ONE of thirty or forty New Englanders, who went out to settle in the Western wilderness, related to Mrs. Child the following particulars. They were mostly neighbors, and had been drawn to unite together in emigration from a general unity of opinion on various subjects. For some years previous, they had been in the habit of meeting occasionally at each other's houses, to talk over their duties to God and man, in all simplicity of heart. Their library was the Gospel, their pri sthood the inward light. There were then no anti-slavery societies; but thus taught, and reverently willing to learn, they had no need of such agency, to discover their duties to the enslaved. The efforts of peace societies had reached this secluded band only in broken echoes; and non-resistance societies had no existence. But with the volume of the Prince of Peace, and hearts open to his influences, what need had they of preambles and resolutions?

Rich in God-culture, this little band started for the far West. Their inward homes were blooming gardens; they made their outward in a wilderness. They were industrious and frugal, and all things prospered under their hands. But soon wolves came near the fold, in the shape of reckless, unprincipled adventurers; believers in force and cunning, who acted according to their creed. The colony of practical Christians spoke of their depredations in terms of gentlest remonstrance, and repaid them with unvarying kindness. They went farther—they openly announced, "You may do what evil you choose; we will return nothing but good." Lawyers came into the neighborhood, and offered their services to settle disputes. They answered, "We have no need of you. As neighbors we receive you in the most friendly spirit; but for us your occupation has ceased to exist." "What will you do, if rascals burn your barns, and steal your harvests?" "We will return good for evil. We believe this is the highest truth, and therefore the best expediency."

When the rascals heard this, they considered it a marvellous good joke, and said and

did many provoking things, which to them seemed witty. Bars were taken down in the night, and cows let into the corn-fields. The Christians repaired the damage as well as they could, put the cows in the barn, and at twilight drove them gently home, saying, "Neighbor, your cows have been in my field. I have fed them well during the day, but I would not keep them all night, lest the children should suffer for their milk."

If this was fun, those who planned the joke found no heart to laugh at it. By degrees a visible change came over these troublesome neighbors. They ceased to cut off horses' tails, and break the legs of poultry. Rude boys would say to a younger brother, "Don't throw that stone, Bill! When I killed the chicken last week, didn't they send it to mother, because they thought chicken-broth would be good for poor Mary? I should think you'd be ashamed to throw stones at *their* chickens." Thus was evil overcome with good; till not one was found to do them wilful injury.

Years passed on, and saw them thriving in worldly substance, beyond their neighbors, yet beloved by all. From them the lawyer and the constable obtained no fees. The sheriff stammered and apologized, when he took their hard-earned goods in payment for the war tax. They mildly replied, "'Tis a bad trade, friend. Examine it in the light of conscience and see if it be not so." But while they refused to pay such fees and taxes, they were liberal to a proverb in their contributions for all useful and benevolent purposes.

At the end of ten years, the public lands, which they had chosen for their farms, were advertised for sale at auction. According to custom, those who had settled and cultivated the soil, were considered to have a right to bid it in at the government price, which at that time was $1 25 per acre. But the fever of land speculation then chanced to run unusually high, Adventurers from all parts of the country were flocking to the auction; and capitalists in Baltimore, Philadelphia, New York, and Boston, were sending agents to buy up western lands. No one supposed that custom, or equity, would be regarded. The first day's sale showed that speculation ran to the verge of insanity. Land was eagerly bought in at seventeen, twenty-five, and forty dollars an acre. The Christian colony had small hopes of retaining their farms. As first settlers, they had chosen the best land; and persevering industry had brought it into the highest cultivation. Its market value was much greater than the acres already sold at exorbitant prices. In view of these facts, they had prepared their minds for another remove into the wilderness, perhaps to be again ejected by a similar process. But the morning their lot was offered for sale, they observed with grateful surprise, that their neighbors were everywhere busy among the crowd, begging and expostulating! "Don't bid on *these* lands! These men have been working hard on them for ten years. They are always ready to do good for evil. They are a blessing to any neighborhood. It would be a sin and a shame to bid on *their* land. Let them go at the government price."

The sale came on; the cultivators of the soil offered $1 25, intending to bid higher if necessary. But among all that crowd of selfish, reckless speculators, *not one bid over them!* Without one opposing voice, the fair acres returned to them! I do not know a more remarkable instance of evil overcome with good. The wisest political economy lies folded up in the maxims of Christ.—K. A.

THE eminently pious Richard Baxter, after he had spent many years in the advancement of the glory of God, by laborious and constant preaching, unceasing pastoral labors, and numerous publications from the press, was yet unwilling to give himself ease, even amidst the infirmities of disease and age. An old gentleman, who heard him preach, related, that when he ascended the pulpit, with a man following him to prevent his falling backwards, and to support him, if needful, in the pulpit, many persons would be ready to say he was more fit for a coffin than for labor; but all this he would soon forget, and manifest the fervor and energy of youth in his labors. It was feared, the last time he preached, that he would have died in the pulpit. And yet, such was his humility, that when reminded of his labors on his deathbed, he replied, "I was but a pen in God's hand, and what praise is due to a pen?"

EXAMPLE OF THE EARLY CHRISTIANS.—"Justin Martyr, one of the earliest writers, in his 'Apology' to the heathen in behalf of the Christians, says: 'We who once hated and murdered one another, we who would not enjoy the hearth in common with strangers, on account of the difference of our customs, nor live in common with them, since the appearance of Christ; *we pray for our enemies;* we seek to persuade those who hate us unjustly, that they may direct their lives according to the glorious doctrines of Christ, and may share with us the joyful hope of enjoying the same privileges from God the Lord of all things.'"

A CHRISTIAN widow in London saw with great alarm, her only child taken dangerously ill. As the illness increased she became almost distracted, from a dread of losing the child; at length it became so extremely ill, and so convulsed, that she kneeled down by the bed, deeply affected, and in prayer said, "Now, Lord, thy will be done." From that hour the child began to recover, till health was perfectly restored.

THE HERALD OF LIFE.

NEW YORK, DECEMBER 7, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE EDITOR'S HEALTH.

THE following, from one who has been very much with the family of our afflicted brother, assisting them in their efforts to relieve and restore the sufferer, will give our readers a more correct idea of the real condition of the Editor throughout his illness than has been afforded them:

HAVING been much with Br. Storrs since the beginning of his present illness and especially during the past eight days, every night of which I have been with him, assisting his dear family to minister to his comfort, I feel like informing the many interested ones more minutely as to his condition.

Between four and five weeks ago he was taken with a hard, rending cough, and we tried different methods to make him perspire, his skin being dry and burning, but all to no purpose. Then his family employed a physician who was very attentive, and did all in his power, but Br. S. kept going down. About two weeks ago the doctor felt uneasy about him, and desired his family to call in more skill, for their own and his satisfaction. One week ago to day a second doctor came, examined him, and said his lungs were much diseased, and that he could not get well. Not satisfied yet, we brought a third one. Dr. E. P. Miller of 41 West 26th St., N. Y. He also examined him, but pronounced much more favorably.

The family desired Dr. M. to take the case in hand. He told them his skin was congested, dry, and entirely inactive, and he needed to have it brought into a proper condition so as to bring the blood to the surface, open the pores, and relieve him in that way. Dr. M. was very unwilling to take the case as he lived so far off, and it would consume so much of his time every day, about four hours, and would of course be expensive to the family. Still he took it. The first two or three days there was a decided improvement, and all were hopeful, but about the middle of the week, he had a slight chill two or three times, and at other times was very hot. He was also very restless, and extremely tired. Two mornings he said he did not think he could live through another such night. Yesterday afternoon he felt his work on earth was done, and gave Br. L. C. Thorne some messages and directions about his affairs. The Dr. came in the evening and worked over him from one to two hours, as usual, and said he was nearing a change. He slept very sweetly last night and felt comfortable in the morning. To-day he has been comfortable and quiet all day, and has been moist with free perspiration, the first time since he was taken sick. His pulse has uniformly been very full and quick, varying from one hundred to one hundred and twenty. He has had no appetite whatever, from the first, still some of his symptoms are decidedly favorable this evening, but we do not want to hope too much.

I ought to have said that his disease has been bronchial affection and he has had a hard cough all through, although it is not nearly so bad as it has been. Throughout his sufferings, he has felt perfect submission to the will of God, and one time said, "I am afraid the brethren and sisters will pray for me unconditionally." Perfect harmony with the will of God is his only desire. This morning he sent his love to some and said "tell them to stablish their hearts, for the coming of the Lord draws nigh. We believe it is drawing nigh."

Thus we leave him again this evening in the hands of our kind Father, knowing all will be well, still, like our blessed master, we say Father if it be possible let this cup of death pass from Br. Storrs; nevertheless not our will but thine be done.

HELEN ROBERTSON.

BROOKLYN, Nov. 4, 1870.

TUESDAY, A. M.—There has been little change since the above was written. He did not rest so well Sunday night, in consequence of which his symptoms were yesterday not so encouraging. Last night he rested quite as well as any night since the commencement of his illness, and this forenoon, as we go to press, he is quite comfortable. L. C. T.

EUROPEAN NEWS.

THE past week has been a stirring one throughout Europe. The contending forces in France have been vigorously prosecuting their work of carnage, while the great activity in all diplomatic circles has kept every court upon the tip-toe of excitement.

Some heavy battles have been fought, but thus far no important change in the positions occupied by the two armies has taken place. The army of the Loire commenced an advance movement on the morning of the 1st inst., and a pretty severe battle was fought, lasting until nightfall, when the Prussians retired with, it is said, heavy loss, that of the French being much less. Accounts of operations in this department during that and the succeeding day are somewhat conflicting, both sides claiming victories. It is not unlikely that while some divisions of the French were successful, others met with reverses, and failed. Garibaldi's command was attacked by the Prussians on the 30th ult., but after some hours fighting the latter were repulsed.

A dispatch dated Berlin, Dec. 2, states that Gen. Von Der Tann, who, it will be remembered, was defeated by the French, a few days ago, has defeated that part of the army of the Loire directly opposed to him, after several successive battles west of Orleans and Tours. The same dispatch states that nearly the whole of the French forces are concentrated between Blois and Tours. While these events have been transpiring at the south of Paris, others of even greater importance have occurred in the immediate vicinity of the, apparently, doomed capital. Formidable sorties have been made, but, aside from driving the besiegers from some of their more advanced positions, little was accomplished except destruction of life, all the attempts ending in discomfiture. The following dispatch was sent by King William to the Queen:

"The Sixth Corps yesterday repulsed a sortie of the French near L'Hay, on the south of Paris. Over 100 French prisoners were taken, and several hundred dead and wounded were left on the field. The French also made sorties on the positions of the Wurtembergers and Saxons at Bonneuil, Champigny, and Villiers, to the east and south-east of Paris. The positions were taken by the French, but were subsequently retaken by the Prussians. At the same time sorties were made at the north and west, and at St. Denis against the Fourth Corps and the Guard.

"The French were repulsed and driven back behind their works in all cases."

The French have relied upon being able to form a junction between Gen. Ducrot, of the Paris defence, with his army of something over one hundred thousand men, and the army of the Loire, but all attempts to accomplish this having failed, it is difficult to see how Paris can much longer stand. Capitulation, with or without bombardment, seems inevitable.

A New York city journal, daily, publishes the following dispatch: "The Prince Moskowa, at Cassel, states that the alleged agreement between Napoleon and the King of Prussia, as to a peace after the conquest of Paris never existed or was ever contemplated." If this be true, it is strongly indicative that the claim that Bismarck is and has been intriguing to effect the re-establishment of the Napoleonic dynasty is without foundation. It now seems probable that the threatened rupture between England and Russia will be averted, latest advices confirming the report respecting a conference of the various powers to consider and, if possible, arrange points of dispute.

Cable dispatches of to-day, Monday, are to the effect that most of the powers have signified their willingness to meet in Congress. It is also reported that the sorties about Paris resulted in the capturing and holding of positions from which the Prussians say the French must be dislodged at any cost. The crisis seems imminent. L. C. T.

BEING entirely out of Nos. 4, 5 and 7 of the paper, we are unable to fill any further orders for them.

ADVANTAGE OF WELL-DIRECTED EFFORTS.

IT sometimes happens that efforts to spread truth are characterized by too much of a spirit of contention, of noisy strife, of desire for triumph in debate; by too little of a showing forth of the power of truth by lives adorned and beautified with all the Christian graces. Religious reformers *may* succeed through mere intellectual force, in introducing many to a knowledge of gospel truth, but their labors will be rewarded with far greater success if their lives are marked by clear evidence of attainment unto that high degree of Christian perfection to which the truth is believed to be largely instrumental in enabling the possessors and lovers of it to reach.

Every person who labors to spread long-neglected gospel truth among fellow-christians should prayerfully and diligently strive to excel, in Christian faithfulness, those lovers of Jesus whom we seek to bless by bringing them to a knowledge of the truth. There are many devoted souls who cannot be persuaded by any consideration of simple theological reform, to search the record in order to ascertain whether what they believe, so far as they believe any thing in a positive degree, is sustained by Scripture testimony. They are perfectly satisfied to tread the path their fathers trod, and to reject everything which formed no part of their fathers' faith, and yet, let those very people come in contact with those who afford evidence of greater spiritual development than themselves have experienced, and let them be assured that the marked freedom of spiritual growth is produced by the sanctifying power of the truths they regard suspiciously, and more will have been accomplished in the direction of inducing in them a love for and acceptance of the truths we so much prize, than can be done in long years of mere intellectual effort, or effort of any kind which does not strictly and unquestionably comport with that true and deep religious experience which must mark the lives of all who zealously keep their faces directed toward an attainment unto Christian perfection.

Every lover of Jesus who is thus consistent can and will preach the truth effectively. They are enabled to appeal not alone to the intellectual perceptions, but also to the more delicate and sensitive spiritual faculties for apprehending divine truth, which not only sway the intellectual, but, centering deep down in the heart, touch the well-springs of faith and love, and induce more earnest yearnings after ought that may tend to promote growth of spirituality. Thus shall we be richly blessed in our efforts to lead others to a more perfect knowledge of divine truth, and thus shall we more effectually glorify God, and exalt the precious name of the Lord Jesus Christ, our resurrection and our life. Many an earnest and pure-minded Christian of great promise, possessing well-ripened and keen powers of intellect, but failing to understand self, and trusting too much to mental force, and hence too little to those powers which proceed from an entire consecration of all we have and are to Christ, has well-nigh labored in vain, and, perhaps, what is worse, has brought reproach upon the cause he has espoused.

If the practice of every Christian virtue is essential to success in winning professing Christians to the truth, it is surely no less so in turning sinners to repentance. The impenitent are more quick to discern shortcomings and inconsistencies in those who seek to turn them from the evil of their ways than are professed followers of Christ to apprehend them in one another, and they are, moreover, far more likely to judge uncharitably. Hence the greater necessity, if it be possible for necessity to be greater, for a constant and prayerful watchfulness over self, and an earnest striving to more and more perfectly robe ourselves in the bright and precious garment of holiness. This garment cannot be put on and off at will, as an outward vesture, but must be worn every day, and hour, and moment, and always growing brighter and brighter. Better, far better, that one never open his mouth in behalf of gospel truth, than to open it in ought of other than the power of the Spirit of truth. If this Spirit dwell in us, and enlighten us, and guide us, we shall become ensamples to all them that profess to believe the truth; and then shall we bring many unto Christ.

As soldiers of the cross, we must learn to skilfully wield that weapon of all weapons, the sword of the Spirit. And this, to be effectual, must be wielded by thoroughly consecrated hands. Careful shall we be to adopt only fruitful means of service if we keep always in view the fact that the time is not far off when "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." God help us all so to labor. L. C. T.

WANDERING THOUGHTS.

THE existence of "Wandering Thoughts," as they are popularly designated, constitutes one striking feature in the action of mind, which it is useful to understand, for our own satisfaction, as well as for the comfort of others. There is a confused tendency in the mind to wander from the subject of meditation,—a tendency especially observed by pious men, during their hallowed exercises. They feel their minds liable to shift to another topic, or, in other words, foreign ideas thrust themselves on their notice, and the contrast between these and the selected topics of reflection, along with all exemplary fear of sin attracts the attention, and excites many painful emotions.

The leading and characteristic element in these ideas is, they are involuntary. The result of self-reflection is, they come unsought, and in many cases remain unasked, at least when no conscious effort is made to retain them. Were the mind only capable of voluntary thought, it might wander just as we know it does, still it then would be intentional aberration, and not such as is experienced and lamented in its present constitution and mode of action. So far are these specific thoughts from being intentionally conceived, that the complaint is, they spring into being independent of the will, and, for a long time, cannot be ejected or forgotten. If the will had full authority over them, they would never be admitted, or rather, considering our ignorance of the next idea that will appear, we should affirm, their entrance and exit would be almost simultaneous.

Now, it may be said, are not the greater number of thoughts involuntary? Yes, we admit they are. When walking abroad, or musing at home, the mind generally receives silent permission to roam where it pleases; we have formed no purpose to think on any particular subject, and, of course, are in our thoughts entirely guided by associations, or ideas excited by present sensations. In these circumstances, we are not, however, irresponsible, nor are we free from danger; the thoughts may be foolish, absurd,—they may be even positively sinful. They have undoubtedly entered the mind not by express command, so to speak, but we have permitted the mind to enter into circumstances where they have been formed or suggested, which could certainly have been avoided. Might we not, for example, have restrained ourselves, and directed our faculties to useful, at least innocent subjects, or immediately have withdrawn them from vain and criminal contemplations? If, in the course of these lawless excursions, evil passions and desires happen to be kindled, by their objects being painted on the imagination, it is demonstrably certain, that we are accountable for their present activity, and every item of resulting conduct.

Wandering thoughts, directly so called, are quite a different character, as they enter in totally different circumstances; they occur, not when the mind is luxuriating at ease, on the contrary, they come when it is actively engaged;—not when efforts are employed to avoid them, but when there is a resolution to have all the faculties and emotions absorbed, if possible, by one theme; not merely when it is purposely occupied with moral and religious subjects, but on any one that may engage our attention.

To cast some light on this perplexing subject, let us, in the meantime, consider the spontaneous action of the mental faculties and emotions.

The human mind has not unfrequently been compared to an engine, over which we have perfect control, with more apparent than real truth and propriety. No doubt, we can set the mind agoing, in other words, choose to think on any particular subject, but we are conscious that it often begins of its own accord, and that we can seldom or never bring it to rest when we please. Certain feelings unexpectedly come into existence, certain faculties start into action, we cannot tell how or why; and instantly to subdue these emotions, or change the topic of thought, is completely beyond our power. Let the occasion be most solemn, these internal movements, nevertheless, take place, and we are compelled to attend to them, even though at the expense, for a time, of nobler thoughts and feelings. Were we to consult general experience, we would soon find ample and curious illustration of this singular fact in our constitution. The predominant faculty and passion would, in all likelihood, be most commonly specific, as furnishing examples of involuntary action. On a sudden, the mind was filled with a craving for music, and strange notes were heard within—or for calculation, and figures entered, forthwith, into the various combinations—or places, long since visited came back in all their original freshness—or scenes of surpassing loveliness and grandeur were wrought by the imagination—or fantastic and ludicrous exhibitions presented themselves, causing a momentary irrepressible smile to play on the countenance—or some passion arose in all its energy and absorbed the thinking powers, and obliged them for a while to minister to existence and gratification. We are persuaded these experiences are more common than is generally supposed, or perhaps admitted, and it is high time they should be openly and frankly confessed. They will be more common, especially with those who are of a nervous and sanguine temperament, these being most subject to mental activity and excitement.

A very singular and striking example of the unwilled activity of the faculties, in seen in the phenomena of dreaming. During the hours of sleep it frequently happens that thoughts and emotions are vividly excited—thoughts solid and futile, serious and comical, emotions fierce and revengeful, gentle and compassionate. Who has not had such recollections, as he awoke to consciousness during the watches of the night, or at the morning dawn? Need we bring back to any the reminiscences of those days, when they lay in the burning arms of a fever, and scenes and sounds horrible beyond description, occupied, oppressed, nay, even tortured their faculties.

Such are a few instances of spontaneous or unwilled activity; but how they take place, is a difficult inquiry. Sometimes the associating principle may furnish an explanation, but not always. There seems to be some unknown influence of the blood, perhaps also some unknown electric influence, upon the brain, exciting a part, and leaving the rest of that vital organ in a quiescent state. That, at least, both the quantity, quality, and rate of motion in the blood, has an influence on the mind, is a truth fast gaining upon public conviction. Let us glance at some of its more prominent effects. Fainting, that image of death, is occasioned, at any rate attended, by the descent of the blood from the brain, when thought and consciousness cease till it returns. The use of powerful stimulants is well known not merely to excite the sentiments and propensities of our common nature, but to give an impulse, and often a wonderful elevation, to thought and imagination, as when opium is employed. During these moments, the pulse beats with increased speed, and, of course, the blood is propelled through the body with unusual velocity. Moreover, the very act of voluntary thinking and feeling, causes it, in an augmented stream, to enter the brain; for parts of this organ have been seen to expand and subside, with the commencement and cessation of thought and emotion. From these facts, we gather evidence, that the mind by night and by day is often forced, by some internal influence, into the different states of which we know it to be susceptible. Whether it is by the blood that these involuntary movements are produced, it may be difficult exactly to determine, though there is great probability that in the majority of instances, it is the existing physical cause. Account for the facts as you may, their existence cannot be denied, and every one can judge, if ever, how often, and in what forms they are presented to himself.

When these spontaneous movements take place, the thoughts will wander, or leave the topic of present meditation. It may be solemn and awfully momentous, but from it we are imperiously attracted, and some time may elapse before we can renew former contemplations. These revolutions will occur in spite of every exertion we vainly employ to the contrary.

"HOPE."

"And every man that hath this hope in him purifieth himself even as he is pure."—1 John iii. 3.

JOHN is speaking of a particular hope on this occasion, and its effect upon those who possess it. He describes it as purifying in its effect upon the individual who possesses it. What, then, is this hope of which John speaks, and which is so beneficial to the individual who has it? John describes it as the hope of seeing Jesus when he comes, and of being like him. In order to see him we must be the sons of God: "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God: therefore the world knoweth us not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every *man* that hath this hope in him purifieth himself, even as he is pure."

John gives us a sure test to be governed by. It is not so much the knowledge and belief in the coming of Christ, as what is the living effect of such belief on the individual possessing it. Does it purify the heart and life of the person? Does it cause him to live nearer to God than do those who are devoid of such belief? John says "he that hath this hope purifieth himself." "Behold what manner of love the Father hath bestowed on us, that we (poor sinners of the flesh) should be called the sons of God." Yes and this is not all there is; something still better is in reserve for us. We shall not only be called the sons of God, we shall see him (Jesus) and we shall see him as he is, the Son of God. Then we shall not only be called sons of God, we shall be, like him, the sons of God. What does he do, who, as John says, has this *hope* of seeing Jesus as he is, and being made like him? exalt himself? No; He that exalteth himself shall be abased. Do they speak evil one of another? No: He that humbleth himself shall be exalted. Yes, when the Lord comes all God's children shall see Jesus as he is, and shall be exalted to be like him. Therefore every one who hath this hope purifieth himself, even as he—(Christ) is pure. Here is a true criterion to judge by. If we see the influence of the belief of the coming of Christ exerted upon the lives of those who profess such faith, to make them more pure, more godly, more like Christ, we may be assured that such faith is genuine. But on the other hand it matters not how loud some pray and cry come Lord; come quickly; if it has no purifying effect upon their lives, and does not make them better men and women—it is not performing its work, for John does not say it ought to make them purify themselves, and become better, but he says "every man that hath this *hope* purifieth himself even as *he* is pure." There is no guess work in this matter. It *ought* to make them better. Every *man* that hath this hope does purify himself.

May we each and every one examine ourselves according to the rule which John the beloved disciple has given us, and so may we be prepared to behold the King in his glory.

JACOB GRIM.

PHILADELPHIA, Nov. 1870.

THE PROPHET THAT WAS TO COME.

BY WM. WOOD.

"Elias truly shall first come and restore all things."—Matt. xvii. 11.

As this passage of Scripture (Christ's own words), has caused much perplexity to the students of prophecy, I present a few thoughts of my own, being at variance somewhat from others who have written upon the subject, yet apparently in harmony with the sacred record. The first query that arises in the mind is, who was Elias? We answer, in the language of our Saviour, "For all the prophets and the law prophesied until John, and if ye will receive it, this is Elias which was for to come."—Matt. xi. 13, 14. Again: "But I say unto you, that Elias is come already; and they knew him not, but have done unto him whatsoever they listed. Then the disciples understood that he spake unto them of John the Baptist."—Matt. xvii. 12, 13. It is evident from the foregoing testimony, that John the Baptist is here alluded to, and is in some manner connected with the Elijah in the Old Testament.

In Mal. iv. 5, 6 we have a prophecy relating to our subject, which reads, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." It was about four hundred years from this since God had sent the Jews a prophet, or made to them any direct revelation. Malachi was the last, and with him the Old Testament revelation closed. As the advent of the Messiah was about to take place new instructions were needed, consequently God opened a way whereby he could commune with his people, not only in regard to our Saviour, but to announce the birth of his forerunner, and what things he was to accomplish.

The first communication found, subsequent to Malachi, is the announcement of the angel to Zacharias, not only in regard to the birth of a son, but that that son would be the instrument used to fulfil what was spoken by the prophet in his fourth and last chapter. We understand from Malachi that Elijah the prophet would come before the great and notable day of the Lord, (which day I believe to be the breaking up and overthrowing of the whole Jewish polity). "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." About four hundred years after, while engaged in his priestly office, there appeared unto him an angel, who said, "fear not, Zachariah, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. For he shall be great in the sight of the Lord, . . . and many of the children of Israel shall he turn to the Lord their God. And he shall go before him (the Lord their God) in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just." It is evident from this testimony that Elijah, the prophet, who was literally translated to heaven, could not be the person, as many believe, to fulfil this prophecy, for it was completed in John the Baptist, who came in the spirit and power of Elias; with the same zeal, perseverance and intrepidity of that courageous and undaunted servant of the Most High God. Jesus saith, Elias will restore all things. This is the point of perplexity. In reading the history of the Elijah of the Old Testament, we do not find that his mission was to restore all things at that or any future time, and there is no intimation of his appearing in person prior to the second coming of our Lord Jesus Christ.

The transfiguration on the mount, Moses and Elijah seeming to be present, was evidently a visionary state, showing, not a miniature resemblance of (to us) a future coming kingdom, but the superiority of the life-giving gospel, with those under its benign influence, to the carnal ordinances of Judaism, with its worshippers under the Mosaic economy. Therefore the brilliancy and splendor of the manifestation, as presented to the three disciples, Peter, James and John. The mission of John the Baptist, who came in the spirit and power of Elijah, was not to *restore* but to *prepare* all things. When asked, who art thou? he confessed, and denied not; but confessed I am not the Christ. And they asked him, what then? Art thou Elias? And he saith, I am not. Here we perceive that in person he was not Elijah, but he saith, "I am the voice of one crying in the wilderness:" "Prepare ye the way of the Lord, make his paths straight." This was the sum and substance of the prophecy made concerning him. Isa. xl. 3. John was the harbinger, herald or messenger who came in the *spirit*, not the person, of Elijah, to prepare the way, or restore all things by placing them in order, showing the need of repentance, that the axe was now laid at the root of the tree, and by this means bring the people into a proper state or condition for the advent of their Messiah. The word restore in our text is used in the sense of prepare. It is so rendered by Murdock, in his Mark ix. 12, which is the parallel passage to Matt. xvii. 11. The coming of Elijah was *literally* expected by the Jews as a token or sign of the near approach and reign of their Messiah. In this they were disappointed. We find by experience and close investigation of God's holy word, that the same spirit and power manifested in John the Baptist, has again been unfolded by and through the preaching, in these latter days, of the second coming of Jesus Christ. Not Elijah in person, as has been anticipated, but in the fearless and persevering spirit of God's servants, as they proclaim throughout the land that Jesus is coming. These faithful ones have been the heralds or messengers to prepare (not restore) the way of his second advent, and by the blessing of God we find they have not labored in vain.

Dear brethren and sisters, we are nearing home; and when that glorious resurrection morn shall dawn upon the world, when the hope of the Christian shall have become a reality, then, O yes, then will the loud shout of praise and thanksgiving ascend, for deliverance is come. It will be the jubilee of the universe. Death will be swallowed up in victory. O death where is thy sting: O grave where is thy victory?

LAWRENCE, MASS, Nov., 1870.

Note by Assistant Editor.

It will be remembered there was an article in the last number on the same subject as the above. It is proper to state that this was received before that one was published.

GLORIFY GOD.

BY C. R. AND O. A. PERCY.

REMEMBER the words of the Lord Jesus, how he said, "Herein is my Father glorified, that ye bear much fruit?"—John xv. 8. When surveying the boundless ocean of covenant mercy, every wave chiming, "God is love!" does the thought never present itself, "What can I do for this great Being who hath done so much for me?" Recompense, we cannot! No more can our purest services add to His underived glory, than the tiny drop of water to the boundless ocean. Yet, wondrous thought! From this worthless heart of mine there may flow a spirit of love and gratitude which he who loves the broken and contrite heart will not despise.

"Herein is my heavenly Father glorified, that ye bear much fruit." The inquiry comes, Are we fruit-bearers in our Lord's vineyard? Are we seeking to make life one grand act of consecration to his glory? We may be unable to exhibit much fruit in the eyes of the world. Our circumstances and position in life may forbid our pointing to any splendid services, or any great work in the cause of God. It matters not. It is often those fruits that are unseen and unknown to man, ripening in seclusion, that He values most. The quiet, meek, lowly walk, patience and submission, gentleness and humility, trusting ourself unreservedly in his hands, willing to be led by him even in darkness, even saying, Not my will, but Thy will. The unselfish spirit; the meekly bearing of an injury, the true spirit of kindness, these are some of the many "fruits" which our Father loves, and by which he is glorified. Perchance it may be with us the season of trial, the chamber of protracted sickness, the time of bereavement, some furnace seven times heated. Herein we may greatly glorify our God. Never is our heavenly Father more glorified by his children on earth than when, in the midst of these furnace-fires, he listens to the gentle breathings of confiding faith and love. Every sigh, every groan is heard, "Let him do what seemeth good to me." Yes, in this we can do more than angels can. They can only glorify God with the crown; ours is with the cross and the prospect of the crown together. If he be dealing severely with us, he, as the great husbandman, is pruning his vines, lopping the boughs, stripping off the luxuriant branches, and digging about us. "He purgeth it that it may bring forth more fruit," and "herein is our Father glorified!"

Be it ours to lie passive in his hands, saying, in unmurmuring resignation, Father, glorify thy name. Let me know no will but thine. Angels possess no higher honor and privilege than glorifying the God before whom they cast their crowns. How blessed to be able thus to claim brotherhood with them; nay more, with our Saviour himself in the theme of his own words, "I have glorified thee on earth."

NEW HAVEN, CONN., Nov., 1870.

SOLOMON.

SOLOMON is one of the most interesting and extraordinary characters mentioned in the sacred Scriptures. The advice which this prince received from his father David, a short time before his decease, is very remarkable; and doubtless made a deep impression on his mind: "Thou, Solomon, my son, know thou the God of thy father: and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts. If thou seek him he will be found of thee; but if thou forsake him, he will cast thee off forever."

This king having made a great and solemn offering to God, soon after his accession to the throne, the Lord was well pleased with his piety and zeal; and desired him to "ask what he should give him." Humbled under the sense of the goodness of God to him, and of his incapacity to govern so numerous a people, he declared that "he was but a little child;" and, instead of riches and honor, and length of days, he desired that God would bestow upon him wisdom and knowledge, that he might prudently and happily rule the nation over which he had placed him. This choice was so much approved by the Almighty, that he gave him a wise and understanding heart, and added riches and honor to the gift.

Solomon was directed by God to build him a temple at Jerusalem, and this order he faithfully executed. The prayer which he made at the dedication of this grand edifice, breathes the most devout and humble disposition, and the most ardent desire for the real happiness of his people. One can scarcely ever peruse it, without feeling a degree of the same pious ardor, which pervaded and animated the breast of the royal supplicant, on that solemn occasion. At this moment, he shone in his highest lustre: nor can we conceive any thing upon earth more dignified and majestic, than his deportment on the dedication of this sacred structure. We are compelled to revere the character of the monarch, who with such uncommon zeal, stood before his nobles, his princes, and his people, as a preacher of righteousness, and as a priest of the most high God.

This illustrious prince, however, at one period of his life, so far mistook the source of true happiness, as to flatter himself with the hope of great enjoyments from the world. He sought for and obtained all the means of pleasure; but found himself, in the end, greatly disappointed. The result of this search and experiment, he gives us, in these memorable lines: "I said to my heart, I will prove thee with mirth: therefore enjoy pleasure: and, behold! this also is vanity. I made great works, built houses, planted vineyards, made gardens and orchards, and planted trees in them of all kinds of fruit. I procured servants and maidens: I gathered silver and gold, and the peculiar treasure of kings. I obtained men and women singers, and the delights of the sons of men, as musical instruments, and those of all sorts. So I was great, and increased more than all that were before me in Jerusalem; and whatever my eyes desired, I kept not from them: I withheld not my heart from any joy. Then I looked on the works which my hands had wrought; and, behold! all was vanity and vexation of spirit."

After this full persuasion, that real happiness was not to be found in sensual pleasure or worldly honors, he concludes with solemnly recommending piety and virtue, as the great objects for which we were brought into being; and which will not only yield the best enjoyment of life, but will support us in that day, when we must make up our final account. "Fear God, and keep his commandments. This is the whole duty of man. For God will bring every work into judgment, whether it be good or whether it be evil."

"When we reflect," says Dr. Blain, "on the character of him who delivered these sentiments, we cannot but admit that they deserve a serious and attentive examination. For they are not the declarations of a pedant, who, from an obscure retirement, declaims against pleasures which he never knew. They are not the invectives of a discontented man, who takes revenge upon the world by satirizing those enjoyments which he sought in vain to obtain. They are the conclusions of a great and prosperous prince, who had once given full scope to his desires: who was thoroughly acquainted with life in its most flattering scenes; and who now, reviewing all that he had enjoyed, delivers to us the result of long experience and tried wisdom."—*Selected by* H. R. T.

LETTERS AND EXTRACTS.

FROM RANDOLPH E. LADD.

DEAR FRIENDS: I have just perused Br. Grim's article, recommending the publishing of the HERALD semi-monthly, until Br. Storrs' restoration, and as a prudential measure for preserving the valuable life and services of Br. Thorne. I most heartily endorse it and trust it will be done. We can much better be deprived of the weekly visits of our paper for a short time, than to spare these laborers from among us. Let us pray for Br. Storrs. Let us each and all go to the throne of grace and pour out supplication to God that the issue of this case may fully glorify Him, whether by the continued living and labor of our Bro. in the cause of God, or, if by his removal from among us, that we may have perfect resignation to His will. We cannot see clearly how we can spare this hero from the walls, but our Elder Brother *knows it all*, and will show us the "hidings of his power" if we are fully united, by living faith, to *Him*. I *know* by blessed experience, the power and efficacy of the prayer of faith. I believe "it can save the sick, and the Lord shall raise him up" if Christ is more honored and glorified thereby. For nearly two years I have been sustained, held up, and carried along by this power and am gradually and surely, it seems to me, recovering the health and mental vigor which I so suddenly, and almost fatally lost.

Let us also remember other dear saints of God. Let prayer ascend with *faith, hope and love* from every heart, and it will be heard and answered. I believe it. I feel it in my heart of hearts. O, for the Spirit's refining fire, to go through the whole "*body of Christ*," and draw us upward and outward from all else, to hold communion at Jesus' feet. "Thanks be to God who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye *know* that your labor is not in vain in the Lord."

SPRINGFIELD, MASS., Nov. 28, 1870.

FROM MRS. J. A. GOODRICH.

DEARLY BELOVED PILGRIMS: May grace mercy and peace be and abide with you forever. May we all hold fast the confidence and rejoicing of the hope firm unto the end, which now seems just upon us. Then we shall rejoice with exceeding joy if we, by faith in Christ, are partakers of his nature in this state of probation. The fulfillment of the prophetic word tells us that Jesus is soon to perfect his saints. What a blessed thought, that then we shall see him as he is and be made like him, and die no more. O praise the good Lord for salvation full and free through Jesus. He alone is our righteousness and salvation. Just such poor unworthy worms of the dust as we, are commanded to come boldly unto the throne of grace that we may have help in every time of need. He has promised that if we will draw near to Him, he will draw near to us. Here we experience adoption into the family of the living God where we truly have life more abundantly, and joy in the Holy Ghost. How many blessed promises we have to sustain us in our journey through this vale of tears. He has said, fear thou not, for I am with thee; be not dismayed for I am thy God, I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness. I know He will do it for He is faithful. Our hearts should be filled with love and gratitude to Him for the wonderful plan of salvation through the death and resurrection of Christ our LIFE-GIVER. O how blessed is the heavenly foretaste of a life where is fulness of joy and pleasures forevermore. Thank his dear name forever and evermore, is the language of my heart as I take up the dear HERALD and read from week to week the precious letters from the saints scattered abroad. It rejoices my heart and I feel to-day to praise the Lord. May the Lord bless all the afflicted ones, and help them to say thy will be done. That we may be faithful to the end and obtain eternal life, is my prayer.

NEW BRITAIN, Nov. 1870.

FROM A. L. HOUGHTON.

DEAR FRIENDS: I prize the paper very much, and its weekly visits are hailed with joy. As I read the letters from the brethren and sisters, it seems as though we are conversing with each other. Dear brethren and sisters, let us send up our united petitions to God that he will see fit to heal the Editor, so that he may soon be able to go into the great field of labor. Let us also ask God to strengthen the Assistant Editor. Your brother in Christ.

SOUTH ADAMS, Nov. 1870.

FROM MARIA W. WEAVER.

DEAR PILGRIMS: How sad many of God's little flock have been made by the sickness of our beloved Editor. How gladly would the brethren and sisters do something to restore him, if in their power. Yet what consolation is derived from the thought that "our Father" and our "Heavenly High Priest" are his intimate Friends, and fully able to drive away all diseases. We will calmly trust him in the hands of a loving God.

Again, what a blessing it is to us to have help from Br. Thorne, in this time of need. It must be something of a task for him to take the whole responsibility of publishing the paper. Truly it belongs to the scattered ones to send in their contributions at this time, lest both our Editors be prostrated. We can all frame up excuses. Many times I think what I write is *so* simple and unedifying that I will never send another article for publication. Then I think, it is not to instruct our abler ones that I write, but to comfort and encourage some of God's *little* ones. The Master knows best about these things, and will say, I hope, "She has done what she could."

How blessed it will be to get home. Here we have trials and cares, sickness and pain, but there all will be well with us forever. No more watching and weeping by the bedside of loved ones; no more sorrowing over the dead; no more lonely feelings stealing over us, as we sit in our deserted homes, thinking of our tender lambs that are laying in the dark tomb. O, who can know the mother's feelings as she wakes out of her restless slumbers, and finds her precious babe by her side no more! What a joyful hope the resurrection affords to all such afflicted ones. "Wherefore, comfort one another with these words:" saith the apostle.

Signs thicken, that should make us lift up our heads and rejoice. Soon our Lord and LIFE-GIVER will be here, and when he comes he will make the earth to blossom like a rose.

In the beautiful words of the poet:

"Lift your glad voices, he cometh to reign;
Sound out the tidings o'er earth and o'er main;
Sing, for the bright one that slept in the manger
Comes, and the earth that once followed the stranger,
In rich adorning,
Hails the glad morning,
Blossoms to Eden and welcomes her King."

WENDELL DEPOT, MASS. Nov. 1870.

FROM ELD. J. LEWIS.

BRO. THORNE: May the good Lord bless Br. Storrs, and restore him to health and strength, and thus enable him to pursue his labors in the cause of truth till the Lord comes. You are occupying an important position. May the Lord help you to withstand our enemies. Thus far your pen has been guided in wisdom, much to the joy and satisfaction of the readers of the only paper in all christendom that propagates the true sayings of God. It grows better and better. May all that contribute to its columns be guided by the Holy Spirit.

Our daily prayer is that the kingdom of this world may become the kingdom of our Lord and of his Christ, so that sickness and death may be no more. We are glad and rejoiced to know that God, in answer to prayer, has raised up several of our beloved brethren, some of whom we have not seen in the flesh, but we love them sincerely. We return thanks to Bro. Wolcott for favors received. May the blessings of God attend him and preserve him. Praised be the name of our heavenly Father for his goodness unto us. Whatever betide, He will provide for us.

GRAFTON, ILL., Nov. 1870.

Note.

WE send you a package of tracts. Let the people both hear and read, that the name of the Lord may be the more exalted.

FROM W. H. H. M'ALLISTER.

BR. THORNE: How sad it seems not to address this letter to BR. STORRS, to know that he is laid upon a bed of sickness and perhaps ——, but my pen refuses to write the word. I pray an all-merciful heavenly Father that this may not be. Not that he is not fully prepared for the future life; not that he has not filled up the measure of his days with deeds of the highest usefulness to his fellow-men; but that we need his friendly counsel, his encouraging example, and his vigorous pen yet longer in our little band. But God's will be done, hard as it may be to say it. The Judge of all the earth will do right. Here we must rest; from this firm trust nothing must move us. God will do just right, and if our dear BR. STORRS' life work is done, we should not repine if he is taken away. No, we should rather console ourselves with the Christian's hope, and none more sure of attaining it than he. Let us imitate his example, and strive to emulate his whole life. I pray that his life may be spared; that he may be restored to his wonted health and usefulness. In this prayer all our friends scattered over the country are joining.

But, friends, let us not faint if our shepherd is removed. Men serve their purpose and are removed, but truth is eternal, and God will raise up friends to sustain it. We must be the more faithful to the truth committed to our charge. Let us be true in our lives, so that we too may be "accounted worthy to obtain that world and the resurrection of the dead."

ST. ALBANS, Dec., 1870.

FROM POLLY G. PITTS.

BRN. STORRS AND THORNE: I hope the Lord will restore Br. Storrs to health again. O may the God of peace, that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ. And may He blot out as a thick cloud all our transgressions, heal all of our diseases, fill our vessels with oil, help us to trim our lamps, gird our loins with truth and keep us ready, like unto men that wait for their Lord. Then when he shall appear, we may be glad with exceeding joy. "The just by faith shall live again."

FREDERICKSBURG, IOWA, Nov. 1870.

FROM J. L. BOYD.

DEAR EDITORS: Since the Campmeeting at Springfield closed, I have been looking in vain, each transpiring week, for the interchange of views, in the columns of the HERALD OF LIFE, of the members of the "Life and Advent Union," on the subject of locating the spot for the Campmeeting, which was resolved by that body, should be held next year. The committee appointed have not (with the exception of Bro. Day, who cannot look further south than Springfield,) suggested, nor reported any thing definite. And there has been but one response in this direction—a voice in favor of Bethlehem, Pa.

I confess, I am surprised, and disappointed, that there has been so little canvassing on the important question of location.

I have understood, that a majority of the Committee lean to the policy of holding it at Springfield. For my part, I must think, it would be an unwise conclusion for us to meet there.

As I intimated, at our meeting, I am willing to meet our brethren *anywhere*, north, south, east or west of Springfield, or even there, if it is finally so decided; but must think, as I now repeat, it would be unwise in policy, and prolific of harm, to do so.

In conclusion, I do entreat that our brethren, in all sections of other states than Massachusetts, will express their views respecting the advantages and disadvantages of their localities. Submitted in Christian hope and love.

PHILADELPHIA, PA., Nov. 1870.

FROM J. M. FIKE.

BRN. STORRS AND THORNE: I must say the HERALD is growing better every week, as we approach the end. Surely the time is at hand when God will set up the fifth kingdom upon the earth, to take the place of all other kingdoms, under the glorious and magnificent reign of Jesus, the Life-giver. All hail! the time.

WATERLOO, IOWA, Nov., 1870.

PLACE TO LOSE SELF.—A person who had long practised many austerities, without finding any comfort or change of heart, was once complaining to the Bishop of Alst of his state. "Alas," said he, "self-will and self-righteousness follow me everywhere. Only tell me when you think I shall learn to leave self. Will it be by study, or prayer, or good works?" "I think," replied the bishop, "that the place where you lose self will be where you find your Saviour."

REV. JOHN NEWTON one day mentioned at his table the death of a lady. A young woman who sat opposite immediately said, "O sir, how did she die?" The venerable man replied, "There is a more important question than that, my dear, which you should have asked first." "Sir," said she, what question can be more important than "How did she die?" "How did she live?" was Mr. Newton's answer.

A GOOD RULE.—A lady asked the Rev. John Newton, what was the best rule for female dress and behavior. "Madam," said he, "so dress and so conduct yourself, that persons who have been in your company shall not recollect what you had on." This will generally be the case where singularity of dress is avoided, and when intelligence of mind and gentleness of manners are cultivated.

THE HERALD OF HEALTH. The December number of this popular Magazine is received.

CONTENTS.—Effects of Alcoholic Beverages on the Body; The Young and their Associates; Rhymes (A Poem); What are Tears? (A Poem); A Sound Heart; Woman's Wrongs; Alone (A Poem); The Blossom of the Day; Men *vs.* Money; What I Think of Kindergartens; The Treatment of the Insane without Mechanical Restraints; Florida as a Winter Residence; The Old and the New; The Struggle for Daily Bread; Drunkenness in High Places; Experience of a Former Meat-Eater; Bee-keeping—A Word about Vinegar; Deaths of Children in London; Dress Reform—An Athlete; How the Prussians try to Avoid Death; The Kingdom of Invalidism, etc.; Bee Stings.

TERMS.—Single copy, 20 cents; $2 per annum.

Published by WOOD & HOLBROOK, 13 & 15 Laight st., New York.

OBITUARY.

PARK.—Fell asleep in Jesus, Nov. 9, at 7 1-2 o'clock, P. M., Sarah Ann, wife of Auley M. Park, of Philadelphia, aged 66 years.

Sister Park needs no written eulogy. Wherever she was known she was greatly beloved. She visited the widow and the fatherless in their affliction, and there are many such who call her blessed. She fed the hungry, clothed the naked, visited the sick, and administered to many of the wants of the poor, and multitudes of such mourn her loss. She was an affectionate wife, a faithful mother, a cheerful companion, a true friend, an excellent counsellor, an ardent lover of Christ and his word, and waited for his return from heaven. She grew constantly in grace and in the knowledge of our Lord and Saviour Jesus Christ, and willingly suffered reproach from the enemies of the blessed hope.

Several weeks before her decease, she met with a severe accident—a fall—by which she was badly bruised, and an arm broken, but was rapidly recovering, when a sudden stroke of paralysis prostrated her once more, and, after four days, she breathed her last without a struggle. A beloved companion and children, and a large circle of friends mourn for her but not as those who have no hope, for we believe that Jesus died and rose again: even so them also which sleep in Jesus will God bring with him. The funeral services were conducted by Elder Hook assisted by Elder Taylor.

F. H. BURBANK.

"Crisis" please copy.

IMPORTANT NOTICE.

THE Camp-Meeting Committee appointed at the last Annual Meeting of the Life and Advent Union, will meet at Springfield, Mass., on Thursday, Dec. 8, at 2 o'clock, P. M. It is very desirable that every member should be present.

S. W. BISHOP, Chairman.
THOS. P. WEAVER, Sec'y.

APPOINTMENTS.

HARTFORD, Conn., Sunday, Dec. 11.
SPRINGFIELD, Mass., Sunday, Dec. 18.
S. W. BISHOP

LYNN, Sunday, Dec. 11.
WOLCOTTVILLE, Dec. 18.
SPRINGFIELD, Dec. 25.
WILLIAM N. PILE.

SPRINGFIELD, Mass., Dec. 11.
CHARLESTOWN, Mass., Dec. 25.
GEO. W. BROWN.

MANCHESTER, N. H., as Br. Morse may appoint, the Sundays of Dec. 4, 11, and 18.
MERIDEN, Conn., Sunday, Dec. 25.
NEW YORK, (Cooper Institute), Sunday, Jan. 1.
WM. STEWART.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—J. B. Cook, J. D. Burkebile, Alfred McGregor, Esey Hastings, Mrs. W. Stevenson, A. Goldsmith, Rachel S. Griffen, G. F. Thayer, John Barney.

TWO DOLLARS EACH FROM—James Smith, A. L. Houghton, A. Douglass, Mrs. A. Cadwell, J. Howard, Dr. J. F. Lee, J. V. Sims, Thos. Brown, Chas. Percy, H. C. Smith, John Gladding, 3d.

VARIOUS SUMS—D. Salter, $25 on pledge; James F. Redhead, $20 on pledge; Mary Winchester, $10 on pledge; Clamor Franke, $25 on pledge, $10 for tract fund; John Oldershaw, $5; B. A. Brennan, $5; A. G. Hudson, $5; Henry Arnold, $5; J. M. Willis, $7 on last year's pledge.

PARCELS SENT SINCE LAST ISSUE.

J. V. Sims, 4 parcels; J. H. Hoggabom, G. N. Hite, David Osborn.

A BIBLE VIEW OF HELL:

Exposing the vain philosophy and traditions of men regarding the Nature of Future Punishment, etc., by E. Wolcott. Edited, with an Introductory, by Wm. H. Spencer.

This valuable work is a real Scriptural compend of the subject, and is an important addition to the Life literature. Among its contents may be noticed the following: Hell in the Hebrew and Greek; The righteous as well as the wicked go into hell; good men desire to be redeemed from hell; Hades; Capernaum brought down to hell; Hell shall not prevail against the righteous; The Rich Man and Lazarus; Gehenna; Unquenchable Fire; Everlasting Fire; God able to destroy both soul and body in hell; Tartarus; Smoke of their torment; The Lake of Fire, etc., etc. The work is beautifully printed, and offered *below cost.* Single copies 5 cents; $4 per hundred, by Express. Address all orders to

WM. H. SPENCER, (Box 547), Rochester, N. Y.

The Unbroken Slumber.

Yes, I shall rest! Some coming day,
When blossoms in the winds are dancing,
And children at their mirthful play,
Heed not the mournful crowd advancing,
Up through the long and busy street
They'll bear me to my last retreat.

Or else—it matters not—may rave
The storms and blasts of winter weather,
Above the narrow, new-made grave
Where care and I lie down together.
Enough, that I should know it not,
Beneath, in the dark, narrow spot.

For I shall sleep! As sweet a sleep
As ever graced a child reposing,
Awaits me in the cell so deep,
Where I, my weary eyelids closing,
At length shall lay me down to rest,
Heedless of clods above my breast.

Asleep! How deep will be that rest,
Free from life's fever moving wildly,
That when is past the earth's unrest,
Its bosom shall receive me mildly;
For not one dream of earth shall come
To invade the slumber of that home.

O deep repose! O slumber blest!
O night of peace! No storm, no sorrow,
No heavy stirring of the breast,
To meet another weary morrow!
I shall heed neither night nor dawn,
But still, with folded hands, sleep on.

Sleep on, though just above my head
Prowl sin and misery's haggard faces!
For the deep slumber of the dead
All sense of human woe erases,
Palsies the heart and cures the brain
Of every thought of outward pain.

Armies above my head may tramp!
They'll not disturb one rigid muscle!
I shall not heed their iron stamp,
More than a leaf's complaining rustle;
Nay, were the world convened to break
My leaden sleep, I should not wake.

And yet, methinks, if steps of those
I'd known and loved on earth were round me,
'Twould tame the might of my repose,
Shiver the iron cords that bound me,
Save that I know this cannot be,
For death disowns all sympathy!

Well, be it so! since I should yearn,
Anxiously watch for their appearing,
Chiding each lingering, late return,
And ever sad and ever fearing,
Living life's drama o'er again.
Its tragedy of hope and pain.

Then mourn not, friends, when ye may lay
The parent earth above my ashes:
Think what a rest awaits my clay,
And smooth the mound with tearless lashes.
Glad that the resting form within,
Has done at length with care and sin.

Think that with me the strife is o'er,
Life's stormy, struggling battle ended,
Rejoice that I have gained the shore
To which, though weak, my footsteps tended;
Breathe the blest hope above the sod,
And leave me to my rest with God.

—*Selected.*

The Punishment of the Wicked.—No. 5.

BY JOEL A. SIMONDS.

Having shown that the punishment of the wicked in the law was death, and that the punishment under the gospel is also to return to dust; that the general tenor of the Bible teaches the same thing, and by positive and implied testimony, that those who believe not the Son will not be raised up at the last day; and by the judgment of the dead, that none but such as are found worthy of a resurrection, will attain unto it, and that all who are not worthy will remain dead; that this punishment, death —"thou shalt surely die," is final, and when it is once reached it will never be repeated.

I will now answer a few *objections* to this view.

The Second Death.

It is claimed that no one can be subject to the second death unless he has been raised from the first death. Every author may explain his own terms. The expression "second death" is used only in the book of Revelation. Now, suppose we were to ask the Revelator what he means by "second death" and he should answer in this way, "Death and hell were cast into the lake of fire. *This is the second death.*" Would you understand that it means to die a second time? Did death and hell die a second time? Had they been raised from the dead? Had they ever been alive? Did any one die at all in this transaction? Then the "second death," of this book, does not mean to die a second time. To die a second time is *a* second death, but it is not the second death of this book.

Again, take another example. The living wicked shall have their part in the lake which burneth with fire and brimstone, which is the second death.—Rev. xxi. 18. What does the second death mean here? To have their part in the lake of fire, this is the second death. It is the same whether applied to death and hell, or to the living wicked. In neither case does it mean to die a second time. If, to cast death and hell into the lake of fire is the second death, then to cast the beast, the false prophet, the devil, the wicked dead, and the living wicked, into the lake of fire must also be the second death. This same thing is affirmed of them all. The beast and the false prophet, were both cast alive into the lake of fire, burning with brimstone. The devil was cast into the lake of fire and brimstone. Death and hell were cast into the lake of fire. The wicked dead, whose names were not found written in the book of life were cast into the lake of fire, and the living wicked had their part in the lake which burneth with fire and brimstone, which is the second death. In this list of names, that which is called the second death is affirmed of them all. Then all of them were hurt of the second death, it had power over them all. If, as is claimed, no one can be hurt of the second death unless he has died once and has been raised from the dead, then the beast, the false prophet, the devil, death and hell, and the living wicked—must all have died once, and have been raised from the dead, for they were all cast into the lake of fire—which is the second death. But as this will not be claimed by any, we insist that the second death of revelation does not mean to die a second time, and that it cannot be of any force in proof of the resurrection of wicked men.

The unjust reserved unto the day of judgment to be punished.

This objection is urged from 2 Pet. ii. 9. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

In the New Testament, the coming of the Lord, and the day of judgment are spoken of as events that might occur in that generation. The Saviour said, Be ye like unto men that wait for their Lord, when he will return from the wedding, that they may be ready to meet him. Be ye therefore ready also, for in such an hour as ye think not the Son of man cometh. Paul said: The day of the Lord so cometh as a thief in the night, and he also says that when it comes, we which are alive and remain shall be changed in a moment, in the twinkling of an eye, and be caught up to meet the Lord in the air. He prayed to God that his brethren might be preserved blameless unto the coming of the Lord. He also said that when the Lord comes he will take vengeance on them that know not God and obey not the Gospel; and will punish them with everlasting destruction. These motives were addressed to the living generation, as if the coming of the Lord, and the judgment day, were to occur in their life time. These motives and expectations have been urged upon every generation since that time. It is, then, to the living world that these motives are addressed, as events that will take place in the life time of those addressed. The Gospel is preached to the living world in view of a judgment day for the same living world.

Who, then, are the unjust who are reserved unto the day of judgment to be punished? They are the living wicked world. The judgment of the living wicked world in the time of Noah, and of the cities of the plain, in the time of Lot, were *examples of judgment.* None but the living were included in those judgments, so none but the living will be included in the judgment to which the unjust are reserved. As the judgment of the old world did not affect the generations that had passed away, so the day of judgment, referred to in this objection, will not affect those who have died. As the old world was reserved unto judgment by water, so the world that now is, is reserved unto fire against the day of judgment and perdition of ungodly men. The living world only will then be judged. When the Son of man shall come in his glory, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall judge them. No resurrected wicked are here, none but those who have never died. This is the judgment to which the unjust world is reserved. God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained. All the living nations are reserved unto this judgment, and no others. All who have died will come under the judgment of the dead.

What, then, will be done with the wicked of which Peter speaks who have died before the judgment? Let hlm answer the question himself. He says that such bring upon themselves swift destruction; that their judgment now of a long time lingereth not, and their damnation slumbereth not. That they will receive the reward of unrighteousness, and the latter end with them is worse than the beginning. He says it would have been better for them not to have known the holy commandment than to turn from it, but he further says they turned back as a dog to his own vomit again, and as a sow that was washed, to her wallowing in the mire. These are the conditions under which they were to live. What will be done with them finally? They shall utterly perish in their own corruption, as brute beasts perish. To them will be reserved the mist of darkness forever.—2 Pet. ii. Thus the objection falls out. The living unjust world that now is, is reserved unto the day of judgment to be punished, while those who die before the judgment takes place, will die like the beasts, to be remembered only in the judgment of the dead.

The resurrection both of the just and unjust.

Acts xxiv. 14, 15. That there shall be a resurrection of the dead, both of the just and the unjust.

As the 15th verse now stands, it seems to teach that the unjust will be raised from the dead. I think there must be some mistake in the rendering of it, as it is the only passage in all of Paul's writings, that seems to express or intimate any such thing, and it is only incidentally introduced in connection with the hope of the Pharisees. My reasons for believing that this passage is not correctly rendered are these, 1st, Paul worshipped the God of his fathers in a way which the Pharisees called heresy. Now if Paul agreed with the Pharisees in their doctrine of the resurrection, they were agreed on a very important point, and on account of which he was called in question that day.

2d, He said he was judged for the hope of the promise made of God to the fathers. In that promise, or those promises, there is nothing said nor intimated, about the resurrection of the unjust. Nothing from which any such thing can be implied. Paul has not told us how he got a hope of the resurrection of the unjust out of that promise, but he has told us how he got his hope from that promise, and how we may get ours from it. Paul never taught the resurrection of the unjust unless he did it in this passage. He did teach that the wicked are worthy of death; that the wages of sin is death; that the end of sin is death; that he that is dead is freed from sin; that the wicked reap corruption, that when they die they go to corruption; that it is appointed unto men to die once; that those only who have the Spirit of God dwelling in them will have their mortal bodies quickened; that they only who strive to attain unto the resurrection of the dead will attain unto it; and that those only who are worthy to put on incorruption will be raised from the dead. Paul taught all this and much more, but he never taught the resurrection of the wicked, unless he did it in this passage. We cannot think he would be likely to contradict himself and the other apostle on this point.

Dan. xii. 2. And many of them that sleep in the dust of the earth shall wake, some to everlasting life, and some to shame and everlasting contempt. If this passage refers to the literally dead, it stands alone not only in the book of Daniel, but in the whole of the Old Testament. If those of whom it speaks are really dead, then they will be disposed of in the judgment of the dead. They will be judged while they are dead, and this passage shows what will be the award of this judgment. To the one class is awarded everlasting life, to the other shame and everlasting contempt. The word awake is simply a figure through which is conveyed to our minds the awards of this judgment. There is no life affirmed of the latter class.

John v. 28, 29. All that are in the graves shall hear his voice and come forth, they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. If this passage is speaking of those who are in literal graves, it stands alone among all the sayings of the Saviour if it refers to real graves then those who are in them are really dead and have been judged in the judgment of the dead. The language used in this passage is figurative, through which the award of this judgment of the dead is conveyed to our minds. To those who have done good the award is life, to those who have done evil the award is condemnation. There is no life affirmed of this class.

Rev. xx. 12, 15. And I saw the dead small and great stand before God, and the books were opened, and another book which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. The next verse repeats what is in this. This seems to be a description of the judgment of the dead. It is manifestly figurative. "I saw the dead small and great stand before God." Did the dead really stand up before God? "And the books were opened, and another book which is the book of life." Do you think that real books were opened there? "And the dead were judged out of the things which were written in the books." Do you think the really dead were standing before God and judged? "And the sea gave up the dead which were in it." Do you think the sea did any thing in this matter? "And death and hell delivered up the dead that were in them." Did death and hell do this? "And death and hell were cast into the lake of fire." Was death and hell really there? Was there a literal lake of fire there? Were death and hell cast literally into the lake of fire? "And whosoever was not found written in the book of life was cast into the lake of fire." Were they really dead who were judged, in the 12th verse, and who were not found written in the book of life. literally cast into the lake of fire, as death and hell were?

The dead were judged in this judgment while dead, and the awards were whosoever of the dead was not found written in the book of life was cast into the lake of fire, implying that whosoever was found written in the book of life, was awarded life.

We have now answered the leading objections which are urged against the doctrine, that the penalty of the law given to Adam is the whole, complete, and final description of the punishment of all the wicked, "*Thou shalt surely die.*"

Grand Rapids, Mcih.

The Earth's Axis.

BY J. F. REDHEAD.

It has been assumed by some that the changes of the seasons which is produced by the axis of the earth being inclined to the plane of its orbit is one of the many causes which the fall of man has brought upon the earth: and that in the restitution it will be placed in its former position, and consequently it is presumed, the severity of the seasons will be greatly meliorated. The thought that winter will have any part in the restored earth, that nature will continue from year to year to drop her robe of verdure and rest in dormant sleep, until the returning spring with gentle ray of heat and light shall call forth from its death-like state the verdant bud; to such minds seems altogether incompatible with the promise of restitution.

Dr. Dick, in his admirable work, "Celestial Scenery," makes the following remarks: "Although *in the present constitution of our globe,* there are many benign agencies which accompany the revolution of the seasons, and are essential to our happiness in the circumstances in which we now exist, yet it is by no means probable that the seasons *as they now operate,* formed a part of the original arrangements of our territorial system. Man was at first created in a state of innocence, and adorned with the image of his Maker: and the frame of nature, we may confidently suppose, was so arranged as to contribute in every respect both to his sensitive and intellectual enjoyment. But neither the horrors of winter, and its dreary aspect in northern climes, nor the scorching heats and appalling thunder-storms which are experienced in tropical climates, are congenial to the rank and circumstances of beings untainted with sin, and endowed with moral perfections . . . In the primeval state of the world it is not unlikely that the axis of the earth had a different direction from what it has at present, and that instead of scorching heats and piercing cold, and the gloom and desolation of winter, there was a more mild and gentle temperature, and something approaching what the poet calls a perpetual spring."

The above remarks are very beautiful and attractive, and at first appear so plausible that we are likely to adopt them immediately as being the most reasonable conclusions from our highest conceptions of restoration; but when we reason from the known laws of light and heat, and from the way in which the changing seasons are now produced, I think there is sufficient ground to believe that the axis of the earth will still retain its present position, and in consequence the seasons in the restored earth will be very much the same as they now exist. To produce an unchangeable temperature, the axis of the earth must be shifted until it becomes perpendicular to the plane of the earth's orbit. In that part of the earth's orbit, when the sun is directly over the equator, or at the "equinoxes," the earth is in the same position in regard to light and heat, as it would be were the axis in this position. This occurs about March 21 and September 23. But if the sun remained in this position, the direct and powerful rays of heat would pour from day to day, from year to year upon the equatorial regions, while in this latitude and northward and the corresponding southern latitudes, the rays falling obliquely would be insufficient to produce vegetable growth to sustain animal life, and all must die. Thus the now luxuriant and fruitful regions must become a barren waste, and the greater part of the earth would be uninhabitable to the animal and vegetable existence with which the earth, the air and the sea now teem. If we had no other evidence than that of the wisdom and beneficence of Jehovah, as displayed in the present position and motions of the earth, we could reasonably conclude that they have been thus ordered, not as a cause for man's transgression, but for the pleasure and enjoyment of the creatures He has been pleased to create, and whose existence He has made dependent thereon. Heat and cold will have no horror, either in feeling or appearance to beings endowed with immortality.

But the earth is not the only world, the axis of which is inclined to the plane of its orbit. It seems to be a prevailing law in the solar system: it extends to all the planets, the rotation of which has been accurately discovered. In some the inclination is greater, in some less than that of the earth. The seasons on the planet Mars are probably very similar to those on the earth. When viewed through telescopes of considerable power, brilliant white spots are seen alternately at the poles, probably produced by the accumulation of ice and snow during the long winters, as they are seen to disappear when summer advances upon the poles. Seeing this law extends to other worlds, it would be somewhat presumptuous to conjecture that it is the result of sin; that the inhabitants of other worlds have failed to keep the command given to develop virtue and loyalty, and have brought on the change of seasons as a curse in consequence.

But there is stronger evidence than that deduced from Nature's laws, that the position of the axis and the motions of the earth are fixed and will continue so forever. There is a promise of Jehovah concerning it. "While the earth remaineth, seed time and harvest, and cold and heat, summer and winter, and day and night shall not cease," Gen. viii. 22. This requires the motion of the earth round the sun, its revolution on its axis, and the inclination of its axis to the plane of its orbit.

Brooklyn, N. Y. Nov. 1870.

Children's Department.

Ship on Fire.

A few months ago the good ship "Sunbeam" sailed from Peru, loaded with saltpetre for Boston. She was staunch and tight, and had weathered many a gale round the stormy Horn. Saltpetre is a dangerous cargo, and the captain had given strict orders not to carry any light but a lantern into the hold. The mates understood it; the men understood it. Two weeks out, the sea was rough; but with wind and weather fair, the ship was running under full sail all right, "homeward bound, homeward bound!"

The captain went into the cabin, and was busy over the ship's reckoning, when a wild cry of "Fire! fire!" broke upon his ear. Fire! Frightful as the sound is on land, it is tenfold more so at sea. The captain sprang to the deck. Smoke and flame were pouring from the hold. "Down with the hatches!" It could not be done; the fire was master of the hatches. "To the pumps!" Alas, no; the fire was master of the pumps. "Clear away the boats!" Impossible; the fire had already caught them. How it was roaring, rushing, crackling, burning, searching, running up the masts, leaping on the spars, tearing through the sails, clearing out the sailors, while explosion after explosion burst from between decks. A fearful scene!

Can nothing be done to save life? The poor ship, nothing could save her; she is gone.

"Bring her to windward." There is no man at the wheel. Was he suffocated at his post? A brave fellow quick as lightning outside, crept by the chain plates to the poop, and put the helm aport. At that good moment a boat, burned from her tacklings, dropped into the sea at his feet, right side up. The sailor sprang into her, ablaze as she was, put out the fire, and pushed off.

The captain, seeing all hope gone, told his men to pray for God's help, and save themselves as they best could. The poor fellows leaped into the sea, though between fire and water there was little to choose. As he stood surveying the cruel scene, his little son by his side, with but one sailor left, scorched and suffocated, thoughts of the home he should never reach blinding his eyes with bitter tears, a yard fell into the rigging near them. There was hope. "Cut off the sail and launch her." The sailor pitched the spar overboard, and jumped in after her. Last left, the captain clasped his child, plunged into the sea, and seized the friendly spar. Another man made for it. Three men and a boy clinging for dear life to the half-burnt timber! It was a hard and fearful struggle to get away from the burning ship, which was fast settling in the water; nor had they hardly done so, before she exploded and sank in a great cloud of smoke, flame, and hissing steam.

The sea was rough, and the frail spar was hardly able to buoy them up; they were half buried in the waves; strength and hope were failing, when the sailor in the only boat saved paddled towards them, and pulled them in. Eight men more, buffeting the waters were picked up. Six men were missing, and never found.

Here was a half-burnt boat with twelve souls drifting on the wide ocean; a forlorn party. Nothing to eat, nothing to drink; no shelter, no chart, no compass; all that was left of the fine ship which an hour since was as likely to return from a prosperous voyage as ever before. "In twenty minutes," the captain said, "from the first cry of fire, she was gone."

Was the little boat long left to toss alone on the beating waves? No; a man on the masthead of a New Bedford whaler cruising in those seas saw the whiff of smoke, saw the flame, saw the ship go down; and did not the old whaler make all sail to the rescue? And did not the sailors thank God when they spied her topmasts in the horizon. and knew a friendly sail was bearing down towards them? I need not tell you how the generous whaler took care of the wrecked men, and landed them at the nearest port, whence they made their way to Boston.

Now, boys, you want to know how the ship caught fire? The second mate disobeyed the captain's orders, and took an open light into the hold. The fumes of a barrel of varnish ignited, and the consequence came fast enough. He thought, I suppose, like a great many foolish fellows counselled against danger, that he'd risk it. What a terrible risk to take! People older and better informed know best, and whatever they warn you against, depend upon it, it is best to mind them. There are risks which ought never to be run. H. C. K.

Quick Temper.

Don't fancy, young people, that because your quick temper causes you a good deal of trouble, that it is a thing of evil and only evil. Your quick temper, like all the rest of your qualities and powers, is a gift from your loving Creator. He gave it to you in love, it is good for you; it is part of your arms and equipments in the battle of life. You will have need of it before you are through with its conflicts. A quick temper is a bad master, but a good slave; when you let it get control of you it is your master, and leads you into a great deal of wrong. It takes possession of you like a little fiend, it flushes and bloats your face, it kindles your eyes, it scowls your brows, it gnashes your teeth, it clinches your hands in fists, it causes your tongue to hiss out hateful words that you would find it impossible to speak when you were your own natural self; it gets you into evil that perhaps a life time cannot undo.

But a quick temper is a good slave. Make it your slave; conquer it—hold it in obedience to your will and it will serve you well, and your own character will grow in nobleness and strength from the effort at conquest. The highest excellence of character comes from subduing evil and rising above it. If you have a good deal of the evil in your nature, you will make a great ascent when you get above it, and you will stand higher and be stronger—more virtuous than any one naturally amiable who has had no struggle and gained no victory.

We are apt to think that a meek person must be a spiritless, passive body, with no temptations to get angry. I do not think this is what God means by meekness, for Moses, the meekest man that ever lived, had, by nature, a quick temper. You remember how he once killed a man who was unjust to another, how he meddled in other people's quarrels, how he threw down and broke the tables of stone, on which God had just written the ten commandments. You remember, too, how he assumed, with the greatest arrogance, that he had brought the water out of the rock, and not God.

If you are troubled with a very ugly temper, you have a great field for conquest. Alexander the Great once wept because he had no more worlds to conquer. You will probably never be reduced to this extremity. You will have something to conquer if you live to be a hundred years old, but, day by day, with each victory, you shall enter upon your certain possessions.

The Bible says the meek shall inherit the earth, and I used to think this was very strange. I supposed that meek people meant spiritless people, and if *they* ever were going to inherit the earth it would be a long time before they came into their property. But I see it differently now. The meek—that is, those who have overcome themselves—are the royal natures; to them all things shall be in subjection. The earth is theirs, and God shall crown them kings and conquerors.—*Little Corporal.*

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

NEW YORK, WEDNESDAY, DECEMBER 14, 1870.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

PHILOSOPHY OF THOUGHT:

IS THE EXISTENCE OF MIND EVIDENCE OF AN IMMORTAL SOUL-ENTITY IN MAN?

BY WM. H. SPENCER.

WE have always felt willing that the advocates of an immortal soul-entity in man should appeal to the various sciences for the support of their theory; but if they are compelled to draw their only arguments in support of such a notion from the sciences, in all fairness, then, they should not claim it to be of Bible origin, for the Scriptures nowhere give us any information about the existence of such an entity.

How often we are told that mind is not dependent upon this physical organism for its existence; that the existence of mind in man is conclusive evidence of a conscious immaterial entity, and as such an entity is not a property of matter, therefore it survives the dissolution of the body! If "mind is not dependent upon this material organism for its existence" will our immaterialistic brethren tell us how they will harmonize the various phenomena of thought and the various changes which occur to the human mind, during the brief space of human life, with the assumption of the independent existence of the mind?

(1.) We have read of a man who received a physical injury which affected his mind so as to render him unconscious for a number of years;—will our orthodox brethren say that the *soul was unconscious* during the continuance of that injury? If the mind can exist independent of the body, how can an injury to the body destroy the operation of the mind? If the mind is really the soul which survives the dissolution of the body, and if a physical injury can render the soul unconscious now, who can prove that it can exist in a conscious state separated from the body?

(2.) In the infant the mind is feeble and easily destroyed. How could this possibly occur if the mind is not dependent upon this material organism for its existence?

(3.) Sickness and every derangement of the physical system affects the mind, and in old age the mind again becomes feeble and childish. Does the soul become *feeble* by age; if so, may it not at some time cease to exist?

(4.) The mind often becomes deranged—man becomes insane, and is a subject for the mad-house; and this not unfrequently results from disease. If the mind can exist independent of the body, how could bodily disease derange the mind, transforming a human being into a madman? Can an immortal soul become crazy? If so, may it not continue insane throughout eternity; Where has God provided an abode for crazy ghost-men? if at the death of an insane man the soul becomes rational again, what a blessing death must be to a crazy man—a greater blessing than insane asylums?

(5.) If the mind is a soul-entity or a spirit-entity, as is claimed, then it follows by "inexorable logic" that wherever there is mind there is an immortal soul. We find mind developed in all grades of the animal kingdom, which no informed man will deny. This is proved from the fact that they are capable of voluntary motion, and exhibit, in a limited degree, the phenomena of mind. Therefore, if the immaterialistic theory is correct, animals in their various grades have immortal souls as well as the race of man; and if the soul can survive death in one instance, may it not in the other? Is heaven interspersed with the soul-entities of animals?

(6.) If the theory is correct that the mind is the soul, then it follows that one man has a greater soul than another; for if we are to measure the soul by intelligence, we find some brutes with more intelligence than some members of the human family;—does it not follow, therefore, that some brutes have a superior soul to some human beings, and that some races have a superior soul to others?

If they do not wish to accept these conclusions they must forsake their false premises, which only drags them deeper into the mire in attempting to defend. We hope, for the sake of consistency, they will no longer charge us with reducing man to the level with the brute creation, by the doctrine of "life only in Christ," in view of the foregoing conclusions from the immaterialistic theory.

We believe that science has fully demonstrated that all living creatures in the grand and extensive realm of nature are endowed with mind, and the variety of intelligence manifested among all such creatures depends entirely upon the existence and development of the organs composing the brain; and therefore, the greater intelligence or mind of some, results, not from a superior soul, but from a superior organism. Dr. Combe has remarked: "We cannot conceive of the existence of an intelligent being, who is not possessed of organs; and it has been found, by investigating the science of phreno-physiology, that where insanity exists, it invariably results from a diseased brain, and that too in a certain location of the head. Some of these organs may be thus affected, and not all of them, which results but in partial derangement." . . . "It has also been found that idiocy is universally produced by a mere deficiency of the brain in the frontal region of the head."

The reader is doubtless aware that the nature of thought is a subject which covers too vast a field to exhaust in a single newspaper article, and we cannot hope to do more than to establish a few principles of truth which may be expanded upon at leisure.

In speaking of the construction and relation of the five senses with the brain, a writer of much critical research remarks:

"The vessels connecting these external organs with the brain, are the nerves: these are possessed of chemical properties which give them a strong affinity for electricity; and it is this substance which they contain and conduct from one part of the system to the other. In proof of this, imbed a needle in a nerve, and it is immediately rendered magnetic, and will attract small portions of iron. Again: Part a nerve leading to any voluntary organ of the system, and the motion of the organ cannot be produced by the mind: then connect the two ends of the nerve by a metallic wire, conducting the fluid to the organ, and motion is restored, and the organ can again be moved by the will. That it is this substance by which the muscles are controlled by the mind, giving rise to motion, may be proved farther by grasping the negative and positive poles of a galvanic battery, when the limbs will be immediately drawn up by the contraction of the muscles. This being the only substance known, capable of producing such an effect when artificially applied, and the nerves the only vessel in the system that will conduct this substance, at least sufficiently to produce motion, it follows that it is the office of the nerves to conduct this fluid from the brain, their source, to accomplish all the important functions of life; and as it is the nerves which connect the external organs of sense with the brain, it follows, that it is by the agency of this substance through their channels, that all impressions, received externally, are conveyed to the mind."

Speaking of the sense of *feeling*, the same writer remarks:

"There is a nerve of sensation, as well as one of motion, contained in every fibre of the muscles which cover the whole surface of the body; constituting so perfect a covering of the entire system that the skin cannot be pierced anywhere, even with the finest needle, without feeling; and we cannot feel without touching or piercing a nerve of sensation. When any one of these nerves is thus affected, it communicates the fact to the brain as before, that something is felt: this produces a vibration of the organs of the brain, resulting in a conclusion as to what is felt."

Again he says: "We will now consider the manner by which the mind comes in contact with foreign matter. It is evident that it can thus come in contact with it. If it could not then no substance whatever could be moved from its position by the powers of man; neither indeed could he move his own limbs. It is, however, as certain that this contact cannot be direct. The mind being located in the head, its peculiar empire, which is composed of a collection of corporeal organs animated with the magnetic forces, hence it is not possible for it to vacate its imperial throne. These facts prove that there must be an agent adapted to this mental arrangement, that is susceptible of being put in motion by the power of the will, or that may be dispatched by its decision for the accomplishment of all its purposes. It has already been proved that the nerves contain and conduct the magnetic fluid; and as the convolutions of the brain are formed by an expansion of nervous matter, or a collection of capillary nerves, it follows that it is the nervo-vital fluid which is the agent of the mind: coming as it does in contact with the mental organs, it stands ready at any moment to do its master's bidding. That substance is peculiarly appropriated to such an office: being the most subtle in the universe, it would be the easiest put in motion, all others being too gross for such a purpose. Its motion is also the most rapid of any other substance known, carrying communications hundreds of miles in so short a space of time that it cannot be computed. How beautifully, therefore, is it adapted to carry on the operation of thought, which requires no more time than that required for electricity to travel any distance! Its adaptation for this purpose may be further seen from the fact of its being the most powerful substance in existence: there is nothing invulnerable to its stroke, after having been extremely thrown out of balance. It is in fact the attractive and repellant forces which roll the worlds, and compel them to preserve their respective orbits."

"This contact between mind and foreign matter is through a concatenation of nerves, fibres, muscles, tendons and bones, constituting the indirect medium between it and the most gross matter in being. Electricity coming in direct contact with the mind forms the first link in this chain; the nerves containing and conducting this fluid, is the second approximating foreign matter; each fibre of the muscle containing a pair of nerves, one of motion and sensation, constitutes the third link; the tendons by which the muscle is attached to the bone, forms the fifth, and the foreign substance, the sixth link in this chain; each one, from the mind down to gross matter, of a more coarse structure than the preceding. The mind receives an impression, through one of the senses, from some external object, that some foreign substance ought to be removed: after the conclusion is formed, and the mind has decided that the object must be accomplished, the will immediately dispatches its agent, charging the nerves of motion with a sufficient quantity of the vital fluid to perform the action. This substance, according to its nature, contracts the muscle; this contracts the muscle; this contraction raises the arm, and the arm moves the foreign matter. In this manner, although the mind is so grand and magnificent a piece of mechanism, yet it is capable of coming in contact with the grossest substances surrounding us, and of using them for any desirable purpose. We see, therefore, that this whole mental operation is the result of natural and physical laws, and stands upon as philosophical a basis as that of any other science; and that there is no more necessity here, in this mental arrangement and action, for an immaterial soul, than there is for its agency in the growth of a plant or tree; and if possessed, it would be a superfluity, an unnecessary appendix: nothing for it to accomplish as a servant or a dictator."

These views can hardly fail to commend themselves to every reasoning mind as sound, philosophical, and in entire harmony with the Scriptural testimony regarding the nature of mind. We will make one more extract from the same author. He says:

"The sciences of chemistry and of physiology not only furnish no proof of the existence and possession of a soul-entity by our race, but, by their combined principles, in connection with the light afforded by the science of magnetic action, offer conclusive arguments against the theory, accounting satisfactorily for all the complicated phenomena exhibited by man, of *mind* and *motion*, upon philosophical principles; and the united voice of all these philosophers who have ever distinguished themselves by their discoveries in these several sciences, is an unqualified acknowledgment that neither of these sciences knows any thing of the existence of such a soul, and all that can be known about it must be gathered from revelation."

Turning to the pages of revelation we seek in vain for any evidence of the existence of any entity which survives the dissolution of the body. Bishop Tillotson says: "The immortality of the soul is *supposed* or taken for granted, rather than expressly revealed in the Bible." The declaration of Archbishop Whately that "*no such doctrine is revealed in the Word of God,*" has never yet been overthrown, and never can be. The glorious doctrine of life future and eternal only through Jesus Christ, is the grand beacon light of the Scriptures.

ROCHESTER, N. Y. Nov. 1870.

FREEDOM—LIBERTY.

BY A. G. M.

No words have been more used, perhaps more misused than these. To him who observes and inquires, who sees in things that are a relationship to things that have been or are to be, this making up and individualizing going on in the more advanced communities of the world presents a subject of weighty import.

What is the tendency of that process of individualization or growth of free thought and action which, about the time of Luther, became so decided, and has progressed to the present? How is this tendency to liberty related to what revelation shows shall be the future of this world? Things never *happen*. The past and present are always a preparation for the future. For what future does the present seem to be a preparation?

This subject cannot be viewed as purely religious, nor from a political or civil standpoint, for religious freedom always tends to civil freedom, and, on the other hand, civil freedom always tends to religious freedom. True, one part of a man's nature or powers may be bound and another part free, but the tendency is always toward an equilibrium. A free mind is likely to produce free action, just as freedom of action is likely to produce, ultimately, freedom of thought.

What, then, does this progressive liberty-loving spirit that pervades the more advanced communities suggest as to the future? Many have seen, many think they now see a millennium approaching just behind this liberation of thought and action. "Republican institutions" have been the watch-word of half the world, the supposed highway that should lead away from all oppression, and end only in universal peace. The experience of the past ten years in our own country ought to shake the faith of the most sanguine; nor can it be doubted that similar causes will produce similar effects in the future. So long as outward force is necessary to protect and restrain men, a perfect society is impossible. That this restraint is enforced by the representatives elected by the people does not alter the fact that all outward restraint implies that men are disposed to evil, that injustice and crime prevail. The best society, a perfect society must be one in which there shall be no government of external force. The only perfect government or perfect society would be where there should be no government at all, except such as should result from each individual perceiving what is right. Hence wise men have said, that government is best which the people feel least; and the converse of this is equally true, that the society is best which needs least governing.

Again: National freedom is but the aggregate or result of individual freedom; and individual freedom in its true and best sense, is not something that can be given to men from without. Freedom is not like a house planned and erected by an architect, but like a plant it grows, and it grows within the man. Men do right because the spirit within is in unison with the laws of God. The seed of all freedom is *truth*—as clearly so as if the greatest Law-giver of the world had not said, "The truth shall make you free."

The individualization and liberty-loving spirit would seem to be a "day of preparation" for some new manifestation of truth. Not in science, for here progress has been almost a miracle, but such a manifestation as shall prepare men for that higher government, the power of which lies chiefly in the wisdom and goodness of him who rules. For some such government men are looking now. Multitudes think it can be found in governments similar to our own. Yet a representative government is but an artifice made necessary because experience has shown that individual rulers are too ignorant to rule wisely, or too wicked to rule justly. All the "checks and balances" of government are but admissions that men are ignorant and dishonest.

Whether it be true or otherwise, that Christ shall come to bring peace into the world, all feel the need of such a government. Such a feeling exhibits itself everywhere. It is the vital element of every reform. Men are groping for truth, and each mistakes his own dim torch for the glorious light of the Sun of Righteousness. What we see around us would seem to be the felt necessity for more truth, the preparation of humanity for the reception of better things. While we do not see that the mass of mankind in civilized lands have made great progress in moral and religious truth, we do see that there is a wonderful looking away from old things and consequent preparation for new. May we not hope that though the Ruler come unexpectedly the world shall, in a measure, be prepared to receive his government? May we not hope that having witnessed the failure of their own plans, and having learned that while human nature remains what it now is, they cannot introduce righteousness and peace into the world, men will be ready to receive Him who shall rule the world in righteousness?

BROOKLYN, N. Y., Dec., 1870.

THROUGH FAITH.

BY JACOB GRIM.

"For by grace are ye saved through faith, and that not of yourselves; it is the gift of God."—Eph. ii. 8.

THE above text has been the occasion of many discourses, and among many of our good Methodist brethren it has caused controversies. I recollect, many years ago, James Brown, the author of the "Rational System of English Grammar," in one of his lectures, had this text under consideration, and made the following remark: "A Methodist clergyman came to me and said, 'Mr. Brown, I will give you five dollars if you will give me the true meaning of this (the above) text.'" Mr. Brown remarked, "I am no theologian, but if you wish to know what is the sense reading of the text, I can and will give it to you. The text is implenary, to make it plenary it would read thus, "For by grace (or favor) are ye saved, through the door which is faith; and that favor, or salvation, is not of yourselves; it is the gift of God." The minister replied, "I do not believe it. The gift spoken of in the text is faith." Many, even to this day, believe the same thing.

I informed Mr. Brown how I viewed the text, and gave him my theological opinion of it, the same as is held by the life believers, and read it thus: "By God's favor have ye 'life' through the door which is faith; and this life is not in yourselves: it is the gift of God." He remarked: "That is good sense as well as good theology." Paul makes this matter of faith very plain when he says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (have life).—Rom. x. 9. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (from the dead).—1 Thess. iv. 14.

Now this doctrine of God giving a man faith may do very well for some who believe in predestination, or fatalism, but the apostle gives us to understand the plan is of God; through his own will has he adopted the plan of salvation. The future life is all of favor on the part of God. He has devised the plan and offered it freely to mankind. He has made it known through his Son, and revealed it unto us, through his word. The act of faith is our own; it is the door through which God has made this life accessible. The apostle says, "if thou wilt believe in thy heart." There is more in this simple expression than appears upon the casual reading of it. Jesus once said, "if ye love me," (show your love) "keep my commandments." Belief and faith are looked upon as synonymous terms, and if you look in your dictionary, under the word *faith*, you will find the definition, "Belief in any thing revealed." Look at the word *belief* and you will find, "faith in any thing that is told you." But we apprehend Bible faith requires more than belief. Jesus said, devils believed and trembled. My understanding of Bible faith is more than belief.

I will endeavor to illustrate what I understand by this saving faith, through which we have life. A building is on fire; the stairway is enveloped in flames; all means of escape, in that way, is cut off; there are two children in the upper part of the house; the father appears on the outside of the building, and one of the children comes to the window; the father raises his arms and cries aloud, "Mary! jump in my arms, and I will save you." She says, "Father, I believe you, but I am afraid; go bring a ladder." The other child now comes forward. The father cries out to the little one, "Jump, my child, and I will catch you." The child, with child-like confidence, jumps into its father's arms and is saved, while the former, waiting for the ladder, by which to descend, is severely burned. Mary lacked confidence in her father's ability, therefore, though believing, she had not faith. The younger child, with full confidence in her father, exercised faith which was saving in its effect. So we, in order to attain unto eternal life, must exercise that confidence in God which will make our belief lay hold on the plan that God has provided, and accept it upon the condition which God has laid down in his word. "He that hath the Son hath life, and he that hath not the Son hath not life."

PHILADELPHIA, Dec., 1870.

IF you have an enemy, act kindly to him and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another until you have accomplished your object. Little by little wonderful things are completed.

DR. JOHNSON, giving advice to an intimate friend, said: "Above all, accustom your children constantly to tell the truth, without varying in any circumstance." A lady present, emphatically exclaimed, "Nay, this is too much; for a little variation in narrative must happen a thousand times a day, if one is not perpetually watching." "Well, madam," replied the doctor, "and you ought to be perpetually watching. It is more from carelessness about truth, than from intentional lying, that there is so much falsehood in the world."

A MARTYR was asked, whether he did not love his wife and children, who stood weeping by him. "Love them!" said he, "yes, if all the world were gold, and at my disposal, I would give it all for the satisfaction of living with them, though it were in prison; yet, in comparison with Christ, I love them not."

MR. PHILIP HENRY, one of the non-conformist ministers, when silenced from preaching, by the act of uniformity, took comfort himself, and administered comfort to others, from the passage, "Let mine outcasts dwell with thee, Moab." "God's people," he observed, "may be an outcast people, cast out of men's love, their synagogues, their country; but God will own his people when men cast them out; they are *outcasts*, but they are *his*, and some way or other he will provide a *dwelling* for them." Shortly before his death, the same pious person observed that though many of the ejected ministers were brought very low, had many children, were greatly harassed by persecution, and their friends generally poor and unable to support them; yet, in all his acquaintance, he never knew, nor could remember to have heard of any non-conformist minister in prison for debt.

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All names of persons sent us, should be written plain, so that we shall not have to *guess* them out. Also in ordering, the name of the *Post Office, County and State* must be given, and written plainly, and if a *change* is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all these matters, confusion and delay are inevitable.

RESISTING NOT EVIL.

SAID General P. of Virginia, "When I was a young man I went to hear Mr. Lee preach at —— meeting-house. There was a very large crowd in attendance, and a great many could not get into the house. Among others I got near the door, and being fond of show and frolic, I indulged in some indiscretion, for which Mr. Lee mildly but plainly reproved me. In an instant all the bad feelings of my heart were aroused. I felt insulted, and felt that my whole family were disgraced. I retired from the crowd to brood over, and meditate revenge. It was not long before I resolved to whip him before he left the ground. I kept the resolution to myself, and watched with eager intensity of resentment, the opportunity to put it in execution. But the congregation was dismissed and dispersed, and I saw nothing of the preacher.

"How he escaped me I could never learn. But I nursed my wrath to keep it warm; and cherished the determination to put it into execution the first time I saw Mr. Lee, although long years should intervene. Gradually, however, my feelings subsided; and in the lapse of a few years the whole affair faded away from my mind. Thirteen years passed over me, and the impetuosity of youth had been softened down by sober manhood. I was standing upon the down-hill of life!

"On a beautiful morning in the early spring, being from home on business, I saw, a few hundred yards before me, an elderly looking man jogging slowly along in a single gig. As soon as I saw him, it struck me, that's Jesse Lee. The name, the man, the sight of him, recalled all my recollections of the insult, and all my purposes of resentment. I strove to banish them all from my mind; but the more I thought the warmer I became. My resolution stared me in the face; and something whispered *coward* in my heart if I failed to fulfil it. My mind was in perfect tumult, and my passion waxed strong. I determined to execute my resolution to the utmost; and full of rage I spurred my horse, and was soon at the side of the man that I felt of all others I hated most. I accosted him rather rudely with the question 'Are you not a Methodist preacher?' 'I pass for one,' was the reply, and in a manner that struck me as very meek. 'Ain't your name Jesse Lee?' 'Yes: that is my name.' 'Do you recollect preaching in the year —— at —— meeting-house?' 'Yes: very well.' 'Well, do you recollect reproving a young man for some misbehavior?' After a short pause for recollection, he replied, 'I do.' 'Well,' said I, 'I am that young man; and I determined I would whip you for it the first time I saw you. I have never seen you from that day to this; and now I intend to carry out my purpose.'

"As soon as I had finished speaking, the old man stopped his horse, and looking me full in the face, said, 'You are a younger man than I am. You are strong and active; and I am old and feeble. I have no doubt but, if I were disposed to fight, you could whip me very easily; and it would be useless for me to resist. But as a man of God I must not strive! So as you are determined to whip me, if you will just wait, I will get out of my gig, and get down on my knees, and you may whip me as long as you please.' 'Never,' said the old general, 'was I so suddenly and powerfully affected. I was completely overcome. I trembled from head to foot. I would have given my estate if I had never mentioned the subject. I felt sick at heart; ashamed, mortified and degraded. I struck my spurs into my horse, and dashed along the road with the speed of a madman. I am now old: full of evil have been the days of the years of my life, yet I am not without hope in God. I have made my peace with Him who is the Judge of the quick and dead; and I hope yet to see the good man of God with feelings very different from those with which I met him last.'"

CHALMER'S REGRET.

DR. CHALMERS, on his return from England, a few years ago, lodged in the house of a nobleman, not far distant from Peebles. The doctor was known to excel in conversation, as well as in the pulpit. He was the life of the discourse in the circle of friends at the nobleman's fire-side. The subject was pauperism—its causes and cure. Among the gentlemen present, there was a venerable old Highland chieftain, who kept his eyes fastened on Dr. C., and listened with intense interest to his communications. The conversation was kept up to a late hour. When the company broke up, they were shown up-stairs into their apartments. There was a lobby of considerable length, and the doors of the bed-chambers opened on the right and left. The apartment of Dr. C. was directly opposite to that of the old chieftain, who had already retired with his attendant. As the doctor was undressing himself, he heard an unusual

noise in the chieftain's room; the noise was succeeded by a heavy groan! He hastened into the apartment, which was in a few minutes filled with the company, who all rushed in to the relief of the old gentleman. It was a melancholy sight which met their eyes. The venerable white-headed chief had fallen into the arms of his attendant in an apoplexy. He breathed for a few moments and expired. Dr. C. stood in silence, with both hands stretched out, and bending over the deceased. He was the very picture of distress. He was the first to break silence. "Never in my life," said he, in a tremulous voice, "did I see, or did I feel, before this moment, the meaning of that text, 'Preach the word: be instant in season, and out season: reprove, rebuke, exhort, with all long-suffering and doctrine.' Had I known that my venerable friend was within a few minutes of eternity, I would not have dwelt on that subject which formed the topic of this evening's conversation. I would have addressed myself earnestly to him. I would have preached unto him and you Christ Jesus, and him crucified. I would have urged him and you, with all the earnestness befitting the subject, to prepare for eternity. You would have thought it, and you would have pronounced it, out of season. But ah! it would have been in season, both as it respected him, and as it respects you."

TIME OF CHRIST'S BIRTH.

BY H. M. BRYANT.

IN the article headed "Those Computations," published a few weeks since, the writer terms the idea of Christ's being born five years before the Christian era, an unsettled problem. As he puts the question it would indeed be an "enigma." The claim is not that Christ was born five years before himself, but that he was born in the fifth year before the Christian era, as commonly accepted, commenced. Our common A. D. was not established until the sixth century, hence there may be a mistake in the arrangement. He asks, "Will some brother inform me how Christ could be born five years before himself?" That, I, for one, am unable to do; but I think it can be demonstrated from Bible and history that our Lord was born in the fifth year before the commencement called Anno Domini.

Notice Matt. ii. 19. There it is plainly stated that Christ was born in the days of Herod, the king. This much is admitted by J. P. S., to have been learned by him, and it will give us a starting point. "Usher's Chronology" places the event four years before our common A. D., as you will notice by referring to the note at the head of the chapter. Now if we can give evidence to substantiate Usher's statement, and prove that Herod died before our common A. D. begins, the light that is sought will be given, and the "enigma" solved.

Josephus informs us that by the interest of Anthony, Herod was appointed king by the Roman Senate in the one hundred and eighty-fourth olympiad, which synchronizes with B. C. 41, Antiq. 14, 16. 4. He also adds that Herod reigned thirty-seven years from this appointment. Antiq. 17, 8, 1. As his reign commenced forty-one years before Christ, or our common A. D., if we subtract the thirty-seven years of his reign from the forty-one, it gives us the year four before our A. D., as the time of his death. Josephus also gives astronomical computations to establish the death of Herod. Of these Dr. Hales remarks: "Such a critical conformity of astronomical and historical evidence furnished by an author the most competent to procure genuine information, establishes both, and decides that Herod's death was not later than B. C. 4. Christ's birth, therefore, could not have been earlier than B. C., 6, nor later than B. C. 5."

There are several other methods by which we may arrive at the same results, as regards the death of Herod. By referring to Luke iii., we find that Christ was baptized at about the age of thirty, and that it was in the fifteenth year of Tiberius Cæsar. Luke iii. 1, 23. By reference to Usher again, he will perceive that he (Usher) places the fifteenth of Tiberius, A. D. 26. Tiberius succeeded Augustus. The reign of Augustus Cæsar is dated from the battle of Actium, B. C. 31.

He reigned forty-four years, which brings us to A. D. 14 as the time of his death. Tiberius was associated with Augustus nearly three years, or from A. D. 11 until A. D. 14, in which year Augustus died. Now as we have given the full number of years that Augustus reigned, we must deduct the time that Tiberius reigned jointly with him, as we shall make use of the same time twice. Observe, Christ was thirty years old in the fifteenth of Tiberius' joint reign, but the twelfth year of his sole reign, hence 14 years for Augustus and 12 years for Tiberius gives us the common A. D. 26, and if, as Luke affirms, Christ was at that time thirty years old, it gives us before the common A. D. 5, for the time of his birth.

NORTHWOOD NARROWS, N. H., Dec., 1870.

A KING, walking out one morning, met a lad at the stable door, and asked him, "Well, boy, what do you do? what do they pay you now?" "I help in the stable," replied the lad, "but I have nothing except victuals and clothes." "Be content," replied the king, "I have no more." All that the richest possess beyond food, raiment and habitation, they have but the keeping, or the disposing, not the present enjoyment of. A plough-boy, who thinks and feels correctly, has enough to make him contented: and if a king have a discontented spirit, he will find some plea for indulging it.

THE HERALD OF LIFE.

NEW YORK, DECEMBER 14, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE EDITOR'S HEALTH.

IT will be remembered that we were permitted last week to report an improvement. This has been to some extent so. He has had some drawbacks but, on the whole, is believed to be better than last week.

He is still unable to take more than a trifling amount of nourishment; and this fact is of itself, of course, a great obstacle in the way of any thing like rapid recovery even should everything else work favorably. He generally rests much better at night than he was able to do previous to the last ten days. Notwithstanding what has been said of the Editor, we hear from numbers of his friends and sympathizers who have evidently failed to appreciate the extreme critical condition in which he has long lain. Though better than he was, he is still so weak that the attending physician has, within the past ten days, prohibited his seeing any one but the family, and requests that even they have nothing more to say to him than is necessary to properly add to his comfort.

If, by the blessing of the Lord, recovery is finally attained, it must of necessity be but slowly reached. Under the most favorable circumstances that can reasonably be hoped for, he will hardly be able to perform much, if any labor this winter. But let us all hope for the best. L. C. T.

THE IMPENITENT DEAD.

"Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection."—Heb. xi. 35.

THIS is another of the texts which a seeker after truth thinks antagonizes with the view of no future life for those who die in impenitence. Many there are, of course, who regard the text the same, or similarly.

We need not here repeat, in detail, what must be very apparent to all who read the discourse of Paul, of which the text is a part. He is endeavoring to impress upon the mind of the Hebrews the necessity for a free and uniform exercise of faith. In order the better to enlighten them, he places before them many notable instances, from the creation of the world, down to the final invasion of Canaan, of the wonderful efficacy of faith in God's promises. He reminds them of extraordinary achievements that have been accomplished by certain champions of faith in entering upon undertakings which they would not, without great exercise of faith, have presumed to attempt. Myriads of such instances there are on record, and Paul enumerates many of them, especially such as, being the experience of some of their own people, the Hebrews were familiar with.

"Women," he says, "received their dead raised to life again." This is a manifest reference to the restoring to life, by the Prophet Elijah, of the son of the widow of Sarepta, at whose house he was sojourning, during the famine, and the raising of the son of the Shunamite, by Elisha. In the first case the exercise of faith was most likely all on the part of the prophet, the woman having even accused him of being the cause of the child's death. In the latter case, however, the woman's faith was such that she would not be put off. To what kind of life did these women receive their dead? To a life of frailty, mortality and suffering. They were just as much subject to death after they were raised to life as they were before they died; and they were equally subject to all the ills of life. "By faith these women received their dead raised to life." But, says the apostle, on the other hand, "others were tortured, not accepting deliverance; that they might obtain a better resurrection."

Whoever these "others" were, of whom Paul speaks, it is evident both from the text itself, and the subject-matter of the whole discourse, that they were tortured on account of their religion; and because they would not, as a condition of freedom and security, renounce their faith in God and His promises, they were tortured and put to death. They rejected the terms of immunity from suffering and death, and chose to endure whatever might be inflicted, and die *any* death rather than sacrifice their hope of being raised from the dead to immortality, and thus sought to secure a resurrection which will be infinitely "better" than that which they experienced whom the women received to life. The contrast, in the text, is between the glorious resurrection to eternal life which they who died in faith expected, and such a resurrection as the children, spoken of, received at the hands of the prophets. A better resurrection is the former, most truly! Some critics take the ground that as those who suffered torture, to the extent which Paul states, were condemned to death, their recanting would have insured them deliverance, and this deliverance would be so strongly analagous to a resurrection as to justify its being regarded as such, but that they—the tortured ones—did not accept the proffered deliverance, preferring to die in the faith, and so secure a "better resurrection." This is, of course, far-fetched—labored, and we have no sympathy with it whatever but we mention it simply to show that some even of the, so-called, orthodox critics are willing to adopt so far-fetched an idea of resurrection to put in contrast with Paul's "better" one, rather than jeopardize their reputation for ability by taking the ground that Paul alludes here to a resurrection of ungodly people. To our mind, it is plain that the "better resurrection" is in antithesis with the resurrection spoken of in the beginning of the verse.

Paul, in the expression "others were tortured, not accepting deliverance," manifestly has reference to some particular instance of trial of faith. Drs. Lange, Clark, and other commentators express the opinion that reference is made to the martyrdom of Eleazer, and of the seven brothers, together with their mother, spoken of in 2 Macc. vi. and vii. Another commentator says, "Most expositors understand the author of this epistle as alluding in this passage to the fortitude which the Jews displayed under the persecution of Antiochus Epiphanes when many were put to death in severe tortures because they would not renounce their religion." In 2 Macc., as above stated, we find a partial account of that persecution. Eleazer would neither eat the swine's flesh offered him under the direction of Antiochus, nor, as urged to do by his friends, pretend to eat it, consequently he was put to death. When the seven brothers were subjected to the same test, they also refused to eat, and said, "we are ready to die, rather than transgress the laws of our fathers." One of these brothers, being in the last agonies of torture, was offered release upon condition of renunciation, but he refused it, saying to the king, "Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life." Another, under the same circumstances, said to the king: "It is good, being put to death by men, to look for hope from God to be raised up again by Him: as for thee, thou shalt have no resurrection to life."

True, these testimonies are recorded in what are termed unauthentic Scriptures, but as they are given in connection with the events which it is fair to presume Paul referred to, and which many Bible scholars *believe* he referred to, they weigh not a little on the side of the conclusion that the "better resurrection" which they who would not accept deliverance expected to "obtain," was put by the apostle in contrast with the resurrection of the children which Elijah and Elisha brought back to life.

Thus the text, it seems to us, not only neither teaches nor implies a resurrection of the wicked dead, but cannot by any reasonable construction be made to seem to teach it. If we will only each and all say to our preconceived opinions, "Rest you here, while I roam though and feed upon the 'green pastures' of revelation," then truth will shine out so clearly and light up our minds so brightly we shall feel to render uninterrupted praise to God for His great goodness and for His all-pervading, ever-enduring love. May each one say, let it be ours so to do. L. C. T.

TO SUBSCRIBERS.

WE have now sent the paper about three months to many subscribers who have paid nothing on the present volume. Some of these have communicated with us, saying they desire the paper continued, and they will pay soon. Others we have heard nothing from, and we are, therefore, in doubt whether to continue sending the paper to them or not. We do not, in any instance, desire to send so much as a single number to any person who does not longer want it, and we cannot help thinking it is a very small matter for all who are in arrears to do one of three things, viz., inform us, if they do not want it; or, send in without delay, the price of subscription, if they do want it; or, if they want it and cannot just yet pay for it, write to that effect.

We do not like to send papers, not knowing whether they are received and read, or whether they are left to find their way into the P. O. waste basket. As there is no weekly religious paper in the country, that we are aware of, that contains so much reading matter as this, or furnishes so much Scripture truth, we cannot but feel that our subscribers ought to respond promptly whenever their subscription expires. Many, no doubt, who would be unwilling to do without it, postpone remitting until a more convenient time, when they can, in fact, just as well remit at one time as at another, if they would only make up their mind to do it. Do these consider how cheap a paper they are provided with? Although it is necessary for us, our Editorial labors being added to those of our own private business, to closely apply ourself every day and every evening, in order to get the paper regularly issued during our Editor's illness, we will be marvellously encouraged in our work if all who are in arrears but are able to pay, will do so.

We take this occasion, too, to suggest to *all* our readers the eminent usefulness of an earnest effort to increase circulation. We venture to say that if due interest be taken by each friend of the paper, an average of at least one new subscriber to every present one will very soon be obtained. There are comparatively few subscribers who cannot, if they set about it, secure a new one, many can do more. Shall we not make the trial? Success depends upon all acting, and at once, for if it is postponed it will be neglected altogether. It is difficult to perceive how we can employ a little time—it will require little, or expend some effort to better purpose.

Many, indeed, there are who can well afford, in addition to getting one or more new subscribers, to pay for and send a copy to some friend who will promise to read it. These efforts should not be confined in the direction of professors of religion. We believe it would be productive of far more good to have every new subscriber obtained from among those who make no profession of religion. We should then be able not only to lead to truth but to Christ as well. "They that turn many to righteousness" shall shine "as the stars forever." If the order of our trial in this matter be, first prayer, then earnest, persistent effort, success will surely follow much to the glory of God and His dear Son, and to our own peace and comfort and unspeakable joy. Friends, let us try, in right good earnestness, and see what will be the result. L. C. T.

FOREIGN NEWS.

THE past week has been one of less military activity in France than was the preceding one, active operations being confined principally to the department of the Loire, and to the vicinity of Havre.

The French Army of the Loire, it turns out, as was intimated last week, met with severe reverses and is now in retreat, the Prussians pursuing. All attempts to succor Paris have failed, and the co-operating army has, of necessity, been materially weakened. Berlin dispatches, of the 9th instant, say: "A dispatch from King William to Queen Augusta confirms the report that 10,000 prisoners, 77 cannon, and four gunboats were captured at Orleans. Von Tiveston has carried Gidy, Janvey, and Prinis by storm, and Manteuffel occupied Rouen after victorious encounters." No attempt has been made by the Parisian army, since the 3d instant, to break through the investing lines. Gen. Von Moltke, in communicating with Trochu, probably suggesting a capitulation of Paris, speaks of the "rout of the Army of the Loire."

Havre seems also to be doomed. A dispatch from London dated Dec. 9, says, "Many Englishmen are returning here from Havre. They report that the Germans were marching on the city, and were hourly expected to invest it." Another dispatch, dated Havre, Dec. 7, says, "The Prussians are advancing on the city. The French gave them battle a few miles distant. The losses were about equal."

Rejoicings over the recent brilliant victories are said to be general in the larger cities throughout Prussia, and the end of the war is regarded as nigh. Stung, however, by their heavy losses in the recent engagements about Paris, the German people urge the bombardment of the city in order to hasten its surrender. An appeal to the King to that effect is being talked of. French officers, prisoners in Prussia, are represented as strongly opposed to a restoration of the Bonapartes.

The proposed conference respecting the Eastern question will probably take place. A message from London dated Dec. 10, says, "A newspaper telegram, dated in Berlin on the 7th instant, and published in this city, states that the official invitations for the appointment of government representatives to a conference on the Eastern question in London are about to be dispatched to the various courts. A peaceable settlement of this question, therefore, is not improbable. It is, however believed by many in England, that Russia is securing large quantities of arms from the United States.

The cable news of to-day, Monday, are to the effect that Gambetta, the French Minister of War, has asked for an armistice to enable the National Assembly to be elected. He admits, if the dispatch is reliable, that there is no longer hope of successfully prosecuting the struggle. He declines the responsibility of either further struggles or peace proposals. The complete failure of the sorties, and the total defeat of the Army of the Loire have rendered it certain that Paris can expect no aid from the Provinces. The fall of Paris, in some shape, must soon occur. L. C. T.

TRUE PRAYER.

WOULD you see true prayer—would you know what prayer really is? Step into this Egyptian palace where Benjamin stands bound—his amazing and trembling brothers grouped around the lad. Judah advances. He bows himself before Joseph. His heart is full. His lip trembles. The tear glistens in his manly eye; and now, with tenderness thrilling in every tone, he pours forth his plea of surpassing pathos: "Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: my lord asked his servants, saying, have ye a father or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead; and he alone is left of his mother, and his father loveth him." Thus he goes on; and every sentence goes like a knife into Joseph's heart. And then he closes and crowns his appeal with this most brave and generous proposal: "Now therefore, I pray thee, let thy servant abide instead of the lad, as bondsman to my lord; for how shall I go to my father, and the lad not with me, lest I see the evil that shall come upon my father." Joseph's heart, which has been swelling with emotion, is now ready to burst. He can stand it no longer; nor any wonder. This is prayer; and could we bring such earnestness to Jesus, oh how would his tender, much more tender heart, melt like wax before it. Did we approach him with the fervor that glowed and burnt in Judah's speech: did we plead for our own souls or those of others, with such tears, in such tones, as Judah's when he plead for Benjamin, how would a divine brother discover himself to us?

Now turn from that Egyptian to his Hebrew palace. There also is prayer. Two women stand before King Solomon. In the darkness of the night, one has crept with noiseless step to her neighbor's bed, and while the mother slept, and the babe slept in her bosom, softly, cautiously, she steals the living child, and leaves her own cold, dead infant in its place. They carry the dispute to Solomon—each claiming the living, and each repudiating the dead. With a skill that earned him his world-wide fame, the wise monarch summons nature as a witness. Horrible to hear, he orders the living child to be divided. The sword is raised—another moment, and each mother gets a quivering half—another moment, and interference comes too late. One stands calm, firm, collected, looking on with a cruel eye. With a bound that carries her to his feet, and a shriek that rings wild and high all over the palace, the other—the true mother—clasps her hands in agony, and cries, "Oh, my lord, give her the living child, in no wise slay it." That is prayer. That cry, that spring, that look of anguish—all these proclaim the mother—how different from the cold, callous, unimpassioned frame in which, alas, the best too often present themselves at the throne of grace, as if, when we are seeking pardon, it were a matter of supreme indifference, whether our prayers were or were not answered. Oh, how should we pray that God would help us to pray, and touch our icy lips with a live coal from off the altar.—DR. GUTHRIE.

[From BISHOP WHATELY.]

REFORMATIONS IN RELIGION.

WE have seen that corruptions of christianity have existed, from the days of the Apostles, downwards; and that these inspired teachers warned men to be on their guard against this danger. They exhort us to "take heed to our selves," on account of deceitful teachers," and to "prove all things, and hold fast that which is right." Christians, then, are evidently bound to be carefully watchful against any corruption of the "simplicity of the Gospel." And whenever they shall find that any unscriptural doctrines or practices have crept in, it is their duty to exert themselves for the correction of the evil. And, accordingly, it appears that almost every one of the corruptions which have prevailed in Christian Churches, was opposed, more or less, at its first introduction. Yet, on the whole, this opposition was, for many centuries, so far ineffectual, that the religion of the greater part of the Christian world degenerated more and more from its original purity.

It is not our design to give an account of the various attempts made (with or without success) to resist the introduction of corruptions, or to drive them out. It will be sufficient to point out:

I. What are the principal hindrances that have stood in the way of a successful opposition to errors and abuses, and of needful reformations.

II. What are the faults that reformers are chiefly liable to, and against which, consequently, men ought to be especially on their guard.

[I.] There are three mistakes frequently committed by Christians, each of which has contributed to prevent successful opposition to corruption, and correction of them.

(1.) Some have attached too much importance to *matters not essential*, and have contended too earnestly about them.

(2.) Others—and sometimes, indeed, even the very same persons have acquiesced in very serious corruptions, through a mistaken anxiety for what they consider *Christian Unity* and concord.

(3.) A third cause, tending to the same effects, is a mistaken *dread of innovations*. Those who are on their guard *only* against *sudden* corruptions, and overlook such as creep in silently and gradually, will be disposed to resist as innovations, what are, in truth, *restorations*; and to maintain what are, in reality, *very great and mischievous* innovations.

(1.) When men are once engaged in a *contest* on any question, their eagerness is apt to increase as the debate goes on; and they often come to regard some matter that is really of very small consequence, as if it were of the greatest. Thus, their attention is often drawn off from things far more important. For example, there have been fierce controversies among Christians about the proper time for celebrating the festival of Easter. And this is one of the many cases in which the attempt to unite all Christians under the government of *one single community on earth*, has led to discord instead of concord. For, it is necessary that in any *one* Church, the times for celebrating religious festivals, should be fixed by authority; however unimportant it may be *what* shall be the time fixed. But two or more independent Churches may differ in this, and in several other non-essential points, without hostility and strife. Such questions, however, immediately become a source of strife, as soon as it is thought necessary to unite these Churches into one. And the same may be said of that most bitter dissension which arose between the Eastern and Western Churches as to the use of leavened or unleavened bread at the Lord's Supper. And at the very time when these controversies about such comparatively insignificant points were raging with the utmost fury, the unscriptural practice of applying to the Virgin and other saints as mediators (besides many other superstitions), was spreading widely among Christians.

So also, in later times, and even in our own day, there have been vehement debates on the question, whether a clergyman should preach in a black dress or a white one. And the attention of many persons has thus been called off from the far more important question as to the soundness of the doctrine preached. While occupied about the color of a vestment, they have overlooked the serious corruptions of the faith introduced by such as were "teaching for doctrines the commandments of men."

And, again, the schism of the Donatists, which gave rise to one of the most furious contentions that ever existed among Christians, originated merely in a question as to the regularity of the appointment of a certain bishop. These persons having taken up that notion respecting "apostolical succession" which has been noticed in a former part of this Dissertation, they would not allow that the ministers ordained by the bishop whose succession they disputed, were ordained at all; or that any whom these baptized were really Christians. etc. And while this fierce contest lasted, which was nearly two centuries (from the fourth to the sixth), men's attention was drawn off by it from essential points; and various corruptions were allowed to spread unchecked and unnoticed. Moreover, one effect of such contests is, that many men are apt to become, at length, so weary of strife, as to be ready to purchase peace at any price, and to acquiesce in various abuses and errors in important points, rather than run the risk of exciting any controversy.

Now we ought certainly to prefer peace and Christian concord to everything *except* the essentials of Gospel-truth and pure worship. But these must not be given up even for the sake of peace.

For, religious *agreement* is not that Christ-

ian concord which it is so important to aim t, unless it be agreement in the *genuine* Re-igion of the Gospel. There may be an agreement in error as well as in truth.

But, vehement and long-continued disputes about matters of minor importance which are not worth so much contention will often drive men into the opposite extreme, and make them ready to consent to any thing for the sake of peace and unity.

(2.) And thus they are led to commit the second of those mistakes above adverted to, and to resist all correction of abuses for fear of unsettling men's minds, disturbing the peace of the Church, and violating its Unity.

And this is especially the case when men have adopted that view of Christian Unity which represents it as consisting in having *one community on earth,* to which all Christians belong, or ought to belong, and to whose government all are bound to submit.

It is true. the same kind of feeling may influence the members of *any* Church, even one which does not claim to be "*the* universal church." For, men are undoubtedly bound to be very careful not to "cause divisions" hastily, or on slight grounds. Whatever Christians they find themselves belonging to, they are bound to give no occasion of any schism—any unfriendly separation from it, unless they are fully convinced on deliberate reflection that its doctrines or practices are at variance, in essential points, with Scripture, and that there is no reasonable hope of reform. But, on the other hand, if the rulers of any Church, force a part of its members to separate from it, by maintaining what is really thus unscriptural (and of this the All-Wise God alone can be the infallible judge,) the guilt of the schism lies with those rulers.

The questions however, what *is* or is not Scriptural? and *what* points are essential? are to be very carefully and candidly considered, under a sense of awful responsibility to God; and are questions on which different men often come to different conclusions.

And hence, while some are guilty of hastily causing divisions on wrong grounds, or insufficient grounds (as if each man were free to consult his own fancy or convenience in such matters,) others sometimes fall into the opposite extreme. For there are persons who will bring themselves to acquiesce in something which they perceive to be fundamentally wrong, for fear of being gnilty of causing a schism.

Now this latter fault, men are much more liable to, who consider "the true Church" to be, necessarily, one community under a *single government on earth.* For all Christ's promises being made to his Church, they feel that a separation from that community which they regard as the Catholic Church, would be to renounce the Gospel Covenant. And thence they are led to infer, either that Christ allows this Church to depart in important points from the written Word, or else what plainly appear *to be* departures from it, are somehow reconcilable with it. They would, perhaps, be glad if the governors of their Church could be prevailed on to remedy such and such an abuse. But if these resolve, in compliance with the wish of the majority, to retain it, such persons consider that they have only to submit, rather than forfeit (as they imagine) *all* their Christian hopes at once. They oppose or question the decisions of the Church which they regard as the divinely appointed Authority and Guide for all Christians in whatever pertains to religion, they consider as a rebellion against Christ. And thus they in time force themselves to believe their Church *infallible*—to assent to and uphold the grossest corruptions—and to resist all attempts at correction.

This mistake as to the nature of Christian unity is one which could hardly arise in the days of the Apostles. For *they* manifestly founded many distinct Churches, agreeing indeed in Faith, but quite independent of each other, and having no common Head on Earth. And the Bishops which they appointed for the government of most (if not all) of these Churches, differed as much from the Bishops of later times, as a Sovereign prince does from a colonial governor. Each was the Head Presbyter, to whom was intrusted the chief power in an entire Church.

It was indeed allowable and desirable that delegates from these several Churches should assemble, from time to time, to hold a Council, (or, as it is called in political affairs, a *Congress,*) for the purpose of conferring together on religious questions, and concerting measures for putting down false doctrines and abuses. This did not necessarily destroy the independence of the Churches; any more than Sovereign-States surrender their independence when they send ambassadors to a Congress to deliberate concerning a treaty. But ambitious men, when they obtained a majority in any of these Councils, naturally encouraged the notion that the minority were bound to submit to their decisions, whether they would or no. This, so far, tended to combine all these Churches into one. And when the chief part of the Roman Empire became Christian, the Emperors always sought to favor this combination, in order that they might the more easily and more completely control it.

And that this worldly policy of theirs had a principal share in the uniting of the several distinct Christian communities into one, is plain from the circumstance that it was not *Jerusalem*—the earliest Church, and from which all others were offsets—but *Rome,* the *political* Capital of the Empire, that came to be regarded as the seat of government, and centre of the Universal Church.

There is not, indeed, any rule laid down by divine authority, as to what is to be the greatest extent of a single Church. It cannot, therefore, be said that there is in Scripture any direct prohibition of Christians all over the world uniting themselves into single community. But the example left us by the Apostles, in founding many distinct Churches, independent of that of Jerusalem, and of each other, shows that they did not consider a very extensive Church as either a necessary or a desirable thing. And the inconvenience is so manifest and so great, of placing under one Church-government men of different nations, far distant from each other, and differing in language and customs, that we may be sure no such thing would ever have been thought of, except either for reasons of worldly policy, or else from a misconception of the character of Christ's kingdom. The ruler of a great empire, containing many provinces, may naturally wish that all his subjects should be members of the same Church and are likely to be tempted by ambition to extend that church as widely as possible. Those, again, who make the mistake obove alluded to, respecting the true meaning of christian-unity, will readily enter into these views. And some will be likely to fancy that the governors of a single Church comprehending all Christians, will be likely to prevent such errors as might spring up in some out of a multitude of independent Churches, and thus preserve the purity of Gospel truth. But this is to suppose that the governors of the universal Church are to be *infallible.* Else, it is plain that they may fall into error as easily as the governors of a smaller Church, and may employ their extensive power in maintaining and spreading such error. And, accordingly, all who contend for a Universal Church, in the sense of a single community under one government on earth, always lay claim,—more or less distinctly,—to infallibility as belonging to that Church.

But as no such infallibility can be proved, or does exist, the result has been that all attempts to give universal dominion to a single Church have increased the difficulty of checking and of correcting corruptions.

For example—one great abuse, and that the parent of many others, the keeping of the Scriptures and of the public Service in a dead language, was doubtless much favored by the great extent of a single Church. The abuse was not one that originated in very early times. For it was not caused by men's having from the first a superstitious dread of any attempt to translate the Scriptures at all, and consequently leaving them in the original Hebrew and Greek. On the contrary, they were *translated* into Latin, when that was the prevailing language, on *purpose* that they might be accessible to the people. And afterwards, when Latin gradually ceased to be spoken in the Provinces, and at length, Rome itself, the Latin Bible and Prayer-Books continued in use after they had ceased to be understood by the mass of the people. No one could point out the precise time when a new translation first became necessary; because the change of Latin into Italian, Spanish, etc., was gradual. And men had a sort of superstitious veneration for the language which they and their fathers had been accustomed to hear employed in divine Service.

And this is evidently an error which it served the purpose of an ambitious Church to keep up. All over the world, as far as the dominion of that Church extended, the Priests had a language of their own, not understood by the common people, in which alone the Sacred Books could be studied. And thus the People could know little or nothing of their Religion, except just what these Priests chose to tell them.

Is Christ's Kingdom Literal or Spiritual?

BY EDWARD MASON.

I presume most of the brethren admit that there is to be a literal, personal reign of our Lord and Saviour Jesus Christ, who comes to be glorified in his saints, and to be admired by all that believe in that day, or during his reign. Are all to see him? Certainly not; only those who look for him. To them shall he appear, and they are the ones to manifest his power and glory to the unbelieving world. The proof of this I gather from the works he performed at the first advent, and from the power he gave to his chosen or twelve apostles, as also to the "seventy," whom he appointed, and sent into every city and place whither he himself would come, that there will be a harvest in the end of this world, or age, just as there was one established at the end of the Jewish age, and that kingdom was announced to be the kingdam of God. Jesus said to the unbelieving Jews, "but if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."—Matt. xii. 28. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—Matt. xxiv. 14. A multitude of other passages of the same import I might quote to prove that the kingdom was offered to the Jews and rejected; therefore he said on a certain occasion, the kingdom shall be taken from you and given to a nation bringing forth the fruits in its season. Unto us who believe in Jesus it is given to know the mysteries of the kingdom, and understand the teachings of our Lord and Master, but unto the unbelieving he spake in parables, that seeing they might not perceive, and hearing they might not understand, that the *sayings* of the prophets might be fulfilled in them.

How I rejoice that I live in this age of wonders, to witness the rapidity with which the Scriptures are being fulfilled. How different from the former views entertained by many of us, and by many still. For the return of Jesus we wait and watch.

Baltimore, Md., Nov., 1870.

Read and be not Offended.

As we have read about our duty to preachers of the Gospel, I ask to lay before you some of the trials peculiar to the wives of such servants. The writer of this article has been intimate with the families of scores of our preachers, and has had ample opportunity to know their trials. We will not make a point of her husband's absence from home, leaving her to train his boisterous boys, and manage affairs in general; that is nothing more than a tin-pedlar's wife, for instance, goes through, and savors not of sacrifice, in particular, for any woman would keep house alone to let her husband travel to make money. But when one travels and returns with empty pockets—his time spent in doing good to others, and returns to find rent, wood, hay, flour, clothes, and everything a family needs, to be paid for in something more passable than Gospel truth, why, *then* is a chance to know where the spirit of sacrifice reigns.

But there are so many ignorant, puffed up men leaving their families, with a conceit that *the Lord* calls them, while their families almost *beg* here and there because the "laborer" fails to receive "his hire," and they are such useless workmen, too, I don't wonder some of the churches begin to doubt the Lord's having made any such "call to preach" in any man's ears.

It is no man's duty to gad through the country unless the Lord is with him. To those whom he called at the first the promise was made, "Lo! I am with you always." He also promised to supply their needs. Now if the Lord doesn't do that, be assured, my brother, he is perfectly willing you should "go a fishing," or make tent, part of the time, at least.

Again: there are some who preach only on Sundays, working with their hands through the week. Sickness and adverse circumstances have brought them into straight places. They do their best, but still are unable to be thoroughly comfortable. I know many such whose labors in the Gospel are acknowledged as blessed of the Lord. Good is done through their Sunday labors. *These* are the most severely tried of any class of preachers. If they haven't but two white shirts, both in the wash, and a call comes to leave home, what then? It is said, "A man that *works* might have more clothes, if he wasn't shiftless." O yes, and when his wealthy brothers hear him preach they think, "*He* doesn't need any material help—he *works* and can provide for himself."

A case that occurred only last week is so appropriate here I write it out. A feeble sister woke at the midnight hour, suffering from lameness, caused by not having sufficiently warm clothing, and while meditating upon the possibility of herself and little ones being obliged to pass, thinly clad, a cold winter, she thought of the "storehouse" that had in times past supplied her needs. She knocked at the door, made her wants known, believed her Father would help her, and went to sleep.

A day or two afterward the mail brought a letter to her from a sister, who had never written her before, and on the first page were these inquiries: "Are you in want? Have you *warm* clothing for winter? Have you a shawl, or a cloak?" O blessed be the Lord for his tender care over his helpless creatures! Who that has been obliged to go to him in time of need, and has found him ever ready to bless, can doubt his care and love? I would honor and praise his holy name for what I know of his goodness in this one particular. Yet he is *altogether* good.

And now, brethren and sisters, believers in Life through Christ alone, let me say a few words to you, and I am done. Out of regard to my sensitiveness, excuse me for not signing my name, for the first time, in the Herald. It almost seems like being ashamed of the cross, yet for various reasons I think it best.

Have you ever thought that stored away in your closets and chests are out-grown suits, *various* articles of clothing, affording only hiding-places for spiders and moths, which would make many a poor but industrious family happy and comfortable? Have you considered that there are opportunities to benefit God's poor besides with *money?* Do you know that a box or barrel of clothes, that could be made over for children, would be received by some of your fellow-laborers as answers to their prayers, and God thus get more honored by you? You can't tell all the most needy ones by their writings or preaching. Those who have most faith in God *beg* in their closets, and write cheerfully for the papers. They don't make a practice of displaying their poverty. The most destitute preacher, if he be earnest, can't be known by his talk at the close of his sermons. He doesn't say much of the "sacrifice" he makes to preach the Gospel. He feels modest about that, for he compares it with the sacrifice of Christ, and concludes that his "afflictions" are "light."

But God has heard his cries, when with all his endeavors he still needed help. I have myself seen some of them shed tears at home, then cries to God were heard, then blessings received.

Some such live in Massachusetts, some in New York, may be. No need to send *all* your gifts "down South," for instance. When you pray for the dear, scattered flock, ask the Lord if any are in want, or if the feeble ones are provided with "warm clothing for winter." The Lord will direct you whom to confer your gifts upon. May we strive to give, if but a "cup of cold water," to the needy ones, and God will bless.

One who Knows.

Notes of a Learner on Truth.

BY F. A. F.

There is probably no proverb in common use, the truth of which is oftener and more strikingly illustrated than that "consistency is a jewel;" and nowhere does this jewel shine with greater lustre than when manifested by man in considering the eternal truths of God.

Few there are among inquiring minds who, in pretence at least, do not anxiously desire to be possessed of truth and to have their store of knowledge, free of error; and further, this same class of individuals, when occasion so requires, are profuse in their acknowledgments of ignorance in respect to much that is yet to be unfolded—may be willing even to confess it quite probable that some which they hold to as truth may be error. But how far does the conduct of the great body of truth-seekers—not of an erring few—accord with the profession and acknowledgments we have mentioned? The question needs no answer. The history of every new idea, is one continued series of conflicts with this kind of truth-lovers. It is in the face of every device which their inventive genius can produce, that it rises to the light and sheds its benign influence upon the minds and hearts of men.

There seems to be in man, as a part of his very nature, such a strong spirit of conservatism, as to cause him to almost involuntarily shrink from any thing which bears a resemblance to originality. No doubt this element of human character is calculated to guard him, in a measure, from the attacks of error, and hence is entitled to respect; but, like every other virtue, its abuse renders it ridiculous. A new idea is presented—of course it is incorrect, if it were otherwise why have not we or our fathers thought of it before, and immediately the mind commences its work of rummaging the resources of the past and present to discover some means of showing its absurdity; and as a rule it is not until compelled by argument to see something of the base upon which it rests, that a willingness to listen is manifested. And yet all the while they have been very anxious to discover truth, and grow in knowledge!

It is in this trait in our character, that we are to find an explanation of that otherwise unaccountable neglect and sometimes persecution of men who are so far ahead of the masses. But so it has ever been, and when we inquire for the reason for such conduct, we are informed in an indifferent tone "they have some strange notions," always forgetting that around every thing new there necessarily hovers an air of strangeness for a time. Admitting, however, that some of their theories have been weighed and found wanting, thsi is, to say the least, an unsatisfactory reason for not availing ourselves of their talents to speed us on in the way of truth. Nay, as well might we reject many kinds of food for bodily nourishment, because it needs a certain amount of discrimination for its proper use. Such reasoning befits babes in understanding, not men. "Prove all things," accept the good, reject the bad—this is the motto of wisdom. No doubt this spirit of opposition to new trains of thought has always existed to a greater or less extent, and that the cause of truth has prospered notwithstanding, but this certainly does not justify us in continuing in ignorance. The past centuries of experience which have been committed to our trust, ought not to prove an unfruitful volume. When we call to mind the example of the noble Luther and his associates, how he arrayed himself against the doctrines which had been questioned for centuries and yet he proved to be correct, it ought to make us cautious in our treatment of the arguments of those who call in question doctrines, which we have held from infancy, and assign the latter fact as evidence of their correctness.

The age of the ore which contains the precious metal, is no evidence of its purity. Lost in the desire to separate the dross from the gold, the workman has no reverence for its age. He subjects the whole mass to the purifying fire, and cares little how soon the process of separation is accomplished, if it be complete. And thus should it be with the brain. The golden truth is always hindered in its mission of usefulness by the presence of any amount of the dross of error, and no effort to separate it should be despised. Much less should it be so, where the act of casting off the adipose matter of the brain is succeeded by an influx of new and tried material, for what does not promote the development of the intellect is a positive hindrance. When the husbandman lops off the dead and unsightly branches of the vine, he renders its life and strength more manifest, and in addition he makes way for that which will yield him constant fruit.

All truth, wherever found, is a revelation of God, and is worthy of our notice and earnest consideration, as unfolding to finite minds the wisdom, power, and goodness of the infinite God.

Salem, Mass., 1870.

Letters and Extracts.

From Eld. R. V. Lyon.

Dear Editors: I am very sorry for the sickness of Br. Storrs. I know how to feel for him, having been myself laid aside a good deal during the past few years. This is a great trial to those who practice activity in life. But all is well that ends well.

The cause of Bible truth is gaining ground in some places. In Northern New York we have strong friends. I found in that locality some who were brought into the truth by reading my own works, since I was there two years ago. In my last mission I was absent five Sundays, and preached and talked much. I immersed eight "into the name of Jesus" our Life-giver, "for the remission of sins." I obtained one new subscriber for the Herald.

When at the Springfield camp-meeting, I was astounded while hearing a discourse from the public stand, from these words, "Jesus Christ is the same yesterday, to-day; and forever."

I have come to the conclusion to send all the preachers whose post-office address is given in the "Crisis," a work which I have lately published, "Jesus of Nazareth: His Offices and Character, as Revealed to us in the Bible." The expense will be about $24. Now if any of my brethren wish to aid in this work, they have the opportunity.

Yours, in Christ.

Suspension Bridge, N. Y., Dec., 1870.

From L. R. Gilman.

Br. Storrs: Having heard through the Herald, of your severe illness, I cannot refrain from expressing a word of sympathy. But there is nothing so comforting and cheering to the dear afflicted ones as the precious promises of God. How blessed are we in believing those promises when we arrive to that condition of mind in which we can truly say, in all things, "Not my will, but thine be done."

God is able to heal; and it is written, the prayer of faith shall save the sick. I am glad there are some who can and do have this healing faith. Many prayers are offered in your behalf. The Lord will do as seemeth good in his sight.

Long Point, Ill., Dec., 1870.

From Wm. H. Spence.

Br. Thorne: We thank God from the depth of our heart that our last paper was able to bring to us the good and happy news that our dear old veteran, and tried soldier, Br. Storrs, the humble yet bold servant of Christ, still lives. Blessed be the name of the ever-living and true God. We desire in humility and love, to increase in gratitude to God for this and *all* His goodness to us. May it please our heavenly Father to take us all, unworthy as we are, under His arm of protection, and keep us in patient waiting and watching for Christ. To Him let us give all the glory, now, then and forever.

Bristol, R. I. Dec. 1870.

The Force of Truth.

A gentleman was once asked in company, what led him to embrace the truths of the gospel, which formerly he was known to have neglected and despised! He said, "My call and conversion to God, my Saviour, were produced by very singular means; a person put into my hands 'Paine's Age of Reason.' I read it with attention, and was much struck with the strong and ridiculous representation he made of many passages in the Bible. I confess, to my shame, I had never read the Bible through; but from what I remember to have heard at church, and accidentally on other occasions, I could not persuade myself that Paine's report was quite exact, or that the Bible was quite so absurd as he represented. I resolved, therefore, that I would read the Bible regularly through, and compare the passages when I had done so, that I might give the Bible fair play. I accordingly set myself to the task, and as I advanced, I was struck with the majesty which spoke, the awfulness of the truths contained in it, and the strong evidence of its divine origin, which increased with every page, so that I finished my inquiry with the fullest satisfaction of the truth as it is in Jesus, and my heart was penetrated with a sense of obligation I had never felt before. I resolved henceforth to take the sacred word for my guide, and to be a faithful follower of the Son of God."

A movement is on foot in Mexico to connect the telegraph system of that country with that of this. When this is done, all the principal cities of Mexico will be in telegraphic communication with the United States and Europe.

Vulgar Language.

There is as much connection between the words and the thoughts as there is between the thoughts and the actions. The latter are not only the expression of the former, but they have a power to leave the stain of corruption upon the heart. A young man who allows himself to use one vulgar or profane word has not only shown that there is a foul spot upon his mind, but by the utterance of that word he extends that spot and inflames it, till, by indulgence, it will pollute and ruin him. Be careful of your words and of your thoughts.

If you can control the tongue that no improper words are pronounced by it, you will soon be able to control the mind and save it from corruption. You extinguished the fire by smothering it, or by preventing bad thoughts from bursting into language. Never utter a word anywhere which you would be ashamed to speak in the presence of the most refined female or the most religious man. Try this practice a little while, and you will soon have command of yourself.—*Sel.*

Two gardeners, who were neighbors, had their crops of early peas killed with frost; one of them came to condole with the other on this misfortune. "Ah!" cried he, "how unfortunate we have been, neighbor! Do you know I have done nothing but fret ever since. But you seem to have a fine healthy crop coming up already; what are these?" "These!" cried the other gardener, "why these are what I sowed immediately after my loss." "What! coming up already?" cried the fretter. "Yes; while you were fretting, I was working." "What! don't you fret when you have a loss?" "Yes; but I always put it off until after I have repaired the mischief." "Why then you have no need to fret at all." "True," replied the industrious gardener; "and that's the very reason."

Diogenes being at Olympia, saw at the celebrated festival some young men of Rhodes, arrayed most magnificently. Smiling, he exclaimed, "This is pride." Afterward meeting with some Lacedemonians in a mean and sordid dress, he said, "And this is also pride."

Pride is found at the same opposite extremes in dress at the present day.

Mr. Burkitt observes in his journal, that some persons would never have had a particular share in his prayers, but for the injuries they had done him.

Our salvation does not depend upon our having right notions about the devil, but right feelings a bout God.—*F. W. Robertson.*

"Every one that is proud in heart is an abomination to the Lord."

Murdock's Syriac New Testament.

Geo. W. Young, 24 Chambers street, New York, will supply "Murdock's Translation of the Syriac New Testament" *for two dollars and sixty cents:* this is 26 cents less than the regular price.

Note by the Editor.

Let those who wish that work send their orders as above. Mr. Young is reliable.

Good Health.—The December number is received.

Contents.—Eye-Sight and the Microscope; Means of Preserving Health; The Rationale of Toys; Artificial Eyes; Pure Water; Bread Made from Whole Wheat; Medicine in the Dark Ages; Leprosy; Consumption; Effects of the Secretion of Tears on the Circulation of the Brain; Vox Populi; Our Last Journey; Dynamics; The Barometer, or Weather Glass; Lessons from China; Educational Principles; Volcanoes.

Terms.—Monthly, 20 cents; Yearly, $2; three copies, $5.

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Appointments.

Springfield, Mass., Sunday, Dec. 18.
S. W. Bishop

Wolcottville, Dec. 18.
Springfield, Dec. 25.
William N. Pile.

Charlestown, Mass., Dec. 25.
Geo. W. Brown.

Manchester, N. H., as Br. Morse may appoint, the Sundays of Dec. 4, 11, and 18.
Meriden, Conn., Sunday, Dec. 25.
New York, (Cooper Institute), Sunday, Jan. 1.
Wm. Stewart.

Meriden, Conn., Dec. 18.
Hartford, Conn., Dec. 25.
New Britain, Conn., Jan. 1.
Meriden, Conn., Jan. 15.
Springfield, Mass., Jan. 22.
Chas. G. Barker.

Business Department

CASH RECEIPTS.

One dollar each from—E. D. Hutchinson, E. L. Williams, Alfred Gowell, Parker Gowell, J. F. Whitney.

Two dollars each from—R. G. Clarke, H. Lowe, Laura R. Gilman, J. A. Adams, A. Wilson, W. J. Masters, J. McAlpine, Geo. Busby.

Various sums—Stephen Gunegan, $2 20; Thomas Fielden, $5; Peter Fary, $4; James Field, $10.

PARCELS SENT SINCE LAST ISSUE.

C. J. Whitehead—sent tracts—are out of papers; J. A. Adams, W. G. Hatley.

TO CORRESPONDENTS.

I. J. Schaff.—Your paper is sent regularly.

Sleep.

Of all the thoughts of God that are
Borne inward unto souls afar,
Along the Psalmist's music deep,—
Now tell me if that any is
For gift or grace surpassing this.—
"He giveth his beloved sleep?"

What would we give to our beloved?
The hero's heart, to be unmoved,—
The poet's star-tuned harp to sweep,—
The senate's shout to patriot vows,—
The monarch's crown, to light the brows?
"He giveth his beloved sleep!"

What do we give to our beloved?
A little faith, all undisproved,—
A little dust to overweep,—
And bitter memories, to make
The whole earth blasted for our sake!"
"He giveth his beloved sleep!"

"Sleep soft, beloved!" we sometimes say,
But have no tune to charm away
Sad dreams, that through the eyelids creep.
But never doleful dream again
Shall break the happy slumber, when
"He giveth his beloved sleep!"

O earth, so full of dreary noises!
O men, with wailing in your voices!
O delved gold, the wailer's heap!
O strife, O curse, that o'er it fall!
God makes a silence through you all,
And "giveth his beloved sleep!"

His dews drop mutely on the hill,
His cloud above it saileth still;
Though on its slope men toil and reap,
More softly than the dew is shed,
Or cloud is floated overhead,
"He giveth his beloved sleep."

Yea, men may wonder, while they scan
A living, thinking, feeling man
In such a rest his heart to keep;
But angels say,—and through the word
I ween their blessed smile is heard,—
"He giveth his beloved sleep!"

For me, my heart, that erst did go
Most like a tired child at a show,
That sees through tears the juggler's leap,
Would now its weary vision close,—
Would, child-like, on his love repose,
"Who giveth his beloved sleep!"

And friends!—dear friends!—when it shall be
That this low breath is gone from me,
And round my bier ye come to weep,
Let one, most loving of you all,
Say, "Not a tear must o'er her fall,—
'He giveth his beloved sleep!'"

Mrs. Browning.

The Seeds of Things.

BY J. B. COOK.

The tract herewith noticed gives the points plainly, so that they can be met, and the truth made more clear to some. We do not justly give nor take offence while truth is our aim and God is held supreme. J. B. C.

"The Mediatorial Kingdom of Christ,"

ALAS, ABOUT TO END, SHORT OF "SALVATION."

The tract with this heading takes away "the mediatorial kingdom" as the writer terms it, at the very point where it must, as revealed, attain its royal triumph over the earth.—Dan. vii. 14; Rev. v. 9, xi. 15, xvii. 14, xx. 5–7; Ps. lxxii. 11; Isa. lix. 20–60, 12; Luke xix. 12–15; Matt. xix. 28; Heb. i. 2–8. Then, God carries out his then unaccomplished purpose. Thus mediation is made to *end* short of "victory," short of "salvation." The heirship and dominion of Christ, and his titles of Judge, Captain of Salvation, Restorer and Deliverer, are annulled at the precise point where they become essential to fulfil the gospel plan. The grand features of this tract are all that I can now notice.

1st, The throne and king, "of which God says nothing within the vail," it locates there in utter disregard of God's order to the contrary. "The tabernacle and throne of David," it takes up from the dust and desolation of centuries, and thrusts them in at the right hand of God—on high! Nay more, to hurry up the Gospel plan, and hasten it clear through in this age, it makes Christ's "all power in heaven and earth" co-ordinate and sub-ordinate to Roman rule in this world, and only concurrent with that of God's providence above. Thus it makes the kingdom of Christ "of none effect by its tradition." In such case of course God will adopt other measures to "take away the sin of the world."

It sees that Christ was to be "King in Salem—Jerusalem," but ignores all Bible and all history which shows that that sacred city, has been "trodden down of the Gentiles," till now,—over eighteen hundred years. Again: The Messiah must be "King of righteousness—King of peace." Yet this cannot be "*within the vail*," where no such king or kingdom could enter; hence, as there has been "no king save Cæsar," the Roman, to rule "this world (or age—the limit it sets to the mediatorial kingdom) it follows that all the Gospel denoted by such terms and titles of our Lord comes to *nought*.

Furthermore, as the entire cause of Christ, in this age, has been contemporaneous with Rome, and as Christ and his saints have been the *martyred* subjects to Rome the whole "gospel of the kingdom," if it could end as this tract teaches, is but a stupendous pretence. By consequence, Christ should "withdraw" as it argues, leaving the Almighty to adopt some more effective measure.

2d, Christ is to be a Priest forever after the order of Melchisedek. He shall be a Priest on his throne—which carries this priestly office and service into the coming kingdom. That is the only possible sphere of this royal priesthood—this mediatorial kingdom, with His saints in resurrection life.—Rev. xx. 5–7. "He shall be a priest *forever*, *eis aiona*, into the age—to come."—Heb. ii. 5; v. 6; vi. 20; vii. 17–21. Hence he is "the same forever—*eis aionas*! (plural, for ages—not eternities.)

The promised seed is Christ, and all in Christ as his bride, who shall not *fail* nor be discouraged till *he* "set judgment in the earth." He shall bring forth judgment unto *victory*. They that are *with Him* are the called, the chosen and faithful, (in overcoming the ten kings.—Rev. xvii. 14).—Matt. xii. 20; Gen. xxii. 18; Gal. iii. 16–19; Luke xix. 12–19; 1 Cor. xii. 12. This blessed "*seed* shall possess the gate," hold the place of power, and "*bless the nations*."—Ps. lxxii. 16–20; Luke i. 69–73; Rom. xv. 8–13.

Thus "the Law, the Prophets, and the Psalms—the Gospel, Jesus, and his apostles teach this primal and all-pervading truth. Then the great sabbatism. Heb. iv. 1–9—The times of refreshing from the (then returned) presence of the Lord—the times of Restitution of all things spoken, Acts iii. 19–21; and all that is said of the age and *ages to come* fall in to confirm and crown and consummate the glorious Gospel and temple of the Most High. Amen. But our author ignores all such abounding Scripture, and writes as if his present argument could set the boundary of divine mercy. Hence he insists on closing up the whole gospel of the grace of God, in this iron—Roman age.

Surely "the seventh day—the day of Christ—the rest and restitution" cannot be crowded back into the sixth day; nor can death and the devil dominate and destroy, in the mediatorial kingdom, or kingdom of Christ.

It is hard to conceive of a more fatal misapprehension, short of an entire rejection of the sacred oracles, because the proper coming,—the crowning coming is yet to come. In about nine cases out of ten Christ's coming applies to his second coming unto salvation. Hence *this* coming is to insure and open, and inaugurate this "age—world—kingdom in Zion—life and glory—to come." They are all *forever, eis aiona*, unto the age, and on *into the ages to come*." But beside all noted above, this writer, to avoid any occasion for the Redeemer yet coming to Zion, as promised, hoists it up, in imagination, into heaven;—yet it is by some strange oversight, still in its old place being *plowed* as a field.—Micah iii. 12; Matt. xxiii. 37. This may suffice to show the utter disorder to which he has, in theory, brought himself and the cause of Christ. He undermines his own hope and loses his *life* amid the falling lumber of his own logic, because both are *in* Christ and only, *eis aiona*, forever. Both are only commensurate with the Melchisedek priesthood of Christ. Hence, if his argument avail at all to end the mediatorial kingdom at the close of this groaning, dying age, then it avails also to *end* his hope and portion in rayless night. He will give old Adam, sin and satan their full time and world-wide dominion, but the Redeemer's *reign* in the power of his promised redemption, he hides away from the face of the earth as if ashamed of it. To crown these departures from the gospel, he proceeds to mount the dome of God's great temple of truth, and take Christ, "the head stone," quite out and away. As Judge, Restorer, King and Deliverer, Christ is theorized out at the time that his royal power in redemption must begin to avail.—Psa. cx; Rom. xi. 26; Acts xvii. 31. He reverses the whole, and puts Jehovah in the place of *adonay*, Psa. cx. 5; has the Messiah (David's Lord, *adonai*), withdraw, and then Jehovah drinks of the brook and is refreshed, as only the Lord Christ can be presumed to be.

The merit of our brother lies in stating his points plainly; while others cover them, as if to avoid correction. If they will come to the light, in my humble opinion, *we* may aid each other to apprehend them. God *judges* and *saves*, but only BY Christ.—Acts xvii. 31; Rom. v. 10; John vi. 40; xiv. 19; xvii. 18–23; 1 John, v. 11. The day of the Lord is "the day of Christ"—as 1000 years. Zion was the site of David's throne, the throne of the Lord. Mount Moriah (not Zion, as the tract has it) was the site of the temple.—2 Chron. iii. 1.

Yes, whatever may become of God's covenant oath; or of the honor of our Lord, the Messiah; or his mediatorial kingdom and commission to bless and to save; he would cut it all short, and small enough to suit his pattern. But to give his culminating idea of Divine promise, and Christ's kingdom, in fulfilling it, he theorizes it so far out of the gospel that he leaves it nowhere on earth, nor, as we have noted, of any avail in heaven.

Christ abideth forever—*eis aiona*. He that eateth of this bread shall live forever—*eis aiona*.—John vi. 51–58; xii. 34. This is the certain and well ascertained "age to come." About fifty times this *forever* gives the range and sphere of the coming glory and kingdom of Christ and his saints. Hence, this author's derangement of the Gospel of Christ would involve himself and us and the promised glory in one overwhelming failure, at the end of this evil age. To what end? I answer, to rid the gospel of the only occasion for "the glory to be revealed." It is only when "God shall build up Zion that he will appear in this glory."—Psa. ci. 13, 21, and Christ is the arch-type of the mercy seat, the radiant centre of this glory of God, in which he will be revealed on "the throne of his glory." Matt. xix. 28; 1 John, ii. 2; Rom. iii. 25. This writer, it seems, has yet to learn that the great Preacher often teaches this age-world, to come.—Matt. xii. 32; Mark. x. 30; Luke xviii. 30. The term for age, world, forever, occurs one hundred times and is often of unmistakable import. It denotes a dispensation, as the Mosaic, Christian, or the coming "day of Christ" in his kingdom. Thence on, "the ages to come" open up their loftier cycle of "seven times seven," if God so please.

3d, Christ came not to destroy the law, or the prophets; but to fulfil.—Matt. v. 17. However, this tract unwitingly makes the terrible mistake of teaching not only the destruction of "the law and the prophets," but of the Gospel too. They all embrace and demand "the Sabbath, the Jubilee, the Deliverance."

The geography of "the temple on Mount *Moriah*" gave it an absolute distinction and separation from the "throne in *Zion*." The king and the priest had each their separate place and special service. But in this tract the geography, history, typical and dispensational truth involved, are put in endless confusion. Our High Priest has gone, like Moses in the mount, (the Priest within the veil) to God. He is "at the right hand of God," as the grand executor of divine mercy. As such, his coming *mediatorial kingdom* and judgment, through the great and appearing day—as 1000 years—belong to the gospel plan. "The called, the chosen and the faithful" of this age will join him, as kings and priests, to reign, judge and triumph with him. Rev. xvii. 14; xix. 14; Psa. cx. 3. "The desolation of many generations" will be restored: "the sanctuary cleansed," Dan. viii., and the new covenant established over Israel. Then his "sanctuary shall be in the midst of them forevermore."—Ezek. xxxvii. 28. The throne and tabernacle of David will be re-built, and Zion—Salem—be "the city of the Great King."—Psa. xviii. 2.

My notice is, of necessity, too brief to note verbal mistakes. The grand points are all that I proposed to set forth in the light that, by contrast, the truth may be more apparent. Many devout people do not see the second advent at all, and they are left to grope in the dark, as to a large part of the gospel. So, many will argue away "the age to come," though it is the only time for "the mediatorial kingdom." They "can't see how it can be." Of course not. "The entrance of thy word giveth light."—Psa. cxix.

To my feeble capacity the second advent is incomparably more glorious and Godlike with the gospel of the kingdom to come in the full measure of its *grace*, as well as *glory*, in full view. So far as *the gospel* is shorn of the kingdom, so far as Christ is "enjoined" in filling out God's loving will, by restoring, reigning and blessing, as promised, we derogate or destroy the divine good will. "Only believe," then the true light shineth.

The Glory of God.

BY S. W. BISHOP.

"But as truly as I live all the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

This text is often quoted by that portion of the religious world who believe in a millennium this side the personal advent of Christ, as proof of the world's conversion. A correct understanding of the expression "the glory of the Lord" will, we think, dissipate this idea, of the text under consideration.

Let us look for the general use, in the Old Testament Scriptures, of this term. The children of Israel looked toward the wilderness, and behold, the glory of the Lord appeared in the cloud.—Ex. xvi. 10. "And the glory of the Lord appeared unto all the people .... which when the people saw they shouted and fell on their faces."—Lev. ix. 23. "And the glory of the Lord appeared in the tabernacle of the congregation, before all the children of Israel."—Num. xiv. 10. "And the earth shined with his glory."—Ezek. x. 4. "And the court was full of the brightness of the Lord's glory."—Ezek. xliii. 2. "His glory covered the heavens. And his brightness was as the light."—Hab. iii. 3, 4. From the above, and numerous other texts that might be quoted, it must be very evident that the primary signification of the term "glory of the Lord" is a shining effulgence, like unto light. And when, therefore, this oath-bound promise shall be fulfilled, a visible manifestation of God's resplendent presence will fill this entire planet. Something vastly more sublime is comprehended in this text than merely making all of Adam's children to become Christians, even if such a work was contemplated in the divine economy. It will be nothing short of the accomplishment of the prediction of the prophet of Patmos, wherein describing the ushering in of the grand restitution he says, "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Permit us to say, the above quotation is like all others used as evidence of a world's conversion. Neither it or them have the most remote reference to that subject. Neither does the Bible even hint at any such contemplated result of the preaching of the gospel of Christ. God's plan is, "He that believeth, and is baptized shall be saved, and he that believeth not shall be damned."—Mark xvi. 16.

But there is an unanswerable argument against applying this Scripture to prove a conversion of the world, from the consideration that conversion does not make men immortal, and no mortal being has ever been able to even look on the glory of the Lord, unless he was first especially prepared of God for such manifestation. Take the case of the Jews. When Moses came down from Mount Sinai he was obliged to put a vail over his face to hide what little of glory reflected from it, before the Jews could look on him. See 2 Chron. vii. 1–3. And the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord filled the Lord's house. In Ezek. i. 26–28, and ch. ii. 1, 2, there is a detailed account of a vision of glory seen by the Prophet, and the effect of the sight of the glory upon him. In this account we are informed that he could not bear the glory, and he was obliged to hide his face; and not until a special bestowment of the spirit of God was granted him was he able to listen to the instructions of the heavenly messenger.

Again, in Dan. x. 4–21 we have a most thrilling description of a vision of glory seen by the great historic Prophet. Hear Daniel's description of the effect produced by this vision, both on himself and others. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves, v. 7. And there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. v. 8.

The soldiers that watched around the sepulchre of Jesus, when they saw the glory of the angel of the Lord, "did shake, and became as dead men." See Mat. xxviii. 4. Lastly: When the beloved John saw a vision of Christ in his glory, on the isle of Patmos, he "fell at his feet as dead."—Rev. i. 9–17. As in the case of Ezekiel, and Daniel, it was necessary that God prepare him, and especially strengthen him, before he could even listen to the message sent him from the Lord.

Now for an application of our subject on other points. Those who believe in a resurrection to life of all mankind,—claim that such resurrection must take place in order that all men may be "judged." Some of this class of "believers" say that this resurrection (of all men) takes place when Christ comes; others claim that the wicked portion of the human family are raised one thousand years after he comes. Hold which view they may, their theory is, in the light of the facts brought out above, subject to an insurmountable difficulty. When Christ comes, he comes in the glory of his Father (Matt. xvi. 27), in his own glory; (Matt. xxv. 31) and in the glory of all the holy angels, Mark viii. 38, Matt. xvi. 27, ch. xxiv. 31, ch. xxv. 31. The saved ones are all to be made glorious like Christ. 2d. Thess. ii. 14. Whereunto he called you by one gospel, to the obtaining of the glory of our Lord Jesus Christ.—Phil. iii. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body.

Now to suppose that men who have died enemies to God, can stand in the presence of all this glory long enough to pass through all the formula of an investigative judgment; when we remember that such men as Ezekiel, Daniel, and John could not look upon the glory of one angel, till God had given them a special preparation, borders on the absurd.

Again: It is assumed by others that, after the Kingdom of God is established, and Christ is reigning in his glory, mortal nations are coming up, to Jerusalem, "from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles."

Now if it was impossible for Jews in Moses' time to look on the face of Moses because he had borrowed just a little of the glory; and if God's ordained priests, under the old dispensation, could not enter because barely one house was filled with God's glory; and if Ezekiel, Daniel, John, and Paul were nearly killed by seeing only one angel, is it reasonable to suppose that when this entire earth shall be filled with the glory of God; when Christ shall reign in such glory as shall put out the light of the sun, and drive the moon's rays into utter obscurity. See Isaiah xxiv. 23; and "more than twelve legions of angels" shall be there with each, and the glory shown to Daniel, Ezekiel and John; and when the "great company which no man can number," all glorious like the Son of God,—"equal to the angels," shall "shine forth as the sun in the kingdom of their Father."—Matt. xiii. 43, we repeat, is it reasonable to suppose that wicked, mortal will dwell, enjoy a probation age, and attend to the old Jewish sacrificial worship in the presence of, and admind this perfect flood of "an eternal weight of glory?"

To our mind such a supposition is not well grounded. And if lack of confidence in such theories is evidence of "unbelief," and that we are "behind the light," we must be "unbelieving" still, and walk in what may seem to others to be darkness as to the "glorious age to come."

We are earnestly looking for *the* age to come, but that one for which we are looking will be one of eternally perfected glory, and immortality. God grant we may all be "accounted worthy to obtain that age," for all things in heaven, earth, and sea foretoken its speedy ushering in.

Oceanport, N. J.

Children's Department.

A Kiss for a Blow.

I once lived in Boston, says Mr. Wright, and was one of the city school committee.

One day I visited one of the primary schools. There were about fifty children in it, between four and eight years old.

"Children," said I, "have any of you a question to ask to-day?"

"Please tell us," said a little boy, "what is meant by '*overcoming evil with good?*'"

"I am glad," said I, "you have asked that question; for I love to talk to you about peace, and show you how to settle all difficulties without fighting." I went on, and tried to show what the precept meant, and how to apply it, and carry it out. I was trying to think of something to make it plain to the children, when the following incident occurred.

A boy about seven, and his sister about five years old, sat near me. As I was talking, George doubled up his fist, and struck his sister on her head, as unkind and cruel brothers often do. She was angry in a moment, and raised her hand to strike him back. The teacher saw her, and said, "*Mary, you had better kiss your brother.*" Mary dropped her hand, and looked up at the teacher as if she did not fully understand her. She had never been taught to return good for evil. She thought if her brother struck her, she, of course, must strike him back. She had always been taught to act on this savage maxim, as most children are. Her teacher looked very kindly at her, and at George, and said again, "My dear Mary, you had better kiss your brother. See how angry and unhappy he looks!" Mary looked at her brother. He looked very sullen and wretched. Soon her resentment was gone, and love for her brother returned to her heart. She threw both her arms about his neck, and kissed him! The poor boy was wholly unprepared for such a kind return for his blow. He could not endure the generous affection of his sister. It broke his heart, and he burst out crying. The gentle sister took the corner of her apron and wiped away his tears, and sought to comfort him, by saying with most endearing sweetness and generous affection, "*Don't cry, George; you did not hurt me much.*" But he only cried the harder. No wonder. It was enough to make anybody cry.—*Selected by* H. R. T.

Overcome Evil with Good.

A friend of ours, living at the time near Red River, Arkansas, relates that one day an Indian, with whom he was friendly, came to him in a great rage against a certain planter, who had set his dogs on him. He declared he would kill him, or set fire to his buildings.

"Oh, no," said my friend, "that would not be right."

"What!" said the Indian, "not right to kill him when he set his dogs on me?"

"No," was the reply; "besides, what good would it do you to kill him?"

"I would have my revenge," said the Indian.

"That," said my friend, "would be nothing, and you would be guilty of murder, and be in constant danger and dread of punishment.

The Indian looked very thoughtful a short time; then said, "Well, what shall I do?"

"Why," said my friend, "do that man some good the very first opportunity, and you will find that sweeter than revenge; and it will bring you into no danger, but may bring you many blessings."

The Indian looked at him earnestly, and said, "You never told me a lie; I will try it, and find out if you lie to me now."

Several months passed on. My friend had forgotten the circumstance, when one day the Indian came to him with new blankets, overjoyed to see him.

"Ah," said he, "you told me true; it is no lie."

"Well, what is it?" said my friend,

"Why, you remember I was going to kill such a planter, and you told me not to, but to do him good. Well, some days ago that man was lost. He had wandered about in the woods until he was almost starved. I found him.

"'Now,' said I, 'I can easily kill him for setting his dogs on me;' but I remembered what you told me, and so I took him to my camp and fed him, and kept him over night, and the next day took him to his plantation. When just by it I said to him,—

"'There is your house; you see it; go.'

He was so glad, he shook me by the hand, and called me good Indian.

"'Yes,' said I; 'but you did not think me very good when you set your dogs on me.'

"'I set my dogs on you!' said the planter, turning pale at the thought of the hazard he had been in, from his knowledge of the Indian character.

"'Yes; you set your dogs on me at such a time, and I had to run for my life.'

"'I am sorry,' said the planter, 'and you have rendered me good for evil; come in.'

"So," continued the Indian, "he took me to his house, and told all his negroes to treat me well if I came there when he was not at home. And he gave me these fine blankets, and made me feel very happy. You told me no lie."

Here was sown a little good seed which bore its good fruit, and all because the Indian thought my friend "did not lie."

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come with rejoicing, bringing his sheaves with him."—*Selected.*

"Sir," said a lad coming down on a wharf in Boston, and addressing a well-known merchant, "sir," have you any berth for me on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can do my best to do whatever I am put to," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh two years."

"What have you not done?" asked the gentleman; which was a queer sort of question.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered in school for a whole year."

"That's enough," said the gentleman; "you may ship aboard this vessel, and I hope to see you master of her some day. A boy, who can master a wood pile and bridle his tongue, must be made of good stuff."

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ*;" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

GOD'S LOVE.

BY S. W. BISHOP.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—John iii 1.

WHATEVER plan God has devised by which the children of a lost race are brought to sustain the relationship of "sons of God," that plan is the offspring of His infinite love. This plan is clearly stated, Heb. vii. 19. "For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God." In this Scripture two covenants are contrasted as respects the practical result of each to those to whom they are given. The new, or better covenant is that plan by which we are brought near to, or constituted the sons of God. Of this covenant Christ is both High Priest, and Mediator, see Heb. viii. 6. Therefore, the plan by which we are made to be sons of God is the plan of God through Jesus Christ our Lord.

As God has but one plan, through Christ, by whose agency He will ever change the condition of any member of the race, either morally, or physically, see Acts iv. 12; it logically follows from the clear statement of our text, that, as this plan was first laid through the love that God bears to the race, every act of God in carrying into effect this stupendous plan, will be a manifestation of his love; and the great consummation of this plan will be the climax of infinite love.

Any theory of redemption, through Christ, which charges God, virtually, with doing one act, in connection with that plan, contrary to this great quality, or attribute of love, must be unsound. That there was a clear necessity for devising a plan by which we may become the sons of God is apparent when we consider man's condition in his natural state. Paul, in addressing the Ephesians, declares that they were, previous to getting into Christ, *by nature* the children of wrath.—Eph. ii. 3.

God's "wrath" is only revealed in the penalty affixed to his law. That penalty is death. The race of Adam, following the condition of their head, are by nature, children of death. This being the case, that race can have no life connection with that God whose life is only divine, and therefore immortal, or unending. Consequently, Paul says of them, while in an unregenerate state, "at that time ye were *without Christ*, being strangers to the covenants of promise, having no hope, and *without God in the world*." This language is very emphatic. It teaches, first: That all unregenerate sons and daughters of the race are without Christ. It is with them as if there was no Christ: and as respects the great mission of Christ in the world, which mission concerns only the bringing of men out of death, they are just as wholly unaffected by it as if no such work or mission had been contemplated or undertaken. Second: Being strangers to the covenant of promise, whatever is promised in that covenant they can never receive, because they hold no relationship to that covenant whatever. That covenant as its one great promise, offers life from the dead to a race of men who by nature are children of corruption. Third: Unconverted men hold no relationship to God whatsoever. It is with them, so far as the plan of God is concerned, and so far as that future life is concerned which God proposes to give by that plan, as if there was no God.

This is man's highest condition in his natural state. O, what mortal tongue can tell, or mind fully comprehend, in all its infinite fulness, that love that has undertaken to bring from so low a condition the children of a race perishing "in their own corruption," to the exalted position of "sons and daughters of the Lord Almighty." Well may the poet sing,

> "O, for this love let rocks and hills,
> Their lasting silence break,
> And all harmonious human tongues
> Their Saviour's praises speak.
>
> "Angels assist the mighty lays,
> Strike all your harps of gold,
> But when you've raised your highest notes,
> His love will ne'er be told."

An eternity of years will only give sufficient time, and immortal perfection in our organism, can alone qualify us to know and sing and tell the great love wherewith God has loved us. But "in part" we may know it here, for "God is love: and he that dwelleth in love, dwelleth in God and God in him."—1 John iv. 16. Just so far as in this present time we are made to be sons of God, we are thereby made to become partakers of, and to manifest that principle of divine love which is the only actuating principle in the Godhead, as respects man's redemption.

At this point we wish to try, by this plan of love, a theory held by a portion of our former religious associates. We are told that this plan, which, in its first conception, was dictated by the love of an infinite God, shall, in its grand consummation, result in bringing out of death millions of our fellow mortals, not to the joys of an endless life, but to the consternation of utter woe, and the horrors of death in a surging sea of liquid fire. Can such an act be any part of a plan of love? Does not the bare contemplation of it fill the mind with unutterable horror? What man in all the earth would claim that such an act, done by Him, was the result of the "shedding abroad in his heart, the love of God by the Holy Ghost?" If *our* feelings would revolt at the committal of such an act, done by *ourselves*, can it for a moment be supposed, that a God whose tender, divine love is infinite, like Himself—a God whose love, when compared with our highest attainment of love, is as a thousand oceans to the minutest particle of mist that floats up the mountain's side; can delight in a work like this? Nay verily. And assuredly he will not work a miracle of power to do an act that his love forbids.

It is a philosophical fact that our moral nature is always, in a greater or less degree, moulded into the image of our religious creed. Is it not true, on this hypothesis, that the practical effect of believing a proposition fraught with such tremendously horrible consequences is to nourish into more active life, the most unlovely propensities of our fallen nature? And can any real good, any exaltation of the mind, any change that makes us more like a loving Christ that assimilates us more into the moral image of that God who *is love*, be wrought in us—in any one, by persistently urging, as a motive why sinners should "repent and be converted," a resurrection to torture, woe, and a most horrible dying at the last? Is not *love* the very essence of our holy religion? Surely it is, for the beloved John declares that "He that loveth is born of God." Is it true that it is the legitimate result of merely working on man's animal fears by constantly urging on his consideration a prohibition, as a part of the divine plan, which, if true, nulifies the claim that that plan is one of love, to bring the sinner into this loving frame of mind? Does philosophy in religion become so unphilosophical that like begets *un*like? So it doth not appear to us. We think that "the *goodness* of God leadeth men to repentance." And while we see the great practical evil that is being done by teachings that do virtually dishonor God, it is no wonder that in our earnest endeavors to refute error, and set the truth before the people, we should, by some, be supposed to be over zealous.

May God enable us still to be earnest in our efforts to push forward the work of reformation, and may we be more and more imbued with that principle of divine love that moved the God that made the world, to stoop from His high and holy place, to bring fallen creatures like us into a union with himself, and give us at least a future endless life. Then shall all our efforts be characterized by the loving spirit of our great pattern and Life-giver, and then shall we, recommend, more effectually, the great and glorious principles of truth entrusted to our keeping.

And we can well afford to be loving and kind while we remember how great is the favor granted unto us in making us privileged ones, for an unspeakable privilege it is to stand in the blazing light of truth as it is now shining on the pathway of the church. And this light is soon to merge in the dawning of an eternal day. God grant we may be ready to share in its unending bliss and glory.

OCEANPORT, N. J.

TIME OF WEEPING.

"Weeping may endure for a night, but joy cometh in the morning. . . . They that sow in tears shall reap in joy."—Ps. xx. 5; cxxvi. 5.

LIFE is a conflict of forces—the weak against the strong, the bad against the good, the earthly and the sensual against the heavenly and the divine. It is the joy of existence to attempt and succeed—to contend and conquer. This is the law of nature, of providence and of grace. The body must waste away or it cannot grow; the mind must be wearied or it cannot rest. The new growth which gladdens the heart springs from the old decay which destroyed its hopes. The living generations have all come up from the dust of the dead, and the footsteps of life are everywhere followed by the hounding pursuit of death.

Every change gives signs of its coming; every substance betrays its hidden quality; every law is uniform in its conditions and consequences. The contradictions and paradoxes with which we seem to be surrounded are only parts of the divine harmony, which displays infinite variety in nature and infinite wisdom in Providence. Let it not seem strange that peace comes by conflict, and that surrender should be the condition of conquest in the spiritual life. The appearance is as little like the reality in the matter-of-fact world which we see, and a part of which we are.

The reddening clouds of the evening foretoken the fair weather of the morning. The fiery bolt that crashes through the sultry air of an autumn night is the harbinger of a clearer sky and a colder day. The mists that hide the sunrise among mountains give promise of a cloudless noon. The intense cold the severest winter's day is the last effort of the cruel past to lock the earth in fetters of eternal ice. To-morrow the crisping snow will soften in the breath of a more genial air, and the hazy skies will give signs of coming rain. In tropic climes the tornado that lashes the sea into madness, and the earthquake which drives its ploughshare through the solid globe, are announced by a breathless and awful calm.

The diamond is the most purely combustible substance in the whole kingdom of nature, and yet in a fire intense enough to inflame the earth the diamond would be the last to burn. The membranous coating of the convex surface of the eye is the only portion of the living frame which can *feel* the contact of light. And yet that fine network of nerves may be cut or rudely torn and feel no pain. It is insensible to any other force or substance save that which is so delicate that no balances can detect its weight and no other sense can discover its existence. The tones of the human voice, the outlines of the human face, the general movement of the human frame in walking, the personal characteristics of individuals are so much alike that we cannot describe the difference in words, and yet we seldom confound them with each other. Everywhere around us we see infinite variety under an aspect of perfect uniformity. Conflicting forces neutralize each other—discordant elements unite in harmony.

The riddle propounded by the strong man in the time of Israel's judges is solved and verified in the history of each successive day: Out of the eater still comes forth meat, and out of the strong still cometh forth sweetness. Out of the fetid and formless dunghill the delicate flower distils the sweetest perfume and builds up the perfection of beauty. The fallow field is enriched by years of neglect to bear a plentiful harvest. The volcano pours a fiery stream upon the fertile plain, and so relieves a wider district from the more wasteful destruction of the earthquake. The bow of promise spans the cloud which bears the thunder in its bosom.

All these are things of daily experience and personal observation in the common life of men in this world. And they prove conclusively that paradox and conflict and mystery do not belong exclusively to the realm of spiritual life or the higher walks of Christian faith. The material and moral world both came from the same creative Mind, and are in harmony with each other. Things seen and temporal shadow forth the reality, and surpassing glory of things unseen and eternal. The struggle and conflict of the spiritual life have their parallel in the travail of this groaning creation, and in the mystery which clothes the common things of daily experience and casts its shadow upon every path. The lessons of religious instruction, which make the highest demands upon faith and patience and submission, are confirmed and illustrated by a thousand analogies in things which we all see and trials that we all suffer.

The material and matter-of-fact mind has no right to put aside the high claims of spiritual truth on the plea that it stands too widely apart from the common walks of human experience and the common demands of human necessity. He who is most in earnest to lay hold on the crown of eternal life need not be surprised or disheartened because every step of advance toward the heavenly prize must cost effort and encounter opposition. The dumb earth which we tread, the voiceless seasons which visit us in perpetual round, the laws of growth and decay which govern all living things, the conditions of success and failure in all worldly schemes, illustrate the same truths which we are to believe, and the same principles which we are to obey, in setting our hopes and affections upon things unseen and eternal. The children of the world have only to become as wise in considering the wants and capacities of the spiritual nature as experience compels them to be in providing for the necessities of the animal, and they, too, will become children of the light. The whole theory and practice of the Christian life are as rational, consistent and applicable to man's higher being and destiny as the lessons of prudence and foresight by observing which men succeed in the world.

It is constantly maintained in the work of Christian instruction that it is good for men to tread a hard and humble path, to encounter difficulties, to experience disappointment, to suffer affliction. Faith grows by conflict with doubt, virtue gathers strength by resistance to temptation. The toil and travail through which the children of God pass in their journey to the heavenly rest are the chastisement of their peace. The life of the good soldier of Jesus Christ is but a battle and a march. For him there is no rest, no home till he gains the better country. His repose after conflict must be upon the field with his armor on. Success only increases the demand for effort and sacrifice. The spoils of victory supply new incentives to press on more vigorously in the ceaseless advance to meet the decisive struggle and the final foe. When at last presented faultless before the throne of glory with exceeding joy, he is clothed in robes which have been washed from the defilement of sin in the blood of the slain Lamb. Thus, all the way, pain is the price of pleasure, sacrifice is the condition of success.

Now, the man of the world who prides himself upon his ability to devise objections to spiritual truth, and who deems it a mark of intelligence to doubt, calls this a needless and unnatural process. He sees nothing but contradiction in the statement that the peace which passeth all understanding must be the growth of continual conflict. He demands to know why the rest of Heaven can be reached only through the toil and weariness of earth; why the harvest of joy can spring only from seed that has been watered with the sower's tears. In the last great day, when the circling seasons of time have completed their round, why shall the angels reapers shout their harvest-home over sheaves that have been saved as from the fire, and gathered from fields that have been sown in sorrow and ploughed in tears?

In answer to all such questions and complaints, we might say, The conditions of life and peace are ordained of God. He has full power and right to do as he will. We must comply with his conditions and live, or submit to the alternative ordinance of death. Men may say that the terms of salvation are arbitrary and irrational; they may think that self-denial and self-abasement and cross-bearing are poor preparations for the crown and glory of immortal life. Still, it is the part of a wise man to take the infinite gift of salvation upon such terms as the Infinite Giver chooses to impose.—*Night-Scenes in the Bible.*

IS THE LITERAL EARTH TO BE BURNED?

BY W. H. FORD.

"But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works therein shall be burned up."—2 Pet. iii. 10.

THE question is, Does the Bible teach that this globe upon which we live is to be entirely consumed by fire? The general opinion is, that the first thing that Christ will do when he comes the second time, will be to uncap all the volcanoes and set the earth on fire, and that it will burn until there is nothing left but one huge pile of ashes; and some go so far as to say that even the ashes will burn up. We do not so understand the word of God.

In the investigation of this subject we have no pet theory to maintain. We have no ambitious designs to gratify; but our desire is to let the Bible settle the question; and after it has settled it to receive it as a fixed fact. We are not disposed to be so arrogant as some who say, "Well, if heaven is on earth, I do not want any part in it." Poor, depraved creatures, to speak so of God's works. I would simply say to all such, that God created this earth and pronounced it good; and it ill becomes us, mere worms of the dust, to find fault with God's works.

With perfect respect for the feelings of such, we say further, if they do not take something to completely eradicate all such principles, they need not be concerned where heaven is; for it was just such principles that swept from the garden of Eden all its beauty and grandeur, and brought disease and death upon the whole race of mankind.

God said, let us make man in our image, after our likeness, and let them have dominion over all the earth, and every creeping thing that creepeth upon the earth.—Gen. i. 26. It must be apparent to every thinking mind that God offered to man an everlasting dominion of this whole earth on condition of his obedience; and in proof that his dominion would have been an everlasting dominion, God said, in case of disobedience, he should die. This language strongly implies that if he had not disobeyed he would not have died. But Adam having proved recreant to his trust, he forever forfeited his right to govern this earth as God's vice-gerent; and having thus forfeited his right to the earth, the next thing in the mind of the great Jehovah was, to send the Second Adam, which was done; and the dominion of the whole earth was offered to him on precisely the same terms that it was offered to Adam; that is, obedience. Did he succeed in obtaining the right to govern this earth? He did. Christ saith, All my Father's commandments have I kept. It is clear, then, that Christ has the right vested in him to govern this globe upon which we live; and God speaking through the inspired Psalmist, prophesied, hundreds of years before the birth of Christ, and said, Ask of me, and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.—Psa. ii. 8. He shall have dominion from sea to sea, and from the river unto the ends of the earth.—Psa. lxxii. 8. And the kingdom and the dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High.—Dan. vii. 27. Thus it is according to Daniel's testimony that this dominion, that is to be given to saints of the Most High, is under the heavens, not above it, as most men think.

Again: After God had swept the earth with the besom of destruction, we find him making a covenant with his servant Abraham, which He calls an everlasting covenant. And the Lord said unto Abraham, Lift up now thine eyes and look from the place where thou art, northward and southward, eastward and westward, for all the land which thou seest, to thee will I give it, and to thy seed forever. Arise, walk through the land, in the length of it and in the breadth of it, for I will give it unto thee.—Gen. xiii. 14–17. And in chap. xvii. 7, 8, we find God making another promise to Abraham; and God said, I will establish my covenant between me and thee and thy seed after thee, in their generation for an everlasting covenant, to be a God unto thee and thy seed after thee; and I will give unto thee and to thy seed after thee all the land of Canaan for an everlasting possession, and I will be their God.

We find by further reading, that this same promise was also made to Isaac and Jacob; and thus it is seen that God stands pledged, by his own immutability, to give unto Abraham and his seed after him, an everlasting possession in the land of Canaan.

The next question to settle is, Who is the seed referred to, that is to be associated with Abraham, Isaac and Jacob, in their title to the dominion over the whole earth? We will call up Paul as a witness. We have his testimony in Gal. iii. 16. Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many, but as of one, and to thy Seed, which is Christ. Then, to Abraham and to Christ were these glorious promises made. The 29th verse says, If ye be Christ's, then are ye Abraham's seed and heirs according to the promise. Did Abraham and his seed ever get the promise that was made to them? If there was no scriptural evidence concerning it, common sense would teach all honest inquirers that a mortal man could not inherit an everlasting possession, in a state of mortality; that would be enough to convince the candid that this everlasting possession was intended for them when they were put in possession of immortality.

But we have positive evidence that Abraham never got so much of that land as to set his foot upon. We will let the first martyr of our Lord and Saviour answer this important question.

And he gave him none inheritance in it, no not so much as to set his foot on; yet he promised that He would give it to him for a possession, and to his seed after him.—Acts vii. 5. And these all died in faith, not having received the promises.—Heb. xi. 13. Here, then, we have the stubborn fact that Abraham and his Seed (which is Christ) never got so much as to set their foot upon. Paul testified that they all died in faith, not having received the promises. Will the great Jehovah prove unfaithful to his word? Will He fail to perform the pledge that binds him to give to Abraham and to Christ, and to all that are Christ's, an everlasting possession in the land of Canaan? The very land that Abraham sojourned in, as a stranger? The very land that he beheld with his own eyes, and walked through in the length and breadth of it, and in fact all the land of Canaan, as was promised. Chap. xvii.

If this literal earth is burned up, then God's promises must evidently burn with it; and if God will forfeit his promises to Abraham and his own dear Son, what assurance have we that he will perform his pledge to us? What inducement have we to cheer our frail minds to contend with our evil natures? What incentive have we to induce us to bear the frowns and persecutions of a cold and apostate world? Simply none; even if God would make a new land of Canaan, and give it to Abraham, his promise would still fail, for it would not be the land that Abraham saw with his own eyes. It would not be the land that he walked on. It would not be the land that Jacob laid upon.—Gen. xxviii. 13.

But God will never burn up this earth. His promises and pledges will all be redeemed. He has said, "The earth abideth forever."—Eccl. i. 4. He will fulfil his promises to Abraham. As well may we attempt to remove the sun from the solar system, or stop the onward march of time, as try to break the pledge that binds God to give Abraham and his seed the promised inheritance. God will yet raise Abraham from the cold and silent slumbers of the tomb, and give him that immortal nature that will fit him to enjoy the everlasting inheritance which is now in store for him. God has said, He laid the foundation of the earth, that it never should be removed.—Psa. civ. 5. This testimony is regarded by some world-burners as of no weight: they must go to heaven. Yes,

> "A charge to keep I have,
> A God to glorify,
> A never-dying soul to save,
> And fit it for the sky."

They are determined to get up in the skies; to scale the walls of high heaven, regardless of the language of Jesus Christ, "Blessed are the meek, for they shall inherit the earth."—Matt. v. 5. They seem not to believe the great Jehovah, speaking through the inspired Psalmist, when He says, "The righteous shall inherit the land, and dwell therein forever."—Psa. xxxvii. 29. They reject the words of the wise man, when he says, The righteous shall never be removed; but the wicked shall not inhabit the earth.—Prov. x. 30.

TIPTON, MO., 1870.

I HAVE read, says Brooks, of a company of poor Christians, who were banished into some remote part; and one standing by seeing them pass along, said, that it was a very sad condition those poor people were in, to be thus hurried from the society of men and made companions with the beasts of the field. True, said another, it were a sad condition indeed if they were carried to a place where they should not find their God; but let them be of good cheer, God goes along with them, and will exhibit the comforts of his presence whithersoever they go. God's presence with his people is a spring that never fails.

THE PEARL OF GREAT PRICE.

SOME years ago a female of rank—a native of one of the islands in the Indian seas, having been married to a merchant of Aberdeen, who had visited her country, returned with him to Scotland. There she continued to live for some years, without religion of any kind; it is probable that formerly she had been a Buddhist, but she showed no appearance of devotion. Her time was spent upon her children, and her jewels, of both of which she seemed very fond. In playing with the one and adoring the other, her days were passed. Whilst thus engaged, she one day heard a rumbling noise in Union street, where she resided, and upon looking out of the window to see what it was, beheld merely some carts filled with blocks of granite passing through the street. Disappointed, she turned to an old Scotch nurse then in the room, and remarked what a poor country Scotland was, the hills of which produced nothing but great blocks of ugly stone.

In *her* country she intimated that from their hills they obtained gold, jewels, and precious stones. The old nurse could not for a moment allow her own country to be inferior to that of her mistress', and she replied that they had a treasure in Scotland which her mistress' country did not possess; we have, said she, the most precious of all treasures here, we have "*the pearl of great price.*"

The heathen lady's ear was instantly caught by this expression. At once she declared, she must have that treasure, and was confident that her kind husband would not fail to buy it for her, let it cost indeed what it might, she would even part with all her other jewels, of which she was passionately fond, to obtain it. The old Scotch servant then intimated to her that it was not to be bought, but to be had freely, "without money, and without price." She gave her also to understand that the jewel of which she spoke was not intended as an ornament for the neck or ears, but as a blessing for the heart. The poor heathen then said, that was just what she wanted, for she was often very unhappy, when she thought of all her relations, whom she should never see again, and of her much loved though distant land; she said she often had an aching heart in spite of her children, and her comforts and her jewels. Her poor instructress then explained to her that this treasure was hid in the field of the Holy Scripture, and that it was to be found by diligently seeking for it. Upon hearing this, her mistress seemed resolved upon obtaining it; she immediately began to learn to read, although before this she had refused to be instructed. She applied herself earnestly to the task; at length she became able to read the Bible, and searched it diligently, until she found what she so greatly desired. In one word, she became a Christian, was a regular communicant at one of the churches in Aberdeen, and at length died a peaceful death, trusting in the merits of her Saviour.

There may be many of our readers, who although they have lived all their years in a Christian land, are still as utter strangers to the greatest of all its treasures as was this poor heathen. Surrounded by dear relations and children, possessed of many comforts and much earthly good, they may have been content to live all their years without savingly acquainting themselves with him, who is above all price, who is more precious than rubies! Dear reader! "Christ is the blessing for the heart!" If you are still a stranger to this blessing—to this "pearl of great price," O set earnestly to work to search for it.

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The Use of Sorrow.

"What can it be?" asks the afflicted soul, in its bitterness. "I can see the use of joy; for we must have been made for that by a benevolent Creator, and the soul constantly longs for it. But sorrow is the negation of joy, the practical contradiction of existence, the dread of every rational and sensitive nature."

Such thoughts are natural, yea, we may say that they are inevitable. They spring from our instincts, if not from our reason. They are the earliest outcry of a smitten heart. Shall we err, if we even affirm that God expects them to rise up with power in the first experience of affliction? Such would appear to be the implication in the oft-quoted words: "Now no chastening for the present seemeth to be joyous, but grievous." God requires no impossibilities: he upbraids no one for not finding pleasure in an affliction. It would neither be an affliction, nor accomplish the purpose of an affliction, were it pleasurable. It must cause suffering in order to be a chastisement and a discipline. The first effect must be pain. The heart must quiver, the tears must flow: and at this God is neither surprised nor angry. He looks on in pity, not in censure. He himself likes not the process, save as it represents the result. It is the unpleasant part, as with all parents, of his dealing with his children. He would omit it, did a wise love allow. He calls it his "strange work," as though it were foreign to his nature to cause misery. Certainly, then, he does not chide us for feeling the rod. He expects us to groan and to weep.

But weeping blinds the eye for the time being. We do not see clearly through our tears. When anguish comes, we are too much absorbed in the present distress to think of much else. A chastening therefore seemeth to be only grievous. But there is our mistake; for God says: "Nevertheles *afterward* it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby." The use of sorrow is thus in its ultimate effect. Peace unexpectedly comes from it, as, in Samson's riddle, "out of the eater came forth meat." Some one of the poets tells us that afflictions are like mountains which, in the early morning, lie in the pilgrim's path, rocky, precipitous and almost impassable, and are crossed with sad and wearying toil, but which, at eventide, lie blue and beautiful on the distant horizon.

Sorrow is life's needed discipline. It checks an undue earthly ambition, reveals the unsatisfying nature and actual impotence of worldly gain, quickens conscience into new life, produces deep humility and self-abasement, develops a sense of dependence on God, brings the soul into filial submission, penitence and faith, and links it tenderly to all other sufferers. It is, perhaps, the most purifying and refining influence to which the soul is subjected, and matures a variety of important virtues which were but in germ before. That it is a moral necessity in the education of character for conflict with sin, would seem to be certified by the words respecting our Saviour: "Though he were a Son, yet learned he obedience by the things which he suffered." And similarly it is affirmed that, as "the Captain of salvation," he was made "perfect through sufferings." And so we come to the precious truth that sorrow works purity, moral power, and confirmed peace, and that Christ himself was no exception to this spiritual rule; or as Baxter wrote:

Christ leads me through no darker rooms
Than He went through before;
No one into His kingdom comes,
But through His opened door.

—*Selected by* Janett Mayo.

Preach the Word—Paul to Timothy.

by A. W. Blake.

We often sit in astonishment, in what we call at this day, churches, and listen to what is styled preaching the word. A beautiful passage of Scripture is read, with its context, said Scripture all aglow with divine light and glory, a world of truth therein contained; the redemption scheme, and God's love shining out so clear; man's lost condition, and his restoration made so plain we think the most simple ought to comprehend. But the truth is never reached by man's reasoning, and vain philosophy. As the door upon its hinges swings, men go and come, but are never made to comprehend God's holy, simple truth. Their minds remain as dark as night, and why? God's wisdom is not sought. Vain man prefers to preach human theology. God's honor is not acknowledged. All labor done seems just to get men into the church; whereas to get them into Christ; to have them born again; to have them become branches of Christ, the true vine; to have them clothed with Jesus' righteousness, and place them in his kingdom, the true church of the living God should be the great object.

Brethren, preach the word if God has called you. Shun man-made theology as you would a viper. God's truth surpasses it, and is as high above it as the heavens are above the earth, and only can enlighten men. Now, said Jesus, ye are clean through the word which I have spoken unto you.

Stockton, Cal., Dec. 1870.

Murdock's Syriac New Testament.

Geo. W. Young, 24 Chambers street, New York, will supply "Murdock's Translation of the Syriac New Testament" *for two dollars and sixty cents*: this is 26 cents less than the regular price.

Note by the Editor.

Let those who wish that work send their orders as above. Mr. Young is reliable.

THE HERALD OF LIFE.

NEW YORK, DECEMBER 21, 1870.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Editor's Health.

We are this week again enabled, through Sr. H. R., to lay before the many anxious friends of the Editor a more detailed account of his condition, and the symptoms of the case than can well be done by any person not much with him. There now seems substantial ground upon which to rest the hope of his final recovery. May our kind and loving Father grant it.

Sunday, p. m., Dec. 18.

Two weeks ago we gave a short history of Br. Storrs' sickness, and it may not be out of place to report again, at this time, as we know there are many anxious ones, and Br. L. C. T. has so much else on hand.

Br. Storrs is improving, although very slowly. If we mark the daily improvement it is little indeed, almost imperceptible, but when we look at him as he was three weeks ago, or even one week ago, we can mark a decided improvement. Three weeks ago his pulse was one hundred and twenty, and his respiration forty-six. His mouth and throat were so dry, so distressingly dry, that he could sleep but little, and many other symptoms were very discouraging. Now his pulse varies from ninety to one hundred, and his respiration is about thirty. He generally sleeps well, and don't cough at all at night. He still coughs and expectorates some during the day, but not nearly so much as he has done. He has very little appetite yet. The Dr. feeds him almost exclusively on milk. Three weeks ago his breathing was hard, and he moaned with every respiration; now his breathing seems quite free, and he lies perfectly quiet. He is tired, so long in bed, and longs to be busy again, still it is all submission to, and harmony with the will of God.

Dr. Miller says his only unfavorable symptoms now are his pulse and respiration keeping high, and little appetite, still all of these are much better than they were. He says the disease has gone down into the small bronchial tubes, and it is very obstinate, still it begins to yield.

Thus we leave him again this Sunday eve, feeling so thankful to the Lord that he is improving, for we know that all things work together for good to them that love God.

Br. Storrs has made God his trust, and has not shunned to declare truth, and now in his hour of sickness God is at his right hand, so he is not moved.

Monday, a. m.

Br. Storrs has not slept so well as usual, on account of a severe ear-ache. He has had it several days, but is, as usual, submissive. He said this morning, "I don't know why I have this, but suppose it is all necessary, all right." Thus in everything he quietly yields submission to the Lord. He is of course very weak and feeble. Has sat up only once in over six weeks, that was a little over an hour, and he was worse for it. Still our trust is in the Lord, and we hope he will yet recover. At present his ear aching seems to keep him back, still his general symptoms are much improved.

Helen Robertson.

Tuesday, a. m.—The improvement above noted is still maintained. The pain, spoken of, in the head, is less intense but not entirely removed.

As it has been customary to omit issuing the paper during what is called the holiday week, our friends wlll not receive the next number until after Jan. 1., at which time we hope to be able to report a still more marked improvement in the condition of the Editor.

L. C. T.

Rightly Divide the Word.

How to prosecute to best advantage the work of disseminating truth; how to put the particular items of truth we wish to establish so clearly, so concisely, and with so much of practical bearing before the mind of readers and hearers, that its light and beauty and glory will not be obscured by obstacles and images of our own creation—born of mere fancy, must be the prayerful study of every earnest laborer in this department of the Lord's great field.

In seeking thus to present truth, a very important consideration, one which requires skilful handling, must be the *order* of presentation. To place before an inexperienced audience, for instance, what must by any stranger to given items of truth be regarded as an incongruous and bewildering mass, is an effort from which it is unreasonable to expect any good result. Every practical laborer has learned that arguments, to be effective, must be so simply and naturally arranged as to be easily grasped. In fact they must of their own force reach the mind. All parts of the great system of Gospel truth are not equally important at given times. We would not be understood as affirming unimportance of any, far from it, but in the progress of its development among the people some parts must claim precedence. When, therefore, we speak of one item of truth being more important than another, we mean not that superior importance inheres in it, but is temporarily imparted to it both by a precedence natural to progress and development, and by surrounding circumstances.

Thus we may all feel more than justified in making some points of truth more prominent than others in our endeavors to bring our fellow-beings to that more perfect knowledge of the Gospel to which we all feel God has led us. The subject of man's nature and destiny, together with such prominent attending subjects as the work of Christ at his first appearing, the nearness of his second coming and the deliverance then to be effected, etc. etc., are certainly possessed of an immediate value and importance that cannot be properly claimed in behalf of certain more advanced questions, it may be, which, by reason of being more advanced, may not unfairly be regarded, for the present, as secondary, or as "side issues." When we look abroad over christendom and contemplate the many errors that are held and nursed as sacred truth, and which, ever at work distilling their fatal poison, breathe a blighting curse wherever the blessed name of Jesus is mentioned or the story of redeeming love is told; when we see thousands upon thousands of well-meaning, Christ-loving men and women led by false teachers to the very brink of, and not a few over into that terrible and soul-cursing abyss, Spiritualism, the praise of which Christian writers are beginning to sing and Christian editors to publish; when we see the very doctrines which in the face of torture and death the faithful worthies of the early church proclaimed as the foundation of Christian hope denounced and trodden under foot, or treated with the almost equal contempt of silence, we are impelled to the conclusion that there exists a preeminent necessity for diligently pressing upon public attention those parts of gospel truth which are best calculated to dispel the darkness, and induce any thing like a proper appreciation of the character and love of God and his dear Son as revealed in the great work of redemption.

While we should not ourselves stop searching and learning, we ought not to forget that our mediums for reaching the public mind are designed not so much as means by which to possess ourselves of more truth as to spread so much of the blessed truth as we have among them that are in darkness. There is manifest danger of our becoming so enamored with the pursuit of truth as to overlook, somewhat, the duty of promulgating it to the world. Too many may imbibe the thought that their duty lies in the direction of exploring new fields. Let none be so eager to explore that they neglect their duty respecting that which God has revealed. If we, as a body, are true to the great trusts already committed to us, others will be added in due time. Running before we are sent, we might explore till death seizes us, and all to no purpose. It is to those who are faithful to present light that God unfolds more truth. It is the faithful that God leads by the hand.

And yet it is well, in proper spirit and to proper extent, to consider other subjects than those about which we are, as a body, agreed. To prohibit this altogether might close against us the avenue of approach to further truth, for we surely have not learned all yet. But a great hindrance to a judicious discussion of some of these questions is a proneness on the part of many affirmants to lug into the debate a vast amount of extraneous matter, thereby giving to the subject an appearance of ponderousness not its own, and, on the other hand, the expending of a great amount of effort in contending against imaginary difficulties. Take, for example, the subject of the "Age to Come," as it is called. Perfectly simple in itself, it is invested with unending intricacies through a fondness on the part of some of its votaries for identifying with it the mysticisms of their own unwarrantable speculations, and an overweening confidence in the *soundness* of those speculations. The simple question, concerning the "Age to Come," is "does the Bible reveal a time subsequent to the return of Christ, during which there will be nations existing in a state of mortality and probation?" For ourself we do not consider the question of such eminent importance, at the present, as we all believe attaches to certain other prominent Scripture topics, but that there is such a time revealed is clear to our mind, so clear we wonder sometimes how it is that so many of our fellow-laborers, whom we love and in whose companionship we delight not only do not see it but vigorously oppose it. Knowing, however, the inevitable tendency of the extravagances to which we have alluded to excite strong prejudice against the doctrine, we think we can hardly be too forbearing toward them that oppose.

We sometimes receive articles (and we meet with people, and read productions in other publications that propose to do the same) the writers of which undertake to go into the detail of the matter, telling all about the occupation of the saints, etc., etc. All this is just simply, it seems to us, an abuse of a glorious and interesting subject, and the effect of it, since opposers are thus induced to an aimless discussion of the extraneous matter rather than of the question itself, is to heap up a heterogeneous mass of bewildering disputation. We see not why this subject should not be examined calmly and moderately as well as any other, but there is, in addition to what we have already noticed, too often, on the part of the affirmative, an over-zealousness, and sometimes an over-confidence of statement that are painful to more stable yet earnest supporters of the position. Some there are who write about it as if it were thought by them to be of the utmost present importance. And yet we think that, in general, so far as this *seems* to be so it is a misrepresentation of their true feelings. We take the liberty of suggesting to such that in all our labors the subject should have its proper place, and that others should have their proper place.

But the difficulty is by no means all or chiefly on this side. Opposers of the view sometimes indulge in thrusts and offer arguments of a character such as they never would consent to make any other subject the object of, and mostly because incited by undue prejudice or aimed at visionary objections. One writer will argue that because some mortal beings have been stricken down as dead, overwhelmed by the presence of angels manifested in a superlative degree of glory, and because at one or two manifestations of Christ in exceeding glory, similar phenomena have occurred, therefore the existence of mortals in Christ's kingdom, where himself and angels will be, cannot be true; overlooking the fact that those were exceptional cases, and that it not only by no means follows that the presence of Christ or his angels always produced such effect, but that instances are named where no such result occurred. Another, properly claiming that prophecy is history written beforehand, quotes a prophecy, containing neither *if* nor *but*, respecting the kingdom and reign of Christ on earth, and which, it is a notorious fact, was not fulfilled at the first advent, and asks that proof be given that it refers to the second advent. "And the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there sball be no end."—Luke i. 32, 33. It is said of this prophecy, "Now that this refers to the second advent of Jesus I should like to have some proof." Since, containing neither *if* nor *but*, it *is* prophecy, and hence "history written before-hand," the mere fact that it was not fulfilled at the first advent ought to be considered sufficient proof that it refers to the second advent. There was absolutely nothing connected with Christ's first coming in humiliation that could possibly meet the terms of this prophecy. If a person adhere to the, so-called, orthodox idea that Christ's kingdom is a spiritual one only, and not a literal and material one, he can see a fulfilment of this prophecy in the first advent, otherwise not. A certain definition of prophecy becomes, just here, the first premise of a syllogism, viz:

Prophecy is history written beforehand;

This prophecy has not yet become a part of history;

Therefore this prophecy is not yet fulfilled.

This conclusion possesses the merit of being just the fact in the case. The first advent was not the time for Christ to assume his kingly office, else would not those prophecies (history written beforehand) which speak of his humiliation, suffering and death have been given. That was the time for the sacrificial work, the closing up of the Mosaic dispensation and the introduction of a higher. The disciples asked, "Lord wilt thou at this time restore the kingdom to Israel?" The reply was, "It is not for you to know" (that the Jews will not let me do it? No,) "the times or the seasons which the Father *hath put* in his power." Oh, then the Father had not "put" that time for the establishment of the kingdom. "A certain nobleman," it will be remembered, "went into a far country to *receive* for himself a kingdom and to return." And this was spoken before the rightful heir was killed. Jesus is in the "far country" now, and soon he will come, not as a "sacrifice" but a King. God was not in doubt, as to what would be the action of the Jews, when He gave those prophecies respecting Christ's humiliation. No, no; He just simply wrote that part of history beforehand. Neither was Jesus disappointed in the treatment he received; he knew prophecy too well.

We assume that none will claim there is to be two universal and everlasting kingdoms established on the earth. If the prophecy, Luke i. 32, 33, refers not to the second advent it certainly does to the first. If to the first, then it has been fulfilled, and the kingdom is established forever. Nebuchadnezzar saw, in a dream, a great image of a man. The head represented Babylon; the breast and arms, Medo-Persia, the belly and thighs, Greece; the legs, the Roman Empire; and the feet, ten kings that should arise out of the Roman Empire. The ten kings certainly did not exist in the time of Christ. Daniel says, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed . . . and it shall stand forever." Daniel's prophecy has not been fulfilled, but it certainly will be. Jesus, the head of the fifth, or stone kingdom, will soon appear, and then, his kingdom established, it will break in pieces all others, and will fill the whole earth. There cannot be two universal kingdoms, neither can there be conflict in prophecy, for it is all history written beforehand. There can exist no necessity for showing "that this kingdom was postponed for two thousand years." No postponement has occurred.

We have no intention to review, in this article, the arguments of any writer, the allusions we have made being incidental, and designed to illustrate what we have sought to show, viz., the necessity of confining discussions of this and other subjects to proper limits. If the scope of discussion of the subject of Age to Come can be confined within such limits, and the examination be conducted in moderation, we cannot deem it unwise to discuss it. While we do not wish to dictate, we are constrained to suggest that the glorious cause of truth in connection with which we labor, would be vastly better served by dropping the discussion of the subject altogether, than by giving the latitude which not a few are inclined to take.

L. C. T.

The present European war may justly be ranked with the most destructive ones on record. The loss of life, and consequent suffering among the bereaved families; the maiming for life of almost countless thousands of young men, the flower of the land, to say nothing of the loss of more millions of money, by the destruction of property, than can ever be told, all combine to render it one of the saddest of modern times. Already it is ascertained that there are in Germany "upward of 25,000 widows and 120,000 fatherless children, in consequence of the losses in the Landwehr corps alone. The Landwehr is one class only of the German army. What an appalling result will be reached when the whole story of destruction of life in both France and Germany is told!

L. C. T.

Affairs in Europe.

The past week having been one of such comparative quiet in Europe, we have little news to relate. A dispatch from Bordeaux, France, received in New York about the middle of last week, says: "The Government has been installed here. Vigorous measures have been decided upon, and large reenforcements are going forward to the Army of the Loire from all parts of the South of France."

Some points of minor importance have within the past few days been seized and occupied by the Prussian forces. Havre, which a week since, was menaced, is now thought to be out of danger, temporarily so, at least, the Prussian army, under Manteuffel, which then threatened it, having directed its attention to other points. Late dispatches, in fact, state that the Prussians have withdrawn from that part of the country. It has at times been daily expected that the bombardment of Paris would commence, but for some unexplained reason it has been delayed. A telegram from London, dated Dec. 17, says: "A dispatch received from Versailles to-day gives a new explanation of the delay in opening the bombardment of Paris by the Prussians. There is a lack of ammunition in the German army and the roads are so wet and heavy that none can be brought forward at present. The same cause has prevented the movement of heavy siege guns. It is probable that the fire will not be opened for a fortnight yet."

A Berlin paper, however, on the other hand, says: "The proposed bombardment of Paris has again been postponed, because such a course at present would be detrimental to military operations. The real object of the war and the interests of the army at this juncture are paramount considerations. Unquestionably, at the right moment, the Commander of the investing army will take such action as will fully insure immediate and future success." Thus matters stand; and while it is true that little of importance, seemingly, has been accomplished during the past few days, both parties are at work maturing plans for the future.

News from Odessa, Russia, are to the effect that the Czar has 300.000 men on the frontiers of Austria. While waiting for a peaceful acknowledgment of her claims, through the approaching conference, Russia is evidently preparing for war. Nor is England idle in the matter if it be true, as we see it stated, that she has given an order to one firm for 170,000,000 ball-cartridges; and that 1,500,000 are being made daily at the Royal Arsenal.

A London dispatch says: "An affray occurred on Tuesday last in front of St. Peter's, at Rome. The disorder, which at one time threatened to become a serious riot, was quieted by the interference of the Italian authorities." The cause of this difficulty is not stated, but the scene itself must be thought a rather strange one to be witnessed in the quiet shadow of St. Peter. It is stated that the entrance of King Victor Emanuel into Rome will take place Jan. 8th.

L. C. T.

The Truth Shall Make You Free.

Debased and degraded as men have often become, there is yet something about a man which makes him, to a greater or less extent, feel the power of truth. Error itself, if it would prevail, must come in the guise of truth. Truth is real, and reality is ever stronger than fiction. Though truth is in itself stronger than error, it fails to govern men because it is not known, and when known has all the baser passions at war with it. Truth concerns more with things unseen and distant; error deals especially with the present. Yet a knowledge of truth, *some* truth, is alone able to make man free.

The freedom resulting from truth is not a freedom from conflict. Truth and error must be in conflict till error is overcome. If Paul fought the good fight; if the Prince of Peace brought discord into the world, and gave his life in the conflict with error, what can we expect but continued conflict? The freedom wherewith the truth makes free is a freedom of mind and spirit. It can exist in bonds and imprisonment. The Christian, driven into exile, hunted to the caverns of the mountains, seeking refuge in the dwelling of the wild beast, crossing the ocean to unknown lands, in imprisonment, starvation, and torture, is always free in spirit. He rejoices in tribulation, trusting to the Ruler of all things.

Nor does the truth make free from toil. The normal state of a human being is a state of activity. Muscles were made for motion, and mind was made for thought. To relieve either from the work to which it is adapted, would be to insure its destruction, or a weak and worthless existence. Freedom should never be confounded with laziness. The fields are all white for the harvest, and every one is called upon to be a reaper. But while the truth does not make free from labor and toil, it does direct all the active powers, whether physical, intellectual, or emotional to their appropriate work. A human being governed by error is like a machine with its parts so adjusted that nearly all its power is lost in friction; and even the work it does do is worthless. The truth does not stop the machine but readjusts it so that every wheel, and cog, and pinion moves in perfect harmony. The friction is removed, and its power is no longer lost in the machine itself, but is carried forward to do the work for which it was designed.

Neither does the truth make free from all sources of disquiet, but it so enlarges the view, so presents the relations of the present to the future, and of man to God, that all the discomforts of the present are counted as nothing in the comparison. The Christian lives by faith; he has not come into his possession, but having the Spirit of Christ, he has the guaranty that all things shall be his when Christ shall come again to receive him. For the excellency of eternal life in Christ, he counts all things but dross.

But the truth made known by Christ frees from the control of passions. The life of a Christian is a warfare, not always with the world without, often with the world within. The fiercest conflicts of human life are not always those seen by the world, but rather those waged against the ever uprising of evil passions and propensities seeking to control the mind and govern the conduct. It is doubtful if any man, of himself, ever gained the victory over himself. Here again is the invisible but ever-present power of the Master, that gives strength to overcome. The Christian lives not alone, he dwells with Christ. The Spirit of Christ becomes his spirit, and in the strength of that Spirit he can overcome all things. He, in a sense, becomes one with Christ, and not in his own strength, but through Christ he ceases to be a servant of sin.

More than all, the truth frees from death.

The question above all others which men have sought to answer, which, between hope and despair, men, all men in all ages and countries have sought to answer has been, "If a man die shall he live again?" The yearning for life has been intense and universal. Christ came and gave answer to this all-absorbing question. Whatever is committed to him, he has promised to raise up at the last day. Death is not prevented but nearly all its terror is taken away, when we reflect that it is but for a moment. Death is a dreamless sleep, watched by the Life-giver, who holds the lives of all his followers within himself, and loses nothing committed unto him. With such a watcher, who should fear to die! The valley may be dark, but the hills beyond are illuminated by celestial glory, and far, far beyond the reach of faith, beyond the utmost stretch of thought, there is a boundless expanse of whose glory our dim vision can catch no gleam. What the unending ages shall reveal, no finite mind can conceive. With hope of all that lies beyond, what is death! 'Tis not a night, 'tis not an hour of darkness, not a minute. 'Tis but a fleeting shadow seen, then gone forever. Yet who can believe! Who does not fear to grasp a truth so full of glory? Who does not shrink, and tremble ere he lays hold of such freedom as this? Who is not lost in amazement when he contemplates such surpassing gifts? Who would not seek such freedom?

A. G. M.

The young Spanish King takes great interest in the financial state of his kingdom, with a view to improving it. It is said he has announced his determination to give one half of the appanage of the crown, amounting to some $20,000,000, to the national treasury.

A Pointed Prayer.

The following prayer is reported in a Cincinnati paper, as offered by Rev. Granville Moody, in Grace M. E. Church, Newport, soon after the declaration of war, by Napoleon:

"God of the nations, 'to whom belongeth the shields of the earth.' Thou hast styled Thyself 'the God of battles,' and hast promised to 'overturn and overturn and overturn until he shall come whose right it is to reign,' we devoutly invoke Thy blessing on our European brethren, struggling for the inalienable rights of man against the ambitious and unscrupulous Napoleon, who strode to arbitrary power over his broken vows, and seeks the perpetuation of despotism in the person of his son; and by the conquest of his Prussian neighbors, would seek the overthrow of Christianity in the disintegration of Protestant Prussia. Put a hook in his nose and lead him out with the workers of iniquity; and may the smoke of his torment ascend from the battle-fields of the Rhine; and may his discomfiture prove the disaster of Popery, of which he has been the chief support; and may his overthrow shake the dominions of the man of sin; and then may the wrath of man praise Thee, and the remainder of wrath do Thou restrain."

A pointed prayer truly. Well, the immediate author of all the bloodshed and misery that has recently existed in Europe, as a result of the present terribly destructive war, did get a hook put into his nose, and was led "out with the workers of iniquity." May he not be permitted to return.

L. C. T.

The Age of Christ and the Length of his Ministry.

BY MARK E. GREEN.

It may seem like presumption to the majority of the world to introduce any evidence against the orthodox belief on this subject, but I trust that there are those who are willing to receive evidence on this subject even if it should not emenate from some orthodox pen. Most historians merely echo some learned or great man who has gone before, therefore when we find a majority agreed on a point it is not conclusive evidence that they are right. Few follow Paul's maxim "prove all things, hold fast that which is good."

The views that I shall present on this subject have been forcibly impressed upon my mind for years. There has been no historical fact that has perplexed the ecclesiastical historian so much as this. The learned Dr. Jarvis, in his introduction to The History of the Church, says, "The birth and death of our Lord Jesus Christ are the centre around which all history moves. They furnish the key to civil as well as ecclesiastical history of man. How comes it to pass that the generality of ecclesiastical historians have left unnoticed the chronology of our Saviour's life, abandoned the subject in despair and *pronounced* it to be *utterly* impossible to ascertain the time of his birth or the year of his crucifixion?" After the testimony of such a learned man, of the so called, orthodox class, we may venture a few remarks on this point.

There is one point on this important subject that is settled by a thus saith the Lord. Christ came to be baptized in the fifteenth year of Tiberius Cæsar, at which time Jesus was about thirty years old. To establish the year of our A. D., when that occurred, historians have made the year that Rome was founded the basis of their argument. Upon this point Hales gives the extremes of 126 years, while Dr. Jarvis gives a period of eighty-six years. He figures them down to a period of five years from 753 to 748 B. C. The last of these periods is adopted by archbishop Ussher; 753 B. C. is the basis from which our A. D. is reckoned. To establish the year in which our Lord was thirty years old, the year when Augustus Cæsar died was an important point to ascertain. Dr. Jarvis remarks: "To ascertain the year in which Julius Cæsar and Augustus died is to settle two of the most important points in are Chronology." There are no two opinions as to the year of Rome when Augustus Cæsar died, therefore to ascertain the year of Augustus' death is all-important. I shall introduce but one item of evidence on this point. Dian Cassis, the historian, in speaking of the death of Augustus Cæsar, says, "Augustus went into Campania and died at Nola. There was a total eclipse of the sun, and a great part of the heavens seemed to be on fire, and blood red comets were seen." All historians, who speak of the death of Augustus, in particular, record this fact. If we turn to the great work of the learned Benedictines, entitled "The art of verifying dates," we see a calculation of all the eclipses, both lunar and solar, for over 2000 years, made by M Pingre and approved by a committee of the French Royal Academy of Science. We find that in the year 19 A. D., June 21, at 12 o'clock, noon, there was a total eclipse of the sun in Europe, Africa and Asia. There is no total eclipse of the sun recorded by him for ten years prior or ten years after, therefore it proves that A. D. 19 is the year of Augustus's death, which agrees with Usshur that the foundation of Rome is to be dated 748 B. C. There is no reliance to be placed upon any eclipse noted in history unless it is a total eclipse. As Professor Whiting once said, "The eclipse is God's time piece." We shall consider it so in this instance, and as it is a total eclipse it is certain.

Augustus' dying in A. D. 19, the fifteenth year of Tiberius would occur in 34 A. D., Christ being thirty years old, which, according to the law of Moses, was the time given to commence the ministry, and was to be continued until the fiftieth year, Num. iv. The idea that our Lord preached but three or four years only, based upon the number of passovers recorded in the gospels, would seem to be absurd, when we read what John says, "And there are many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written."—John xxi. 25.

That Jesus, or any other man could fill the world with books in three or four years is not to be believed by any thinking man. I shall endeavor to show by facts that Jesus preached according to law, nearly twenty years. "I have before shown from a quotation from Dr. Jarvis, that historians have decided that it is "*utterly impossible*" to tell the age of Christ when he was crucified. I shall now introduce the testimony of the fathers as they are called. St. Clemence, of Alexandria, was the most learned of the Greek Church. He wrote about A. D. 194. In commenting on St. Luke iii. 1–23 he says, "And to prove that he (Christ) must have preached" only one year it is also thus written, 'He hath sent me to preach the acceptable year of the Lord.'" He then goes on to show that Jesus came preaching in the fifteenth year of Tiberius Cæsar, and was crucified in the twelfth month of the same year. Being a very learned man, St. Clemence's views became orthodox for centuries among the Greeks. Tertullian stood at the head of the Latin Church. He was converted from the Pagan religion, and was one of the most learned men of his day. He was cotemporary with St. Clement. In commenting on Daniel's seventy weeks, he says. "That Christ was cut off after the passion of Christ within the times of the seventy weeks, in the fifteenth year of Tiberius' reign, in the month of March, in the season of the passover, on the first day of unleaven bread," etc. I will now quote from Lactantius, of the Latin church, who wrote about A. D. 300. He says, "It was under the empire of Tiberius Cæsar in his fifteenth year, seven days before the calends of April, that the Jews affixed Christ to the cross." All the Latin fathers with one exception follow Tertullian and Lactantius. They were men that had access to all the Roman archives, and if there had been any records to be found on this point they would have brought it forth. Therefore they must have gained their conviction from some other source. There is no one in these days who would give credit to their testimony.

I will now introduce the the testimony of another Latin father, Irenæus, who was born about the beginning of the second century. He was a disciple of Polycarp and Papis, who were cotemporary with John the apostle, and was his disciple. Irenæus wrote five books on the heresies of his times. His books are now extant. Moshiem calls them "a spendid monument of antiquity." Among the heresies he wrote against was the "Valentinan heresy;" that Christ did not preach but one year, that he came preaching in the fifteenth year of Tiberus and was crucified the same year. Dr. Jarvis gives the arguments set forth by Irenæus, sufficiently for our purpose. He says, "It seems to have been the opinion of Irenæus that after our Lord's baptism, to which he came when he was thirty years old, he must have passed a number of years in retirement, for he adds that he came to Jerusalem when he had obtained the perfect age of a master. This perfect age Irenæus supposes to be between the fortieth and fiftieth years of man's life for (he says) the thirtieth is the first age of the youthful constitution, and it extends, as every one admits, to the fortieth year, but from the fortieth and fiftieth year it declines into the age of seniority. Then on the authority of certain presbyters (Polycarp and Papis), who said they had it from St. John and others, who said they learned the same things from the other apostles, and also from the expression of the Jews, 'Thou art not yet forty years old and hast thou seen Abraham?' Irenæus concludes that our Lord, when he taught, had passed his fortieth and had not attained his fiftieth year. To him who was but thirty they would have said, Thou art not yet forty years old, for it is altogether unreasonable to suppose that they would have added twenty years in their wish to make him younger than the times of Abraham.' Hence Irenæus concludes that he was not much short of fifty, and consequently that he neither preached one year only nor suffered in the twelfth month of that year, for the time from thirty to fifty years (he sarcastically adds) would never be reckoned as one year unless among the Acreons. Their great years are so counted. From this last expression one might infer that Irenæus supposes our Lord's ministry to have continued for nearly twenty years."

Here we have the testimony of one whose integrity for truth has never been questioned. Dr. Winthrop in speaking of Irenæus, says, "Is it credible that that excellent and pious father, with the advantage of being instructed by Polycarp, who was himself instructed by St. John, did not know what the beloved disciple held as to the fact of the second coming of Christ?" I would ask, is it not fully as likely that he would be instructed with reference to his first coming? Who dare accuse Irenæus of telling a lie with reference to this important fact? I say important because he would not have noticed it as a heresy if he had not considered it to be of importance to the church. Suppose all the testimony of the fathers down to the fourth century were placed before a jury against the testimony of Irenæus, would they not decide unanimously in favor of Irenæus? Surely they would. As I have before remarked, if the fathers, who had access to the Roman archives, could not get a correct history of Christ, it is not at all likely that it was anywhere to be found. The reason is that Rome had been burned by Nero, and all the records destroyed. I am well aware of the objections that will arise with those who have made up their minds on this point, and accept the evidence that has been set forth to establish the orthodox theory. The testimony of Irenæus is of more weight than all the conflicting testimony on this point. Hales, in his chronology, says that the epochs of Christ's birth, by *eminent* chronologists, vary from seven years B. C., to five years after. The question might be asked, "When doctors disagree who shall decide?" One historian, in writing a history of the Emperors, says that Mary the mother of Jesus, died in the sixth year of Claudius, age 62, which he gives A. D. 47, or 48, which would make her eight years old when Jesus was born, if his birth occurred seven B. C., and only twenty years if his birth occurred A. D. 5. Again: some give Tiberius twenty-two years for his reign, while others give him twenty-seven years, and still others more, and when you take the extremes from the death of Augustus to the destruction of Jerusalem, you have from thirteen to twenty years, as is shown by historians.

The question will be asked, Can there be no reliance placed upon Josephus? He is set down by the classics as very unreliable. Gibbons makes this remark about Josephus while giving the history of Claudius Cæsar, the second Emperor from Tiberius. He says, "It is much to be regretted that we have lost the part of Jacitus which treats of the transaction. We are *forced* to content ourselves with the *popular rumors of Josephus*, and the imperfect hints of Dion and Luctonius." We see, from this quotation, that Gibbons looked upon Josephus' history as mere "*rumors*," and therefore unreliable. If Josephus was so well versed in facts, why did he not say something about Jesus and his condemnation, and other things that agitated all Judea and the Sanhedrim? You will say he did, as it is recorded in his Antiquities Book 18, chap. iii. sec. 3. We are told by the classics that this passage is not found in the old manuscripts, and is evidently spurious. It is not my purpose to harmonize historians, much less to put reliance upon "*popular rumors*." One testimony of Irenæus is worth more than all the suppositions named by these learned orthodox wise men. The question will be asked, does not the eclipse of the moon that took place at the death of Herod, which occurred B. C. 4, make it sure when Christ was born?

By turning to the table of eclipses, by M. Pingre, we will find that he records ten eclipses of the moon in every year from 4 B. C., (except 3 B. C.) to 4 after Christ, on the vulgar era, and in nearly every year two eclipses. In A. D. 3, Oct. 28, at 11 3-4 in the evening, a total eclipse, and May 4, at 8 1-2 in the evening, total eclipse. The eclipse that occurred 4 B. C., March 13, was only partial, 4 digits, and not likely to be much noticed. As I have before stated, to undertake to establish a data from a partial eclise, either lunar or solar, amounts to nothing. There are other objections, but my space does not permit me to notice them at present.

The question naturally arises, What does all this amount to? I answer, if historians who record that a total eclipse occurred in the year that Augustus died speak the truth, then, beyond controversy, A. D. 19 is the year which commences the first year of Tiberius' reign. This fifteenth year corresponds with A. D. 34, Jesus being about thirty years old. And then, if the Irenæus made no mistake, our Saviour was between forty-nine and fifty when he was nailed to the cross in A. D. 53 or 54. These two facts mark the end of the 69 weeks, or 483 years, of the 2300 years of Daniel, 8th chap. The 483 years bring us to the cross, as I understand it, for they were to bring us to Messiah the Prince, and that was when he was exalted to be a "Prince and Saviour," after his resurrection. One week was to confirm the (or a) covenant with many, which was the new covenant. Paul says of Christ, "He is the Mediator of the new covenant." Where a covenant is there must also of necessity be the death of the testator, for "a covenant is of force after men are dead, otherwise it is of no strength at all while the testator liveth." It will be seen by this the covenant could not be confirmed until Jesus was crucified. Jesus told his disciples to tarry at Jerusalem until ye be endowed with power from on high, after which "They went forth and preached everywhere, the Lord working with them and confirming the word with signs following."

Again Paul says, "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

These texts are sufficient to show that Christ made a covenant, and made it sure by his death, and that it was confirmed by his disciples, God himself working with them, according to Daniel, for one week or seven years, which brings us to A. D. 60 or 61, leaving 1810 years of the 2300, which would end in 1870 or 1871, when the times of the Gentiles will end and Daniel will stand in his lot. Amen.

New York, Dec., 1870.

From M. M. Eastman.

Br. Thorne: We watch for the Herald eagerly, so we can hear from our dear Br. Storrs. The last paper has just come. I hope and pray he may yet live till Jesus comes.

I have often wished I could be with our dear brother and help take care of him; and I have wished I could know of the treatment he was having. When the cause is removed the appetite will come, if wholesome food is given. I have felt as though he must be spared to the cause. Do not hurry him along too fast; let nature have time to recuperate. I have somehow felt as if he must and would live; and I can't give it up. Yet, I would say the will of the Lord be done. It may be that before this reaches you he will be asleep, "Blessed sleep from which none ever wake to weep," but I shall cling for his precious life as long as possible. Should be glad to have you have a rest, as Br. Grim proposed, but we want to hear from Br. Storrs so much. It seems a long time to wait a week even. We did think we would have our dear brother up here another summer, if time continues, and we hope to yet. This was his first Methodist charge.

Landaff, N. H., Dec. 13th, 1870.

From David Graffam.

Br. Thorne: I wish to say, through the Herald of Life, to the servants of the Lord who are scattered abroad preaching the glad message, that we are in want of their help. They will be gladly and kindly received, and compensated as far as lies within our means. We have a place to worship in that is good and will accommodate some three hundred. Quite a number here are Life believers, and there are many others who are glad to hear the truth. My prayer is, Lord send us help by whom thou wilt. Inquire for David Graffam, High street.

Your brother in Christ.

Lewiston, Me., Dec., 1870.

How to be Rich in Heaven.

If it is prudent to provide for the time to come, how much more so to provide for eternity! While to be rich in this world is the passion of thousands, to be rich in the next be mine. An appetite after earthly grandeur, betrays a mean spirit, and a base soul; but an ambition to be great in heaven, is worthy of an heir of God, of an expectant of glory: for it is to the honor of the supreme Potentate, that all his subjects be nobles, be priests, be kings.

In this short life-time is the foundation laid of things of eternal moment, and the wisdom that is from above will teach me to send all my treasures thither. It deserves little or no pity to be poor in this world, but poverty in the other is deplorable beyond the reach of comparison. And yet, according to the capacity of glorified saints, shall that same undiminished fulness be possessed in greater or lesser degree.

"How rich died he?" is the speech of fools at the decease of an acquaintance or friend. But none ever die rich but the saints; for, how can that man be said to die rich, when the very moment of his dissolution robs him of his all?

"Lay up for yourselves treasures in heaven" is the admonition of the dear Redeemer. Let me, then, lay down an imperfect plan to myself, how to be rich for eternity.

1. Then, pre-supposing that I am in a gracious state, I must have a Christian contempt for the world. No man ever filled his coffers with sand; no monarch ever wore the pebble in his crown; so the soul that lays up his treasures in heaven, will not concern himself with perishing trifles. If my affections are not weaned from the creature, and set on things above, I shall be but poor in the world to come.

2. I must be watchful in all things. The man that is anxious to be rich will not waste a penny; so must I watch mine actions, my thoughts, my words. Again, I must watch for God against all my secret sins, and also to reprove the transgressor. A bold and sincere reproof of sin, is a stroke against the enemies of the King, from which a palm of victory shall spring in the world of glory. I must also speak in commendation of the good land, that others may be encouraged to set out for the land of promise. Again, I must watch against carnal sorrow. Should the heir of a crown lament the loss of a feather? What can death do in his family who is the resurrection and the life? It may separate them a little while, but it is only to meet again forever. Worldly riches give their owners joy, but joy in the Lord increases spiritual riches. So I must guard against carnal delight; none of the gay things of time must be objects of affection. It would be mean for a noble personage to be charmed with a stable, who has a palace prepared for him; mean for an heir of God to sit down and feed on the refuse of creation. Again, I must beware of carnal company. These are bankrupts that will spend at my expense, and whatever loss I make by them, yet in their company I shall never be able to add a mite to my celestial treasure. How can I be safe among robbers? They may rob me of a good frame, wound my conscience, and at last leave me with a bleeding heart, which may pain me many days.

3. To grow rich for the world to come, I must study to be heavenly-minded, not by fits and starts, but in one constant, steady, holy frame of spirit. Thus every duty will be my delight; prayer and praise, like my daily food, always pleasant; attendance on the public ordinances like walking in the King's palace garden; reading the Scriptures, like conferring with an old friend; and self-examination, like the merchant from a far country, counting over his rich jewels and precious gems, inspecting his gold and silver, that it have the king's stamp, and so be sterling money; that his graces, his duties, his attainments, are approved by Scripture and conscience.

4. Holy meditation will mightily augment the spiritual riches. To find God in all things and at all times, in all places, and in all providences, will enrich me for eternity. To find his power in this, his wisdom in that, and his goodness in all, will greatly improve my inquiring, my admiring soul. Meditating much, meditating often, meditating with delight, on him in whom are hid the treasures of wisdom, is a noble way to enrich me for a future world.

5. To be rich in the better country, I must heartily study to approve of all the dispensations of Providence; though not insensible when he frowns, or when he smiles. When the Christian, with a filial resignation acquiesces in the conduct of his almighty Father, however cross to flesh and blood, and in his unchangeable love, he takes deep root for eternity; while fear and unbelief toss the unstable, like a rolling thing before the whirlwind. It is proper only to children, not to men, to be peevish for toys and trifles; so let the men of this world lament the loss of worldly things but let the heirs of God, the joint-heirs with Christ, rejoice that the treasures of eternity are theirs.

6. To be rich unto God, and for eternity, I must act strong faith on the Rock of ages; for it is from the spoils of battles won by faith, that I amass riches for the invisible world. Faith relying on a reconciled God in all his attributes and perfections, on Jesus in all his offices and relations, on the Holy Ghost in all his graces and operations, must remove mountains of difficulty, pluck up trees of corruption, pull down strong-holds of sin, wrestle against principalities and powers, and be more than conqueror through her all glorious Author and Finisher.

7. I must also redeem time, and improve time; redeem time from this world, and improve it for the world to come. The man of business will be loth to lose a change hour for any trifling amusement; and the soul that would be busy for eternity, should look on every hour as his last hour, and should avoid excess of sloth and slumber. Vain amusements, impertinent emoloyments, are cruel moths of time; and time is to be husbanded, though worlds should be squandered away. As the jeweller deals with gold, so must I with time; he is careful about the filings, and loses nothing; so should I about the smallest divisions of time, the hour, the minute, the moment. It never made a dying person's bed thorny, that, by a bad bargain, he lost such a sum; but misspent time has made the dying moments of many dismal beyond expression.

8. To be rich in the world to come, I must have an intense love toward God and heavenly things. The men that love the world, pant after the dust of the world, and spare no pains to be rich in the world. A man will never toil himself to gather what he despises; so, unless I prefer heavenly things to earthly, I shall never seek to fill my treasure with invisible excellencies. "He that loveth silver," says the wise man, "shall not be satisfied with silver; nor he that loveth abundance with increase." But he that loveth God, shall be satisfied with God, and entranced with the exuberant fullness of the covenant.

9. To be rich indeed at last, I must endeavor to maintain communion with God now. To have fellowship with the Father, and with his Son Jesus Christ, in all his divine fullness, his glorious perfections, and his gracious ways, is the most enriching course that I can carry on below. Every moment of divine intercourse would be sinking another sum in the bank of heaven, so that I should be wondrous rich at last. He that quits the Indies for Europe, sends his treasures before him; then, though he be poor at his departure from the one country, yet he is rich on his arrival at the other; so well were it with me, if I could detach my thoughts and meditations, my care and affections, my joy and delight, my hope and expectation, from this perishing world, and centre them on that which is to come.—*Selected.*

Nancy's Secret.

There once lived in an old brown cottage a solitary woman. She tended her little garden, and knit and spun for a living. She was known everywhere, from village to village, by the name of "Happy Nancy." She had no money, no relatives, and was half blind, quite lame, and very crooked. There was no comeliness in her, and yet there, in that homely, deformed body, God had set his royal seal.

"Well, Nancy, singing again?" would the chance visitor say, as he stopped at her door.

"O, yes, I'm forever at it."

"I wish you'd tell me your secret, Nancy. You work hard, you have nothing very pleasant surrounding you; what is the reason you are so happy?"

"Perhaps it's because I haven't anybody but God," replied the good creature, looking upward. "You see rich folks like you depend upon their families and their houses; they've got to be thinking about their business, their wives and children; and then they are always afraid of troubles ahead. I haven't got any thing to trouble myself about, you see, 'cause I leave all to the Lord. I think, well, if He can keep this great world in such good order, the sun rolling day after day, and the stars shining night after night, and make my garden things come up the same, season after season, he can certainly take care of such a poor thing as I am; and you see I leave it all to the Lord, and the Lord takes care of me."

"Well, but Nancy, suppose a frost comes after your fruit trees are all in blossom, and your plants out; suppose"—

"But I don't suppose, I never can suppose, I don't want to suppose, except that the Lord will do everything right. That's what makes you people unhappy; you are all the time supposing. Now, why can't you wait till the suppose comes, and then make the best of it?"

She was right. We canker every pleasure with gloomy fear of coming ill. We seldom trust that blessings will enter, or hail them when they come. We should be more child-like to our heavenly Father, believe in his love, learn to confide in His wisdom, and not in our own; and, above all, wait till the "suppose" comes, and make the best of it.

The Benefit of Prayer.—The benevolent Raikes, the founder of Sabbath schools, visiting a poor woman one day, found her daughter very refractory. The mother complained that correction was of no avail, and that an inflexible obstinacy marked her conduct. After asking the parent's leave, he began to talk seriously to the girl, and concluded by telling her, that as the first step toward amendment, she must kneel down and ask her mother's pardon. The girl continued sulky. "Well, then," said he, "if you have no regard for yourself, I have much regard for you. You will be ruined and lost, if you don't begin to be a good girl; and if you will not humble yourself, I must humble myself, and make a beginning for you." With that he knelt down on the ground before the child's mother, and put his hands together, with all the ceremony of a juvenile offender, and supplicated pardon for the guilty daughter. No sooner did the stubborn girl see him on his knees on her account, than her pride was overcome, and tenderness followed. She burst into tears, and throwing herself on her knees, entreated forgiveness, and what is still more pleasing, she gave no trouble afterward.

"It is a great blessing to possess what one wishes," said some one to an ancient philosopher, who replied, "It is a greater blessing still, not to desire what one does not possess."

Appointments.

New York (Cooper Institute, Room 24), Dec. 25.

S. W. Bishop

Springfield, Dec. 25.

William N. Pile.

Charlestown, Mass., Dec. 25.

Geo. W. Brown.

Meriden, Conn., Sunday, Dec. 25.

New York, (Cooper Institute), Sunday, Jan. 1.

Wm. Stewart.

Hartford, Conn., Dec. 25.

New Britain, Conn., Jan. 1.

Meriden, Conn., Jan. 15.

Springfield, Mass., Jan. 22.

Chas. G. Barker.

Business Department

CASH RECEIPTS.

One dollar each from—Geo. E. Browne, Jas. Rice, Mrs. Sophia Berme, Sally Dillingham.

Two dollars each from—Ira Bradley, R. E. Whittier, A. H. Cleaves, A. R. Eastman, Daniel Chase, Mrs. Joseph Mott, W. C. Stone.

Various sums—D. B. Salter, $25 on pledge; Mrs. E. C. M. Boyd, $5 on pledge; J. W. Snyder, $10; Henry Seitz, $10; James P. Bray, $3; Jared Byington, $3; Samuel B. Hill, $3; Joseph Eaton, $4; Eliza Teft, $2 25.

PARCELS SENT SINCE LAST ISSUE.

Wm. Fahnestock, Wm. Reading, A. R. Tompkins, Janet Mayo, H. Seitz, two parcels, (by mail).

TO CORRESPONDENTS.

[illegible]—Did not receive the money sent.

THE WATCHMAN'S REPORT.

WATCHMAN, tell us of the night,
What its signs of promise are!
Traveller o'er yon mountain's height
See that glory-beaming star!
Watchman, does its beauteous ray
Aught of hope or joy foretell?
Traveller, yes; it brings the day—
Promised day of Israel.

Watchman, tell us of the night—
Higher yet that star ascends!
Traveller, blessedness and light,
Peace and truth, its course portends.
Watchman, will its beams alone
Gild the spot that gave them birth?
Traveller, ages are its own—
See, it bursts o'er all the earth!

Watchman, tell us of the night,
For the morning seems to dawn.
Traveller, darkness takes its flight—
Doubt and terror are withdrawn.
Watchman, let thy wandering cease;
Hie thee to thy quiet home.
Traveller, lo! the Prince of peace—
Lo! the Son of God is come.

JOHN BOWRING.

"THE AGE TO COME."

BY JACOB GRIM.

IN the discussion of the above subject there are a few questions necessary to be understood before undertaking it. Among the first, we might ask what are we to understand by the term prophecies. Br. Grim, it is truly said, will not take the ground that prophecies are conditional, for he gave utterance to the following sound definition of prophecy: "I understand a prophecy to be an event that takes place, or is to take place, in which there can be no change or condition." . . . "In prophecy God makes the history of the world as it will be; or, in other words, He shows the prophet the history of the world in advance."

We believe the above to be the true definition of prophecies. The question is asked, "Who can tell us, after all, but what all these prophetic utterances are conditional, and hence uncertain." We have established an infallible rule. Whenever I find a condition in any utterance which my brethren have quoted as an unfulfilled prophecy, I say to myself here is something which contains an "if," or in other words, a condition, and therefore dependent upon the action or condition of some individuals, and they have the power to alter it, therefore it does not come under my rule of prophecy. To illustrate: Jesus said, "O Jerusalem, Jerusalem, ... how often would I have gathered thy children together as a hen gathereth her brood under her wings and ye would not." Here was a gathering that depended upon the will of the inhabitants of Jerusalem, and they failed to comply with the conditions, therefore the promise of this restoration was no prophecy but a promise. But it is asked where is the promise of the gathering at that time?

John says, in Matt. iii. 2, "Repent ye." For what? The answer is, "the kingdom of heaven is at hand."

The Emp. Dia. reads, "Reform, because the Royal majesty of the heavens has approached."

Mark i. 15 reads, "Jesus came into Galilee, preaching the gospel of the kingdom, and saying, the time is fulfilled, and the kingdom of God is at hand." The Emp. Dia. reads "The time has been accomplished, and God's Royal majesty has approached; reform and believe the good message." Now that John and Jesus meant that the kingdom of God was two thousand years off we do not believe. I am aware the prophet said, "I will overturn, overturn, overturn it: (the kingdom) and it shall be no more, until he come whose right it is, and I will give it him."—Ezek. xxi. 27.

Now that this refers to Jesus, the rightful heir, I have no doubt, and that it refers to Jesus at his first advent I have no more doubt. The genealogy and all the circumstances point to Jesus. The record of Luke, by the angel of which so much has been said, "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

Now that this refers to the second advent of Jesus I should like to have some proof. The same spirit, by Zachariah, says: "Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David." The wise men asked the question, "Where is he that is born king of the Jews?"—Matt. ii. 2. Pilate asked the question of Jesus himself, "Art thou a king, then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—John xviii. 37. Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."—V. 36.

Zacharias continues his discourse thus: "As he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us." Now we cannot suppose that the Spirit of God in Zechariah made any mistake; still he goes on: "To perform the mercy promised to our fathers, and to remember his holy covenant. The oath which he sware to our father Abraham, (that two thousand years after we are all dead and gone) that he would grant us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." And what of this child, John? "And thou child, shall be called the Prophet of the Highest; for thou shalt go before the face of the *Lord* to prepare his way." . . . "To give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace."

Here Zacharias speaks of a gathering of his people Israel, and said it was spoken of by the mouth of all the prophets, that it should be by a person in the house of his servant David; and he further said that this child, John, was to go before the Lord to prepare the way for him, "And being delivered out of the hand of our enemies might serve him without fear." How long was this to last? Answer: "In holiness and righteousness all the days of our life." Now the question that arises to our mind is, Why was not this fulfilled at the time of the advent of Jesus Christ? The answer given is, it was not intended to be fulfilled until Jesus comes the second time, in his glory. I confess I am unable to understand it in any such manner. There was a time fixed for the kingdom, which was overthrown, to be restored. God said, by the mouth of the Prophet, I will overturn the kingdom until he comes whose right it is, and I will give it him; and when we trace the crown from David we find it running through the families on the male side, according to Matthew; David, Solomon, Roboam, Abia, Asa, Josaphat, Joram, Osias, Joatham, Achaz, Ezekias, Manasses, Amon, Josas, Jechonias, and here the crown ended. The next heir was Salathial. According to Luke, we have David, Nathan, Mattatha, Menan, Melea, Eliakim, Jonan, Joseph, Juda, Simeon, Levi, Matthat, Jorim, Eliezer, down until we reach Zorubabel. In him the two houses or lines meet; then they diverge again, according to Matthew, through Abiud, Eliakim, Azor, down until we come to Jesus; and according to Luke, through Rhesa, Joanna, Juda, Joseph, Semei, until we come to Mary, Christ. Here we have the two families centre in Jesus. And the Prophet said it should be announced, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; (just what Zacharias said by the mouth of the Spirit) lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zech. ix. 9. Now we have the fulfilment of this recorded in John xii. 15, "Fear not, daughter of Sion: behold, thy King cometh, sitting on ass's colt. These things understood not the disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him." In Luke xix. 35, we have the colt brought to Jesus; and as he rode into Jerusalem, we have the disciples crying out, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." And the Pharisees said unto Jesus, rebuke thy disciples. What answer does Jesus give them? "I tell you, that, if these (my disciples) should hold their peace, the stones would immediately cry out." The Prophet Zachariah had made the prediction and it must have its accomplishment. God's King must be proclaimed. The 37th verse speaks as if the outburst of the disciples was spontaneous; "the whole multitude of the disciples began to rejoice, saying, Blessed be the King that cometh in the name of the Lord." And what an opposite effect the sight of the city had upon Jesus. When he beheld the city he wept over it, saying, "if thou hadst known even thou, at least in *this* thy *day*, the things which belong to *thy peace!* but now they are hidden from thine eyes." And then follows the prediction of the judgments upon the city. Now we cannot conceive of any thing plainer than the language of Jesus. He says the then days belonged to Jerusalem. They were the days of Jerusalem's peace, but she did not comprehend it for it was hidden from their eyes. The question, then, comes up, why did not Jesus assume the throne of David, according to his right? And the next thing will be to show that this kingdom was postponed for two thousand years or more. Will some of our friends do it; and show where in the Scriptures, Jesus is to take the throne of David at his second coming and not at his first?

PHILADELPHIA, Dec., 1870.

THE RESTITUTION AGAIN.

BY JOEL A. SIMONDS.

"Whom the heaven must receive until the times of restitution of all things."—Acts iii. 21.

LET us briefly consider the words which relate to the doctrine of the restitution.

Restore, To replace, to return, to bring back, or to recover from lapse, degeneracy, declension, or ruin, to its former state.

Restitution, The act of restoring to a former state or condition.

Restorer, One that restores, or replaces, or reestablishes.

The doctrine of Restitution is not one of uncertain signification. It *always* relates to what has been, for its standard or sample. It *never* can include a state or condition that has never existed. Restitution is the bringing back, or restoring the thing to which it is applied, to its former state or condition. *This* is all that it can do. If we wish to describe a new state of things, or something that has never been, we can do so if we please, but it is not proper to do it under the head of restitution; neither is it right to claim for its support that, which is only a promise of restitution.

There are three things, or conditions of things which *must* be implied in the doctrine of restitution.

1st, The thing to which it is applied must have existed in a good, complete, or perfect condition. It must have been *all* that can be included in its restitution.

2d, The thing to which it is applied, must have fallen into lapse, degeneracy, declension, or ruin. It must have become disordered, or the idea of restitution cannot apply to it all.

3d, The condition promised in restitution, must be the same as that good, complete, and perfect condition in which the thing originally existed. The doctrine of restitution, then, is very simple, and easy to be understood. It simply promises to restore the things to which it applies, to such condition as they were in before sin entered the world. This restitution is promised in the gospel. The promises of the gospel are glad tidings of the kingdom of God. The restitution, then, applies to the same kingdom, that the gospel pertains to, and is the good news of which it speaks. The world that was made in the beginning was the kingdom that was prepared when the world was made. The world that now is, is the kingdom which is promised to Christ and the saints. The world to come is the same kingdom under the reign of Christ and the saints. The restitution, then, has a natural application to the kingdom which was without the curse once, and which is now subject to the curse, and which is to be restored to an uncursed condition. The condition of the world, and the condition of the kingdom are always the same at any given period in its history.

The Theory of the Restitution is this.

1st, The things to which it pertains, or the world, or the kingdom, (which are the same); were once in a good, and satisfactory condition.

2d, Man sinned, on account of which this good condition of the world was lost, and the curse instead secured.

3d, God purposed in the gospel of the kingdom, that all the nations of the earth shall be blessed, instead of being cursed.

4th, To secure this end, the world must be restored to its good and satisfactory condition. This is the work of Restitution.

5th, The seed of Abraham will be the *instrumentality* by which this work will be accomplished. This seed, which is Christ, and those that are his must be perfected, by a resurrection from the dead, before the work of restitution can begin. Hence, Christ will be retained in heaven until the times of restitution, when God will send him to do that work. But before Christ commences the work of restitution, he will raise up from the dead those that are his, those that are joint heirs with him, who are to sit down with him in his throne, and have power over the nations. These will be raised incorruptible and will put on immortality, thus becoming the heavenly. They will then be complete in him who is the head of all principality and power. This instrumentality, when completed, will commence the work of restitution. They are not of the world to be restored; they have been chosen out of it, and have been made the heavenly—for the purpose of restoring the world and blessing all the nations of the earth, who are earthy. The world cannot restore itself. If it is restored at all, it must be restored by an instrumentality outside of itself. This Restorer is the seed of Abraham when made the heavenly.

GRAND RAPIDS, MICH., Nov. 1870.

THE MIDNIGHT SUPPER.

A MARRIED woman was effectually called by divine grace, and became an exemplary Christian; but her husband was a lover of sinful pleasure. When spending an evening, as usual, with his jovial companions, at a tavern, the conversation happened to turn on the excellencies and faults of their wives; the husband just mentioned pronounced the highest enconiums on his wife, saying she was all that was excellent, only she was a Christian. "Notwithstanding which," said he, "such is the command which she has of her temper, that were I to take you, gentlemen, home with me at midnight, and order her to rise and get you a supper, she would be all submission and cheerfulness!"

The company regarded this merely as a vain boast, and dared him to make the experiment, by a considerable wager. The bargain was made, and about midnight the company adjourned, as proposed. Being admitted, "Where is your mistress?" said the husband to the maid-servant, who sat up for him. "She is gone to bed, sir." "Call her up," said he. "Tell her I have brought some friends home with me, and that I desire she would get up, and prepare them a supper." The good woman obeyed the unreasonable summons; dressed, came down, and received the company with perfect civility: told them she happened to have some chickens ready for the spit, and that supper should be got as soon as possible. It was accordingly served up, when she performed the honors of the table with as much cheerfulness as if she had expected company at the proper season.

After supper the guests could not refrain from expressing their astonishment. One of them particularly, more sober than the rest, thus addressed himself to the lady: "Madame," said he, "your civility fills us all with surprise. Our unreasonable visit is the consequence of a wager, which we have certainly lost. As you are a very religious person, and cannot, therefore, approve of our conduct, give me leave to ask, what can possibly induce you to behave with so much kindness to us?"

"Sir," replied she, "when I married, my husband and myself were both unconverted. It has pleased God to call me out of that dangerous condition. My husband continues in it. I tremble for his future state. Were he to die as he is, he must be lost forever; I think it, therefore, my duty to render his present existence as comfortable as possible."

This wise and faithful reply affected the whole company. It left a deep impression on the husband's mind. "Do you, my dear," said he, "really think I should be eternally lost? I thank you for the warning. By the grace of God, I will change my conduct." From that time he became another man; a serious Christian, and consequently, a good husband.

JOB.

IN the time of Job there dwelt in the land of Uz a prophet of the Lord named Eliud. Joram, Job's friend, came to him, and said: "The ways of the Lord are unsearchable, but why must the righteous suffer so much? Behold, Job has lost all that was his; his children have fallen the victims of death, and they who ought to comfort him, weary him with reproaches and bitter words; moreover, he is smitten with disease, and covered with sores from the sole of his foot to the crown of his head."

"The hand of the Lord is upon him," answered the prophet.

"And yet," continued Joram, "Job is pious, and feareth God more than any in the land. Did he not save the oppressed, who cried unto him, and the orphan, who had no helper? Was he not a father to the poor, as an eye to the blind, and as a foot to the lame? Righteousness was his garment, and whosoever saw him, praised him and called him blessed."

"Blessed is the man whom the Almighty chasteneth," answered the prophet.

"Is not the Almighty also the All-merciful? Why should he be chastened who so lovingly turned the gifts of God into blessings for others, and walked righteously before all the world?"

"That he might be found faithful before God," answered the prophet.

"What more could Job bring as a sacrifice unto him?"

"The hardest and most precious," answered the prophet, "HIS WILL."—KRUMMACHER.

I WILL NEVER LEAVE YOU.

THE wife of a pious man told him one day, that if he did not give over running after the missionaries, a name often applied in the neighborhood where this event occurred, to Christian ministers of different denominations, she would certainly leave him. Finding that he continued obstinate, she on one occasion sent for him from the harvest-field, and informed him that she was about to carry her threat into execution; and that before she left the house, she wished some articles to be divided, to prevent further dispute. She first produced a web of linen, which she insisted should be divided. "No, no," said the husband; "you have been, upon the whole, a good wife to me: if you will leave me, though the thought greatly distresses me, you must take the whole with you; you well deserve it all." The same answer was given to a similar proposal respecting some other articles. At last, the wife said, "So you wish me to leave you?" "Far from that," said the husband; "I would do any thing, but sin, to make you stay; but if you will go, I wish you to go in comfort." "Then," said she, "you have overcome me by your kindness; I will never leave you."

THE TRANSLATOR CONVERTED.—When the Rev. Claudius Buchanan was travelling in India, he obtained from the Jews in the interior of that country, a very singular copy of the translation of the New Testament into Hebrew, made in the sixteenth century. The translator was a learned rabbi, and the translation is, in general, faithful. The design of the translator was to make an accurate version of the New Testament, for the express purpose of confuting it, and of repelling the argument of his neighbors, the Syrians or St. Thorne Christians. But behold the providence of God! The translator became a convert to Christianity; his own work subdued his unbelief; and he lived and died in the faith of Christ. This manuscript is now in the public library at Cambridge, England.

A RESPECTABLE merchant of London, having been embarrassed in his circumstances, and his misfortunes having been one day the subject of conversation in the Royal Exchange, several persons expressed great sorrow; when a foreigner who was present, said, "I *feel* five hundred pounds for him, what do *you feel?*"

CHILDREN'S DEPARTMENT.

NOT SPEAKING.

Two little children fell out with each other. Addie soon got over her miff, and made friendly advances, but Georgie would not speak to her. It grieved Addie very much. "Georgie wont speak to me," she said to her mother sorrowfully. "Georgie wont speak to me," she said to Sarah and the other girls "I'd rather she'd slap me than not speak." That very day I heard a man complain of his minister that he never spoke to him. "He meets me and does not speak," he said in a hurt tone.

And not long afterwards a woman who had seen better days told me that people who had once visited her would hardly speak to her now, and it made her very bitter.

So it seemed to me that "not speaking" wounded people's feelings more than almost any thing else, making them uncomfortable and unhappy—grieving them.

Well, I thought, this helps us to see how it must wound and grieve the Lord when we fail to speak to him. When he stands at our bedside watching over us through the live-long night, how must he feel when we arise and dress, and carelessly go out of our rooms, without saying so much as "Thank you," for his care. How must he feel when he sees us enjoying the good things which his love has provided for us, and never asking him to be present with us?

How must he feel when we are in trouble, and never tell him a word of it? in sorrow, and never come to him for sympathy? in sickness and never send for him? spending whole days without speaking to him at all. Oh, how it must hurt and grieve him. It is very, very sad to think of wounding our dear Lord so!

Do speak to him. Tell him how much you thank him for his goodness to you. Ask him to forgive your thoughtlessness and help you to grow better for his love. Open your heart to him about the things which interest you most. And I hope, my children, since your little hearts are hurt by the silence of father or mother, or your companions, you will try not to hurt the feelings of your best Friend, the dear Lord Jesus in the same way.

FEEDING THE CHICKENS.

"Mother," said a little girl, pressing up to her mother's side one day, and she asked the question in a little low whisper, "what can I do for Jesus?" and I believe it is a question many and many and many a dear child is asking every day all over the land.

"You can love him," answered her mother.

"I do that," said the little girl. "I love him, and that makes me ask."

"How do you know you love him?" asked her mother. She thought a moment, and then said, "Because I feel a cry in my eyes when I think of him, like as I do for my pa off in India."

Ah, the cry in her eye meant loving and longing for her dear father; her mother well knew that. Whenever they talked much about him, Alice's eyes grew moist, and she did not want to say more, only she laid her head on her mother's bosom and went to sleep.

Well, then, what could she do for Him? for we love to do something for those we love.

Why, she could feed the chickens. "They are God's chickens, you know," said her mother. "He made them." Yes, they were God's chickens, weren't they? Alice knew it before, but she didn't think, just as girls at their recitations sometimes say in answer to a question, "I know, but can't think." And feeding them was doing something for Him.

Why, yes. Is it not God's world? Are not all the creatures his? We call them ours. He only lets us take them and use them, and of course he wants us to use them for him.

How happy the thought made Alice. Much as she liked to feed the chickens before it was a great deal nicer now. She loved them so because they were God's. He made their eyes and their feet and their soft down, just as he made her eyes and feet and hair; and he made them "peep, peep," which is their way of talking, and he knows just what they say.

I hardly think a minister in his pulpit feels the greatness of his charge more than Alice did feeding the chickens that afternoon; and she had a taste, small child as she was, of that kind of happiness which comes of linking our common work with Him who gave it us to do.

BAD NEWS.

WE have just heard bad news. "James Ashly has blown his brains out!" James Ashly! who could have foreseen such sad ending to life begun like his! He was "dear little Jemmy Ashly" when we first knew him, the only son, but not the only child of parents who loved him tenderly, and who had enough to give him a good start in life.

The first thing we saw in him to be sorry about was the way he spent his evenings—away from home, nobody knew where. He gave a good account of himself when he was asked— that he went to study with some other boy, or to skate on the pond a short way from the house, or to swim, or to hear the band—all innocent ways of spending an evening; but we all thought, in nine cases out of ten, Jemmy had better have been at home.

He grew up and went to college. After two years he suddenly left, or had to leave, I do not know which. "Such a disappointment to his parents!" it was said.

Then James was studying to be a doctor. Would he not make a nice doctor, with his pleasant ways?

But he never got through his studies. Next we heard he was in business in New York. His father set him up with a fine young fellow that knew the business, and could help him on.

A friend met Jemmy in Broadway not long after. He appeared in high spirits. He said he had got into the right place at last. But Jemmy did not look right. "James Ashly is on the road to ruin, else I am mistaken," said the man to his wife. "Oh dear!"

Next, a few years more, and James Ashly had gone out West—gone to try his luck among the miners.

Next, James Ashly had committed suicide—blown his brains out! That was his end, and liquor was at the bottom of it. Strong drink had been his ruin.

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